



THE
EMPHASISED
BIBLE.

189.
B3
195
R6
1897

A New Translation

DESIGNED

TO SET FORTH THE EXACT MEANING, THE PROPER TERMINOLOGY
AND THE GRAPHIC STYLE OF THE SACRED ORIGINALS;

ARRANGED

TO SHOW AT A GLANCE NARRATIVE, SPEECH, PARALLELISM, AND
LOGICAL ANALYSIS, ALSO TO ENABLE THE STUDENT READILY
TO DISTINGUISH THE SEVERAL DIVINE NAMES;

AND EMPHASISED THROUGHOUT

AFTER THE IDIOMS OF THE HEBREW AND GREEK TONGUES.

WITH

EXPOSITORY INTRODUCTION, SELECT REFERENCES, & APPENDICES OF NOTES.

THIS VERSION HAS BEEN ADJUSTED, IN THE OLD TESTAMENT, TO THE NEWLY REVISED
"MASSORETICO-CRITICAL" TEXT (OR ASSURED EMENDATIONS) OF DR. GINSBURG; AND, IN THE
NEW TESTAMENT, TO THE CRITICAL TEXT ("FORMED EXCLUSIVELY ON DOCUMENTARY EVIDENCE")
OF DRS. WESTCOTT AND HORT.

BY

JOSEPH BRYANT ROTHERHAM,

TRANSLATOR OF "THE NEW TESTAMENT CRITICALLY EMPHASISED."

VOLUME I. GENESIS — RUTH.

CINCINNATI

THE STANDARD PUBLISHING COMPANY

Property of
Catourette Library
WCIL

CONTENTS.

EXPOSITORY INTRODUCTION :—	PAGE
CHAPTER I.—THE SPECIAL FEATURES OF THIS TRANSLATION	1
CHAPTER II.—CONCERNING EMPHASIS AS AUTHORITATIVELY INDICATED IN THE HOLY SCRIPTURES	8
CHAPTER III.—THE ORIGINAL TEXTS	17
CHAPTER IV.—THE INCOMMUNICABLE NAME	22
THE BOOK OF GENESIS	33
THE BOOK OF EXODUS	84
THE BOOK OF LEVITICUS	125
THE BOOK OF NUMBERS	156
THE BOOK OF DEUTERONOMY	198
THE BOOK OF JOSHUA	236
SPECIAL NOTE : THE DESTRUCTION OF THE CANAANITE NATIONS . . .	259
THE BOOK OF JUDGES	261
THE BOOK OF RUTH	284
SPECIAL NOTE : A SUGGESTIVE GENEALOGY	288

AN
EXPOSITORY INTRODUCTION
TO THE
EMPHASISED BIBLE.

CHAPTER I.

THE SPECIAL FEATURES OF THIS TRANSLATION.

THAT this purports to be an "Emphasised" Bible is naturally the first thing to be noticed. But as it seems desirable to devote an entire chapter to the subject of Emphasis, further discussion of this prominent characteristic may be conveniently deferred until it falls to be considered in due course. In the meantime there are other features which have grown up around this, which it will be of advantage to set forth in order.

1. **The size of the page.** It is with design that this has been made large; mainly for the purpose of bringing into one view connected portions, the constituent parts of which can be so much more easily grasped and remembered when readily seen in their relation to each other and to the whole, than when extended over several smaller pages. The familiar fifteenth chapter of the Gospel by Luke affords an excellent example; the whole chapter being here brought within two columns, in which its historical introduction and the three parables of which it is composed are at once taken in by the eye.

2. **The varying indentations of the lines.** These have been employed to serve several important purposes.

- a. *They mark the transition from Narrative to Speech.* The first chapter of Genesis comes out into beautiful relief by this means. After a few introductory words, the arrangement of the lines seems like a commentary on the text "He spake, and it was done." "He spake"—and the words of the speech are distinguished by being set in; "and it was done"—the record of the fact is given as narrative, shown by the nearer approach of the lines to the left-hand margin. The effect is solemnly dramatic. Sometimes the deeper questions of criticism are thus brought to the surface, and the humblest reader is moved to consider whether, for example, the Speeches of Moses recorded in the Book of Deuteronomy were afterwards edited. It is tolerably plain they were; and the perception of the fact would appear to favour

the genuineness of the Speeches themselves by the formal removal of objections. Sometimes, again, a subtle question of exegesis is brought very near to a solution by the mere process of rightly indenting the lines. For instance: Does the eighteenth verse of the second chapter of Galatians present a conclusion to which the Apostle Paul had for himself arrived?—or is he still addressing his erring brother Peter, and delicately suggesting that Peter was now, at Antioch, “building up” an inviolable distinction which, at Casarea, he had “destroyed”? The cited-speech indentation appears to be correctly continued there; and the aptness of the words to describe Peter’s inconsistency, coupled with the independent fact that there is nothing to show that his faithful brother had yet done addressing him, goes far to settle the true explanation.

- b. The indentations indicate the existence of *Speech within Speech*. Thus: Moses in the land of Moab, in relating the desert experiences through which the Sons of Israel, with himself, had newly come, cites previous speeches made at the respective times to which he refers—what the people had said to him and how he had answered the people. And it is an undoubted gain to be vividly confronted with the inquiry, Would any historical romancist have dared not only to put invented speeches into the mouth of Moses, but similar speeches into the mouth of God? “Speech within speech” is to be found in many places, and is sometimes discovered to be invested with great interest: as when Solomon, in his Dedicatory Prayer,^a cites Divine promises previously made to his father David; or as when the Apostle Paul, in addressing King Agrippa, quotes the very words in which the Risen Jesus had addressed him.^b
- c. The indentations call attention to the existence of *Poetic Parallelism*. This special kind of parallelism is, of course, not to be confounded with parallel texts or parallel narratives, important though these both are in their own way. Poetic Parallelism is that beautiful, measured reduplication of thought, whereby the same sentiment or fact or promise is doubly expressed, the second time with a difference, still within the general scope of the first; the variation serving not only to cluster together beauties of speech, such as synonyms, contrasts, subservient natural images, and so forth, but to fix the general scope and outlook of the couplet or stanza, the one line hinting the limit to which the other may be assumed to submit, or defining the subject to which it also relates. From this point of view Parallelism steps in as a most graceful and useful handmaid to Exposition. But the charm of it, is what first is felt. “So God created man in his image”: that sounds like prose, however weighty. But when Parallelism breaks in with its balanced couplet—

In the image of God created he him,
Male and female created he them,—^c

then we know we are in the presence of Poesy—a most fitting place, surely, for her first appearance!

There the lawless cease from raging,
And there the toilworn are at rest,^d

is so plaintive as to be like a mother’s lullaby over her sick child.

^a 1 K. viii. ; 2 Ch. vi.

^b Acts xxvi. 14–18.

^c Gen. i. 27.

^d Job iii. 17.

Another strain is touched when we read —

For a child hath been born to us,
A son hath been given to us,—^a

in which it may be noted that *this* and not the *current* rhythm is undoubtedly the true one; since this it is which, closely following the Hebrew, throws the emphasis in the right place—on “child” and “son.” *Here* lies our hope—in Him! These samples will suffice to point to the thousands of instances of Parallelism which, in this translation, lie before the reader. The present is not the place for discussing the many varieties of Parallelism to be found in the Bible. The subject is necessarily familiar in all treatises on Hebrew poetry. Better, however, than the perusal of any printed treatise will be the collating and classifying of instances by each student for himself. He can label his samples at pleasure, as “synonymous,” “antithetic,” “recurrent,” “progressive,” and so forth, provided he correctly describe them. It is uncertain whether due attention has generally been given to what may be described as semi-parallelism, not infrequently to be found in Isaiah. Its presence is intimated in this Bible, either by a couple of responding extra capitals, as in the following:—

I am sated With ascending-offerings of rams,
And the fat of fed beasts.^b

So have I sworn—Not to be vexed with thee,
Nor to rebuke thee;^c

or, when space has required it, by an extra line bestowed upon it, sooner than do it an injustice. Thus—

And they shall call thee—
The city of Yahweh,
The Zion of the Holy One of Israel.^d

There is one especial form of Parallelism to which much interest attaches, if not by reason of any novelty in the attention given to it, yet at least by virtue of its inherently striking character and the help it occasionally renders to right reading and interpretation. Dr. R. Moulton^e terms it the *Envelope* arrangement of lines. Its simplest form is where the first line is responded to by the fourth, and the second is answered by the third. A single example will show what is meant:—

Let me see thy form,
Let me hear thy voice,—
For thy voice is sweet,
And thy form comely.^f

Its bearing upon the correct reading of the original is seen in Isa. ix. 3; the much-needed emendation of which is reached by Dr. Ginsburg through a wholly independent process, dealing with questions of abbreviation and letter grouping. The result of his critical revision of the Hebrew text is strongly confirmed by the fact that thereby is produced this very special and beautiful form of parallelism:—

Thou hast increased the exultation,
Thou hast made great the joy,—
They joy before thee according to the joy of harvest,
As men exult when they distribute spoil.^g

^a Isa. ix. 6.

^b Isa. i. 11.

^c Isa. liv. 9.

^d Isa. lx. 14.

^e In “The Bible as Literature.”

^f S.S. ii. 14.

^g Isa. ix. 3.

How it touches exegesis may be discovered by turning to Mat. vii. 6; in explaining which we need no longer fear it as an undue liberty, to attribute to the "dogs" the "turning" and "tearing," and to the "swine" the "trampling underfoot." ^a

- d. The indentations of the lines further present the results of *Logical Analysis*. This is the case where, without any suspicion of poetry, the thought-relation of the clauses is more readily seen by means of the exact place assigned to the line-commencements; whether, for example, a second line is to be regarded as co-ordinate with the first—that is, of an equally leading character; or as subordinate, subservient, helping. An extremely simple instance may be found in the setting forth of Martha's reply to our Lord, who has just said, "Believest thou this?"

She saith unto him—

Yea, Lord! I have believed,

That thou art the Christ, the Son of God,—

He who into the world should come.

Here, the first line of course is narrative. In the second, Martha confesses that she has faith, but the line stops short of saying what it is she believes; *that* being reserved for a new and further-indented line, so indented partly because thereby greater distinctness is given to the proposition which first defines her faith, and partly also because her answer appears to be, if not evasive, yet a little indirect. She, at any rate, does not say quite simply, "Yea, Lord! I believe this!" For some reason, she prefers to formulate her own faith. Why she did this may be worth inquiry. Was it that she felt the answer she gave fully endorsed the statements Jesus had just made: "Believing thee to be who and what thou art, I at once confide in the truth of whatsoever thou art pleased to tell me?" Or was it perhaps rather that she was diffident of herself, and hesitated to say whether she believed a revelation so lofty and of such a sweeping amplitude as that just disclosed; and therefore in her grief and perplexity preferred to fall back upon a more elementary truth, to which she felt she had already attained, and upon which she could still rely? The indentation of that line conducts the reader to this profoundly interesting psychological inquiry. Then the further pushing in of the last line is merely to point out—what is seen after a moment's reflection to be true—that this final line is subordinate to the one that precedes it, being of an explanatory character, as showing who and what the Christ, the Son of God, must be, and as indicating Martha's persuasion that in the sympathetic Teacher standing before her she saw Him whom the prophetic Scriptures had foretold and for whom the ages had waited. Now if all this food for thought is presented, in what may be termed a digestible form, by means of four lines of varying indentation, surely the average thoughtful reader can take the hint, and not deem "Logical Analysis" beyond him, but do a little of it for himself, just when he is analytically inclined; and, for the rest, can come to a working confidence in the Translator for having presented

^a To these references may be added Job xxvii. 16, 17; Jer. ix. 4; x. 11; and especially Is. vi. 10, with Mat. xiii. 15, where the rhetorical

movement is "heart—ears—eyes: eyes--ears—heart."

Scripture thoughts (which had to be presented somehow) after what appeared to him the most apt and helpful arrangement; about which no one is counselled to trouble himself prematurely or overmuch. This, however, is certain—namely, that a little perseverance will soon render it easy to the reader of this Bible to pay a profitable regard to the parentheses and digressions which so strikingly characterise the writings of the Apostle Paul. To a principal statement, he subordinates another; then, to that, another; and so on to such a degree that, although for a time we can comfortably indent more and more, yet at length the device of indentation comes perilously near breaking down; and to avoid being driven quite up to the right-hand margin, and so having no column at all left, we are constrained to use substitutionary initial capitals (as in Ephesians i. and Colossians i.) to indicate where further-indented new lines would begin if only there were room. Extreme indentation, as the initiated know well, is literally, in printing, an expensive luxury; but the student reaps the benefit, and his sense of triumph becomes a keen enjoyment as he watches the return of the great Evangelical Thinker to the point from which—a good while ago—he started. He confesses that his Guide has wandered; but he boasts that his Master never comes back empty. What, for example, though the entire Third of Ephesians is a parenthesis? The world would have been poorer without it. Furthermore, when industrious readers wake up to the gains which Logical Analysis promises to bring home, they may find themselves marking with the greatest interest the unexpected appearance of a similar Logical Idiom in the Book of Ezekiel to that which is found in the Book of Daniel—pursued to such a remarkable extent, in these two Books alone, as to give colour to the assumption that, after all, in spite of the contrary assertions of certain critics, the prophets Ezekiel and Daniel were very nearly contemporaries, just as the sacred history would naturally lead us to suppose they were.

- c. The arrangement of the lines is occasionally used to set forth, in a becoming style, *Divine Proclamations* and certain obvious approximations to *Divine Signature*. For example: to centralise the words

Thus saith Yahweh—

is simply to invoke the assistance of the eye to give to that formula the dominating force over the announcement which follows which by the intention of the prophet it should naturally have. And so again there are cases in the Pentateuch and in the Prophets in which the oft-recurring formula, “As Yahweh commanded Moses,”^a or “Declareth Yahweh,”^b can be more becomingly appended, and with better effect, as a line by itself drawn towards the right hand, after the manner of a signature, than in any other way.

3. **Varieties of type.**—These have been but sparingly resorted to, partly on the score of economy, but chiefly because continual changes of type soon become annoying and even distressing to the eye. For these reasons Emphasis, in particular, has not been thus indicated. At the same time the discreet employment of other than the ordinary type has been made to answer a few very serviceable ends.

^a Exo. xi.

^b Jer., Eze., Hag. ii., Zech. ii., viii., x., and often.

- a. *Refrains* in the Old Testament have been distinguished by *italic* type. These naturally abound in the Psalms;^a and there are few readers who will not be pleased to find them so made prominent throughout that favourite Book. The presence of "refrains" in the early chapters of Isaiah will surprise some readers; while the existence of them in the prophecies of Jeremiah will astonish still more, especially if we are allowed to classify under the heading of "refrains" the recurrence of a biting phrase, *magor missaviv* ("terror round about"), which (after being found in chap. vi. 25, hurled by Jeremiah against his priestly persecutor Pashhur [xx. 3]), then seems to have been mockingly flung back on himself by a tell-tale populace (ver. 10); afterwards to be solemnly directed by Yahweh against Egypt (chap. xli. 5) and against Kedar (chap. xlix. 29); strikingly enough to reappear, finally, in the plaintive dirge of the same weeping prophet (Lam. ii. 22), thereby, at last, well-nigh proving its claim to a place among actual refrains. Of course the most beautiful refrain in the Book of Jeremiah is the melodious couplet—

*The voice of joy, and the voice of gladness,
The voice of the bridegroom, and the voice of the bride,—*

which occurs in chaps. vii. 34; xvi. 9; xxv. 10; and xxxiii. 11—three times as a lament, as of something that was to cease; but, on the fourth and last occasion, reappearing as a lovely flower in a gay garland of joyful prophetic news. Not for ever, to Israel, is that fourfold voice to be hushed! If, however, we can tolerate the extension of the word "refrain" to the most inspiring recurrence of consolatory truth, apart from any further thought of poetic composition, then we may surely distinguish by that name the brightest promise of the Old Testament, which meets us in the form of an announcement by the Most High of his own character. Taking its rise in the Ten Commandments,^b it expands in volume on that later, momentous, re-instituting occasion, when Yahweh caused "all his goodness to pass before" Moses, and when in answer to prayer He graciously restored Israel to covenant favour.^c Further references will be found under the last-named passage; and whoever will take the trouble to look through those texts, and will thoughtfully note how this manifestation of "all the Divine goodness" forms the sheet-anchor of hope for after times, will probably admit the fitness of terming it, by way of eminence, THE REFRAIN OF THE OLD TESTAMENT.

- b. Some peculiarities in the use of *Divine Names* are thereby (viz., by varieties of type) indicated. Concerning the especial proper name of God (Yahweh) the reader will naturally consult Chapter IV. of this Introduction. But the present is the fitting place for naming some further information which has been conveyed throughout the Old Testament part of this Bible by typographical means. It should be understood, then, that when the familiar word "God" is found printed in ordinary type, then the Hebrew is *Elohim*; when the same word is printed "GOD" (one capital and two small capitals), then the Hebrew is "*Él*"; and when "*God*" is printed in Old English letter, then the

^a See, for examples, Psalms cvii. and cxxvi.

^c Exo. xxxiii. 17; xxxiv. 6, 7.

^b Exo. xx. 6; cp. Deu. v. 10.

Hebrew is *Eloah* (principally confined to the Book of Job). It is not, perhaps, to be assumed that these discriminations are of supreme importance; nevertheless, when connected with other things, they are certainly invested with considerable interest. For the word *Elohim*, see note on Gen. i. 1. *Ēl* will be readily remembered as entering into the composition of proper names, such as "Beth-el," "Immanu-el," and many others. It may also be discovered—the evidence would seem to point that way—that in the use of the independent monosyllable *Ēl*, just where the moral feeling is most intense, there *Ēl* shows an aptitude to step in, in preference to *Elohim*. The ordinary reader can now judge of this for himself. Without imagining anything less sacred in *Eloah* than in its longer or shorter companions, this at least is clear, that *Eloah*—as compared with the most sacred Name (the Tetragrammaton—see Chapter IV.)—is held to be good enough for the controversial spirit which undeniably pervades all the middle portion of the Book of Job.

- c. *Quotations* from the Old Testament in the New are by the italics rendered conveniently conspicuous. That it is of great convenience and of considerable practical utility to be able to see at once what portions from the Jewish Scriptures are quoted in the Christian, will not be denied by anyone who has given a fair amount of attention to the matter; nor can it be questioned that the employment of *italic letter* for the purpose is far more effective than the adoption even of quotation marks would have been. Thereby, for example, the reader perceives without any appreciable trouble how largely the Book of the "Revelation" is constructed out of Old Testament language and imagery. Thereby also he sees instantly how even a single word out of a citation becomes the pivot on which an argument is made to turn.^a

4. Section-headings, Footnotes, References, and Appendices.—These may be left to speak for themselves, when once two or three needful explanations have been offered.

- a. It was not at first intended to insert *Section-headings* in the Prophetical Books, owing to the risk of needlessly determining or attempting to determine difficult questions of interpretation; but an experiment having been made, the result seemed to promise so much convenience and assistance to average readers that the hazard and the additional labour were accepted. In most cases it will be found that, where these headings appear most startling, they are expressly warranted by the very terms of the Sacred Text.
- b. The *Footnotes* include both "alternative renderings" and "various readings," the difference between which, being partly technical, is worth a moment's attention. An "alternative rendering," then, comes of the process of translating, and merely expresses the translator's feeling that some other English word than that adopted in the text might have given the sense of the original nearly or quite as well; and that for the reader to know this may be of practical service. It is well for the reader to be aware that oft-times no one word wholly and absolutely and alone says precisely what is conveyed by the Hebrew or Greek. It is no question of variance between one

^a Gal. iii. 16; Eph. iv. 9; Heb. ii. 11-14; iii. 5, 6; iv. 7; vii. 24; viii. 13; x. 10, 39; xii. 27; xiii. 11-13.

copy of the original and another, but exclusively concerns the best way of representing what is admitted to be in the original. One rendering conveys the meaning more readily or more precisely than another, and to ring the changes on fair alternatives is often very helpful, supplying a breadth or an exactness which can be had in no other way. Sometimes a rendering is too literal for the text, yet not too literal for the margin. Questions of decorum and euphemism may be allowed some influence. Humorous translations may sometimes do good service in the margin which could never be tolerated in the text. Moreover, a freer rendering may the sooner be allowed in the text, provided a more literal one be placed at the foot of the page. So much for "alternative renderings." "Various readings" are a very different matter. They have sole regard to variations which, in the course of transmission from an earlier age, have crept into different copies of or witnesses to the original. Concerning these, more information will be found in Chapter III. of this Introduction.

- c. *References*, as commonly understood, can readily be found elsewhere. Those here given have come into the Translator's hands mostly through special channels or as the result of personal study; and in any case, it is believed, will be found trustworthy and useful.
- d. The *Appendices* present, in orderly collected form, matter which would have been suited for longer notes, but can be more conveniently studied as actually given. These appended notes mostly touch upon subjects of the highest importance, and are respectfully submitted in the hope that they will prove helpful to not a few readers of THE EMPHASISED BIBLE.

CHAPTER II.

CONCERNING EMPHASIS

AS AUTHORITATIVELY INDICATED IN THE HOLY SCRIPTURES.

1. "Strike, but hear me!" exclaimed an ancient orator to an infuriated mob; that is, "Strike, if you will; but hear me first." In reading aloud this citation, some little stress is instinctively laid on the two words "strike" and "hear," thereby assisting the ear to catch the plainly intended contrast. A few years since, the same saying was modified in sense by a change of emphasis. A trade strike was pending, when an illustrated paper, giving an imposing figure representing "Law," put beneath the figure the legend, "Strike, but hear me!" in this way not only investing the word "strike" with a modern significance, but suggesting, by the emphasis laid on the word "me," a timely contrast—as much as to say, "You have listened to other advisers: before you act on their counsel, hearken to *me*—consider whether your contemplated strike would be *legal*." This new point put into the old words would perhaps scarcely have been caught, even with the help of the symbolic figure of the cartoon, but for the outward and visible sign of emphasis attached to the closing word "*me*."

2. It is freely granted that context and circumstance, when known and considered, are in many cases alone sufficient to guide to correct emphasis, whether it be in ordinary

literature or in the Bible. For example, the bold contrast made by Christ, in the Sermon on the Mount, between other teachers and himself would naturally prompt any reader of taste to lay stress on the pronoun "I" in the recurring formula—

Ye have heard that it hath been said . . . but I say unto you.^a

3. Context and circumstance, however, are not always sufficient, because not always clear. We have therefore to be thankful that our Public Versions of the Bible furnish further guidance in the matter of emphasis by means of Idiom. The words are frequently so arranged as by their very order to indicate where the stress should be placed. Thus, in the history of Joseph, where "the butler," in confessing his fault in forgetting Joseph, narrates the diverse fate of "the baker" and himself, he says—

And it came to pass, as he interpreted to us, so it was: me he restored unto mine office, and him he hanged.^b

In this sentence it is at once felt that the pronouns "me" and "him" are as certainly emphasised by their mere position as if they had been printed in capitals. So, again, where the Apostle Paul, after thanking God that he spake with tongues more than any of the Corinthian Christians, proceeds to say—

Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue,^c

it is easily seen from the context that the clause "in the church" governs the whole sentence, and should receive the leading stress. Nor is it by order of words alone that an emphatic idiom is constituted. Certain forms of circumlocution serve the same purpose :

But as for me, I shall behold thy face in righteousness,^d

is an altogether effective means of reproducing the force of the emphatic pronoun which opens the verse in the Hebrew. Or a simple repetition secures the result—

The living, the living, he shall praise thee, as I do this day.^e

Or a qualifying word of a manifestly emphasising force is employed, like "surely" in the following :—

In the day that thou eatest thereof, thou shalt surely die ;^f

or "certainly" in this place—

Could we certainly know that he would say, Bring your brother down ?^g

or "diligently" in this—

If thou shalt hearken diligently unto the voice of the LORD thy God.^h

4. Yet, varied as is the Emphatic Idiom of our Public Versions and numerous as are the examples which meet us in which that indication of stress has been turned to most admirable account, the pity is that it has not been resorted to ten times more frequently than is the case. For, be it observed, the Emphatic Idiom of the English is but a faint and fitful reflex of the Emphatic Idiom of the Hebrew and Greek.ⁱ This fact is well-known to scholars, though scarcely dreamt of by the general Bible-reading public. A fact

^a Mat. v. 22, 28, 32, 34, 39, 44.

^b Gen. xli. 13.

^c 1 Cor. xiv. 19.

^d Ps. xvii. 15.

^e Isa. xxxviii. 19.

^f Gen. ii. 17.

^g Gen. xliii. 7.

^h Deu. xxviii. 1.

ⁱ For an example of total neglect in A.V., and timid change in R.V., see Deu. vi. 13.

however it is, and one which can be substantiated just as conclusively as any law which governs language. The great point at present is that all this accession of force and guide to the sense is, in the Sacred Originals, secured simply by Idiom—order of words, fulness of expression, repetitions and the like—and is therefore both pervading and authoritative. It is “pervading”: not, of course, as though all Scripture needed to be formally emphasised to the same degree—to imagine such a thing would be absurd; some styles of Sacred composition, instead of bristling with points, calmly flow on, keeping the even tenor of their way—but “pervading” in the satisfactory sense of being ever available when required. Whenever a point has to be made, a quiet contrast to be rather hinted at than expressed, a sharp and sudden home-thrust to be delivered, Idiom is at hand to accomplish it. From which, when the numberless living interests enshrined in the Bible are considered, it will be expected to follow—and follow it does—that a very large amount of indicated stress underlies almost every page of the Sacred Volume. And—does it need to be repeated?—Emphasis so conveyed is surely “authoritative”: which is not the same thing as saying there is no room for misapprehension in this place or in that; nor is it the same as affirming that all scholars are absolutely agreed about every little point. But the emphasis is “authoritative,” inasmuch as it is in the original—is a part of the original—is of the very spirit and essence of the original. And being in this way “authoritative,” it is in all its main indications worthy of unspeakably more diligent heed in exposition than the most brilliant fancies of men who dream they may make what they please of Holy Writ. Sober students are bound by the laws of Grammar: they are equally bound by the laws of Emphasis.

5. It is one of the leading aims of THE EMPHASISED BIBLE to do justice to the emphatic Idioms of the original tongues, and thereby place all earnest Bible readers, for practical purposes, on the same footing as that occupied by such as are familiar with Hebrew and Greek.

6. Mainly by Idiom has this been attempted. So that if all the artificial signs of Emphasis used in this Bible were swept away, an amount of Emphatic Idiom would remain far surpassing that to be found in any other version known to the Translator. Although emphatic inversion, for instance, is not infrequently discovered in our Public Versions: yet far more frequently and—if the expression may be pardoned—far more consistently does it appear in this translation. Take two examples out of thousands:

A.V. Wilt thou break a leaf driven to and fro?
And wilt thou pursue the dry stubble?

Em. B. A driven leaf wilt thou cause to tremble?
Or dry stubble wilt thou pursue?^a

The latter rendering reproduces the idiom of the Hebrew, and therewith also most naturally shows where the primary stress should be laid.

A.V. And when he putteth forth his own sheep, he goeth before them.

Em. B. As soon as all his own he putteth forth
Before them he moveth on.^b

The Idiom, the Emphasis, is in the Greek. It would be endless to cite examples of all the various forms which the Original Idiom takes for the sake of conveying

^a Job xiii. 25.

^b Jn. x. 4.

emphasis. Suffice it to say: that in this Bible these forms have been sacredly reproduced whenever possible—so long, that is, as the English remained easily intelligible and was not too constrained.

7. But Idiom alone would have been utterly inadequate to the attainment of the object in view. In many instances the endeavour to preserve in English the order of the words in the original would have resulted in obscurity; or, worse still, would have conveyed the very opposite of the meaning intended. In the following passage from the Book of Lamentations, it could have been wished that, for the sake of preserving the exact rhythm of the Hebrew, it had been perspicuous English to say—

For this cause hath sickened our heart,
For these things have darkened our eyes;^a

inasmuch as there is some little weight naturally resting on the paired words (ending words in the Hebrew) “heart” and “eyes” which, if that position could have been preserved in English, would have secured a fine cadence and a satisfying ending to each line of the couplet. But the construction would in two or three ways have been ambiguous—in fact a wrong meaning to some of the terms would have been favoured. Therefore, inasmuch as a clear conveyance of the sense is rightly the first requirement, the Hebrew arrangement can only in part be followed, and we have to be content with some such approximation as this—

For this cause hath our heart’ sickened,
For these things have our eyes’ darkened.

An acute accent on “heart’” and “eyes’” may be allowed as a slight compensation for loss of position; and, to anticipate for a moment, if our angular sign be then attached to the two opening phrases (“For this cause” and “For these things”), those words will be instinctively caught as adverbial clauses, strongly emphasised by their commanding position, and so gathering up into themselves the whole stream of the prophet’s foregoing lament—

<For this cause> hath our heart’ sickened,
<For these things> have our eyes’ darkened.

This illustration may stand for thousands, and evince beyond a doubt the impossibility of mechanically giving idiom for idiom in translation: hopeless obscurity would frequently be the inevitable result. And as a sufficient proof that in some cases idiom for idiom would cause the translation to express the very opposite meaning to its original, it is enough to cite one instance.

Elijah calleth this man^b

is the order of the words in the Greek; yet “this man” is the nominative (that is, the caller) and “Elijah” the objective (that is, the person [supposed to be] called upon), and the true rendering is—

This man calleth Elijah;

though rightfully a decided stress should be laid, where indicated, on “ELIJAH.”

8. That, notwithstanding this risk of overdoing, a very free use of Emphatic Idiom has been made in this Bible will soon appear upon examination. Few sympathetic readers will complain of this. Such readers will perceive and bear in mind that inversions in the language of THE EMPHASISED BIBLE are always intentional—always

^a Lam. v. 17.

^b Mat. xxvii. 47.

according to the original—always expressive. They will go on to observe that an inversion which at first seemed harsh, especially if incautiously read, soon commends itself when tastefully uttered. Finally, the Translator's purpose will be remembered. It is due to himself to confess that he has deemed himself privileged, and therefore has carried the process of imitating the inversions of the originals to a degree scarcely tolerable in any version designed for public use. It is quite true that the larger number of the inversions here ventured would, as he conceives, adorn any translation, and because of their apt reflection of the Hebrew or Greek he honestly thinks they possess strong claims on general adoption; but not all of them. Speaking approximately, possibly in one case out of ten the Editor of THE EMPHASISED BIBLE would have himself shrunk back from what he has actually dared, if he had been so presumptuous as to think of producing a competitive translation. His aim throughout has been to form a Companion Version; and he respectfully asks the measure of indulgence which that intention makes reasonable.

9. One thing at least is clear—namely, that English Idiom alone could never have expressed all the Emphasis enshrined in the originals. It follows that either numerous tokens of stress contained in the sacred tongues must have been lost, or else artificial means were necessary to give them effect. As for the best method of doing this, there is, of course, no accounting for individual preferences; and, given the necessity, some would have chosen varieties of type, not sufficiently considering, perhaps, how soon these annoy the eye when multiplied. Others, again, would have preferred the underscoring which was used in the first and second editions of the Translator's New Testament, unaware, probably, that the costliness of that method seemed prohibitive when thought of for the entire Bible. In favour of the plan now adopted, suffice it to claim economy, elasticity, and effectiveness. The signs here employed practically cost nothing, since the compositor can pick up a sign of emphasis as easily as he can pick up a comma. The elasticity springs from the combination of diverse signs: for example, an interposed accent can appear in the midst of an already emphasised clause. And the effectiveness is quite as great as was desired, seeing that delicacy of touch was also wished, and even a fitness to be temporarily disregarded—a quality commended to all who find the marks in the least perplexing. Such persons as would have been better pleased with some heavier and more obtrusive style of emphasising will kindly bethink them, that stress is mostly quite effective if laid on one syllable of a word, one word in a clause, and so forth; and that all the guidance the eye requires is to be enabled to take in at a glance the beginning and ending of the word, the phrase, the clause within which the enhanced stress is to take effect.

10. One explanation further, and nothing will be needed for completing this chapter, beyond a few annotated examples and the synopsis at the end, which will be convenient for reference both to the scholar and to the learner. The explanation is this: Idiom alone, it may be thought, might have been trusted to convey a portion of the emphasis indicated in the original, and artificial signs might have been restricted to the conveyance of the rest; instead of which (it may be objected), in this Bible, the artificial signs, in point of fact, mostly *accompany* the idiom *when present*, as well as serve as a *substitute* for it *when absent*. In fact, however, it was difficult to draw the line, especially as, in many cases, the signs of emphasis served as a species of magnified punctuation, for which reason it seemed better to go through with them. Besides

which, is it not sometimes welcome to hurried eyes to have pointed out to them what might have been discovered by unaided vision?

11. Now for a few ANNOTATED EXAMPLES, before submitting which the hint is given that a glance at the Table of Signs placed at the end of this Introduction will here be found convenient.

Doth ||this|| cause |you| to stumble?^a

The A.V. rendering of this passage leaves much to be desired; partly because of the wrong impression which the word "offend" conveys, as though Jesus feared He had hurt His disciples' feelings to the degree of provoking their resentment; and partly because it leaves the point of the question uncertain. The R.V. obviates the wrong impression, by substituting "cause to stumble" for "offend," but it fails to bring out the fine point seen by laying a little stress on "you." "Doth THIS cause *you* to stumble"—*you, My disciples, who might have known better?* It is a clear case; for the Greek sets the noun governed before the verb that governs it (cp. *post*, Synopsis, A, b).

And he said,

I know not, <the keeper of my brother> am ||I||?^b

How the point of Cain's defence of his professed ignorance leaps to his lips! The arrangement, "Am I my brother's keeper?" is tameness itself in comparison.

<What is right, what is right> shalt thou pursue.^c

In this place both A.V. and R.V. preserve the inversion which opens the verse, and for that we are thankful: "That which is altogether just shalt thou follow." But why not have given it with the greater simplicity and vivacity of the original?—*zédhek zédhek tirdôf*—it is all there. And why not have given the full force of the verb "pursue"—"pursue" with determination, and not merely "follow" with half-heartedness or from a dull sense of duty?

Then thou scarest me with dreams,
And <by visions> dost terrify me:
So that my soul chooseth strangling,
|Death| rather than these my bones.^d

Note here how parallelism and emphasis enhance the effect of each other. There being two synonymous couplets, constituting a duplicate expression for each thought (viz., first the Divine visitation, then the effect on the sufferer), emphasis steps in at the second line of each couplet, and strongly accentuates the closing word of the preceding line: "dreams—visions"; "strangling—death." Note also how well the sharp expression which the word "death" draws to itself, prepares the way for the lingering and piteous lament over "these my bones."

<Righteousness> I put on, and it clothed me,
<Like a robe and a turban> was my |justice|;
<Eyes> became I to |the blind|,
And <feet to the lame> was ||I||.^e

It would be difficult to name a passage more studded with the beauties of combined parallelism and emphasis than this. Observe that, here again, there are two couplets; then, that an emphatic inversion leads off in the first line of the first couplet—an accusative before its verb (Synopsis, A, b); next, that the thought of "clothing" oneself, given in the first line, is emphatically and rhetorically amplified in the second line,

^a Jn. vi. 61.

^b Gen. iv. 9.

^c Deu. xvi. 20.

^d Job vii. 14, 15.

^e Job xxix. 14, 15.

“robe” and “turban” forming not merely clothing, but an adornment fit for any assembly ; further, that the term “righteousness” at the beginning of the first line is answered by its synonym “justice” at the end of the second—a not infrequent device in Hebrew poetry, and that as the two substantives respond to each other and ending words also have a natural advantage (cp. Synopsis, *A, f*), a slight stress is marked on “justice.” In line three, note how the word “eyes” at the opening comes into rhythmic relation with the term “blind” at the close, the verb “to become” being unemphatically thrown in between them, with no stress on the pronoun “I,” which is merely implied in the verb ; and how finally, in the last line, “feet” and “lame,” instead of being parted like “eyes” and “blind” in the third line, are swiftly and unexpectedly welded into a single emphatic phrase at the head of the line, to be simply followed by the pronoun “I,” which, though having primarily to serve, after Hebrew fashion, for the verb “to be,” yet, with its long-drawn pausal vowel (*’āni*), lingers on the ear with an unspeakable pathos (Synopsis, *B, a*, last sentence).

See ||now|| that ||I||, ||I|| am he,
And there are no’ gods with me :
||I|| kill—and make alive,
I wound, and ||I|| heal ;
And there is none’ who <from my hand> can deliver.^a

The inquisitive will not begrudge the trouble of examining the context which leads up to this animated and impressive passage. It will be seen that, with keenest irony, idolatrous Israel has just been advised to apply in her extremity to the false gods of which she has boasted. “See now”—if haply ye have at length discovered how utterly vain is *their* help—“that *I, I*—emphatically repeated, as if to invite a penitent nation to fill in the blanks from the stores of reviving memories—“*I*”—your own, your real, your living God ; “*I*”—your long forgotten, but yet faithful, loving God, still waiting, even now after all this, to be gracious. “See now, that *I, I* am he ;” or, “am the one, and the only one, that can help you.” “And there are no’ gods with me”—strong negative of the substantive verb, hence accent on “no’.” “*I* kill”—separate nominative pronoun (Synopsis, *B, a*) ; hence strong emphasis on the pronoun. “And make alive”—nominative pronoun not repeated, hence none needed in English : the contrast between “kill” and “make alive” at this point suffices. “*I* wound”—again no separate nominative, and no emphasis on “*I*” this time permissible. But then finally, when bringing in the climax “*I* heal,” there is a triumphant stress to be laid on the “*I*” (*wa’āni’ēpā*).—The Translator protests that, while he does real homage to the elocutionary instinct which is common to all men, and is well trained in most educated men, he considers it very unlikely that such instinct could ever, unaided, have divined the existence of such authoritatively indicated variations as these ; of which, indeed, familiarity with the original idiom can alone give trustworthy information.

He was despised and forsaken of men,
A man of sorrows, and acquainted with grief,—
Yea <like one from whom men turn away the face>
He was despised, and we esteemed him not.^b

So far the discourse flows calmly on in description of the Suffering Servant, without any use for emphatic pronouns. But now an entire change of mood is felt. From a

^a Deu. xxxii. 39.

^b Isa. liii. 3.

bare statement of the matter of fact, reflective Israel passes to a revised and deeper view of the cause of the Sufferer's sorrows :—

| Yet surely | <our griefs> ||he|| carried,
And <as for our sorrows> he bare them,—^a

where note what a break-up of the historical style occurs, and how the emphasising strokes come throbbing in : “ *Yet surely* OUR GRIEFS ”—the real cause of the Servant's sufferings by bold inversion being set at the head and front of the sentence (the accusative before its verb : Synopsis, A, b). “ HE carried ”—the pronoun is, indeed, implied in the verb (*nasā'*), but that is not enough, and so it is also separately expressed, in order that stress may be laid upon it (*hu' nasā'*)—cp. Synopsis, B, a). *He* was our Substitute and bare our burden. That in this couplet the phrases “ our griefs ” and “ our sorrows ” are synonymous, is at once evident.

What, perhaps, we desiderate in the second line is that the pronoun “ he ” should have been again emphasised in like manner as in the line foregoing ; and though it is absent from the Massoretic or traditional text, and therefore, according to rule, we can scarcely so mark it, yet we note with intense interest that there is a various reading^b relating to that very point, to the effect that some Hebrew written copies actually have the emphatic “ he ” ; in which, moreover, the ancient Syriac and Latin versions keep them company (implying that the ancient Hebrew standards from which *they* were formed had the pronoun emphatic). And we are further informed that there are some existing Hebrew copies which, though they have not the emphatic *hu'* in the text, yet have it set down in the margin as a *kerr'*, that is, to be *read*, though not *written*. We have purposely expanded this short note of variance, bearing as it does on a point of much interest.

To return to the text :—

||We|| however, esteemed him—
Stricken, smitten of God, and humbled.
But ||he|| was Wounded for our transgressions,
Bruised for our iniquities,
||The chastisement for our well-being|| was |upon him|,
And <by his stripes> there is healing |for us|.^c

As much as to say : “ WE,” however, away in the past, when the true light of the matter had not dawned upon us, esteemed him divinely chastised for some cause unknown. We then little thought how his sufferings were related to us ; “ BUT ” we see it all now ! And so on, until the ultimate explanation is reached—

But ||Yahweh|| caused to light upon him' the iniquity of us all.^d

YAHWEH did what none other had any right or power to do. Compare verse 10 where the same stress as in verse 6 is laid on the Divine Doer of the work of Salvation. And so we close our brief hints as to the expository value of the emphasis indicated throughout this wonderful prophecy ; and we close them by respectfully claiming that it is not at all by the play of pious fancy, but exclusively by giving effect to a well-proved idiomatic law that we lay decided stress upon the Divine interposition through which there is healing for Israel and for Mankind. Before

^a Isa. liii. 4.

^b Cp. *ante*, Chap. I. 4, b.

^c Isa. liii. 4, 5.

^d Isa. liii. 6.

dismissing our notice of this example of emphasis in the famous Fifty-third of Isaiah, it may be worth reminding the reader that in at least three places in the New Testament^a do the words of this Prophecy re-appear, and each time with something of the significant emphasis with which the words were originally penned. In fact, speaking broadly, the emphasis of the Old Testament is the emphasis of the New: the main idioms are the same, their exegetical value is the same. When successfully rendered, the ancient tones and suggestions of the Hebrew are reproduced—in Greek in English. The language again lives.

^a Mat. viii. 17; Acts viii. 32, 33; 1 Pet. ii. 24.

A SYNOPSIS OF THE PRINCIPAL LAWS OF EMPHASIS DISCOVERABLE IN THE BIBLE ORIGINALS.

Words are emphatic—

A. By POSITION.

- a.* Nominatives before verbs—always.^a
- b.* Genitives,^b datives^c and accusatives^d before verbs—always.
- c.* Verbs before nominatives—slightly;^e but able to command strong emphasis by reduplication, see below, *B*, *b*.
- d.* Adjectives before nouns—chiefly in N.T., and slightly.^f
- e.* Words brought into juxtaposition—sometimes, in prose, internal evidence concurring;^g more frequently in poetry, where the last word of one line is often varied and emphatically echoed by the first in next line.^h
- f.* Words postponed to end of sentence—sometimes in prose, sense concurring;ⁱ more frequently in lyric poetry, in which the last word is mostly weighty, and claims secondary stress.^j

B. By REPETITION.

- a.* Separate nominative pronoun.^k Prolific source of emphasis both in Hebrew and Greek, as the separate pronoun is independent of position. Always reliable when construed with finite verb, which has the pronominal element also within itself. Sometimes also, when used instead of a verb, seems by association of ideas to lend itself to some little stress.^l
- b.* Reduplicated verb—chiefly in Hebrew,^m reappearing by quotation in N.T. Always indicates lively emphasis. Infinitive verb generally set before its own finite—then emphasis only: occasionally placed after its own finite—then perhaps sometimes suggesting continuance or repetition of action.ⁿ
- c.* Independent words,^o phrases,^p and sentences.^q The mere repetition of these is one of the most simple and obvious devices for indicating stress.

C. By FORMAL EXPRESSION.

This chiefly applies to Hebrew particles. Owing to the extraordinary facility with which the consecution of facts and thoughts can be carried forward by the peg-letter *waw*, it follows that when more formal and precise connecting particles are employed, some emphasis can generally be felt. Hence springs the stress, more or less vigorous, which in THE EMPHASISED BIBLE is frequently marked on such connectives as “now” (*‘attah*), “therefore” (*laken*), “for this cause” (*‘al ken*), and so on; in respect of which appeal is confidently made to elocutionary instinct as to the validity of the result.

^a * By all means compare Prof. A. B. Davidson's admirable “Hebrew Syntax” on the various ramifications of Hebrew Emphatic Idiom; and see the Oxford Gesenius, p. 252 for the particles, and p. 441 under “*yesh*.”

^a Gen. i. 2; Isa. ix. 6; Jn. x. 8, 10.

^b 1 Tim. iii. 1.

^c Gen. i. 29; Deu. xxii. 19, 29; Ps. cxviii. 18; 1 Cor. iv. 3; Jn. xix. 10; Gal. vi. 14.

^d Gen. i. 5; Deu. vi. 23; Josh. ii. 18; Mt. xxvii. 47.

^e Gen. i. 3, 4, 5, 7, 8, 16, 17, 18, 21.

^f Rom. i. 23; Heb. vii. 18, 19.

^g Mat. x. 21; 2 Cor. v. 4; Gal. ii. 19; Heb. xi. 4.

^h Job iii. 20; vii. 14, 15.

ⁱ Gen. xxi. 3.

^j Ps. ii. 3; Lam. v. 17.

^k Gen. xiv. 23; Ps. ii. 6; Mat. v. 22, 23, 32, 34, 39, 44.

^l Gen. iv. 9; Job xxix. 15.

^m Gen. ii. 16, 17; xxii. 17; xliii. 7; Deu. vi. 17.

ⁿ Num. xxiii. 11; Isa. vi. 9.

^o Gen. xiv. 10; Num. x. 32; xv. 41; Deu. ii. 27; xvi. 20; xvii. 5; Josh. vii. 11; xxii. 22; 1 S. ii. 3.

^p Ps. cxvii. 1, 2; Isa. xxxviii. 17, 19; Eze. xi. 14.

^q Ps. cxviii. 1-4; cxxxvi. 1; Isa. xlii. 9.

CHAPTER III.

THE ORIGINAL TEXTS.

For practical purposes it may be assumed that Hebrew and Greek are the original languages of the Bible. The small proportion of Aramaic embedded in the Hebrew Bible does not require formal consideration, just because this dialect is nearly allied to Hebrew, and the portions of the Old Testament written therein form integral parts of all Hebrew written copies and printed editions. With regard to the New Testament, the only question that could arise would be whether some parts of it were not first written in Syriac and then translated into Greek. But this is probably a purely academical inquiry, and inasmuch as the assumption of a Greek original for the whole of the New Testament does not exclude Syriac sources from contributing their quota towards evidence of genuineness and aids to textual purity, the question for the Translator is reduced to this: What Hebrew Bible and what Greek New Testament shall he employ for making his version? In a word—What Texts shall he translate?

It is a relief to think that no translator can be required first to construct his Hebrew and Greek texts before turning them into English. Life would not be long enough for one man or one set of men to explore the whole of the immense field; besides, the task is more likely to be efficiently done if its widely different departments are undertaken by departmental experts. The textual critic prepares the way for the translator, a consideration which makes this the convenient moment for stating that the textual critics followed in executing *THE EMPHASISED BIBLE* are respectively Dr. Ginsburg in the Old Testament, and Drs. Westcott and Hort in the New. To understand the debt of gratitude we owe to these pioneers, it will be better to take separately the two leading divisions of our Holy Scriptures, and the more so as each division involves conditions inapplicable to the other.

I. THE ORIGINAL TEXT OF THE OLD TESTAMENT.

1. *The Text itself.*

In the Old Testament there seemed to be no choice but to take the received or current Massoretic text, unless one had been prepared to embark on the treacherous sea of Conjectural Criticism; and, in the first writing out of the MS. for this work, that text in its commonly printed form was implicitly followed. It was the singular good fortune of the present translator, however, to have only just completed his transcript when the Critico-Massoretic Hebrew Bible of Dr. C. D. Ginsburg appeared; and it was at once seen how greatly it would add to the value of *THE EMPHASISED BIBLE* to compare the MS. throughout with Dr. Ginsburg's Hebrew text and to make and translate a selection from his priceless Various Readings. This additional labour was gladly undertaken; and it is deemed no small cause for gratitude to have been spared to finish the task. Respecting the Old Testament, therefore, the case now stands as follows:—

The Hebrew Text used is the revised Massoretic Text edited by Dr. Ginsburg, subject to certain exceptions which will at once be explained, and which can

scarcely fail to commend themselves as soon as they are understood. The exceptions are almost exclusively *the confirmed and approved various readings* to which Dr. Ginsburg has prefixed the formula, "It ought to be" so-and-so. These have been incorporated in the text of this version, and not merely inserted in the notes; for it was instinctively felt that what "ought to be" *should* be in a work of this kind. For Dr. Ginsburg's purpose, indeed, it was probably fitting that he should make no changes in his text other than any which might be required to render his edition a perfectly accurate reprint of the Received Massoretic recension, and that accordingly all the emendations he had to propose were wisely incorporated with his foot-notes, no matter with what degree of confidence advanced. This method was at once seen to be in the true Massoretic spirit, which changes nothing, reproduces everything, fences and guards everything. But as this translation of the Old Testament was intended to make straight for correct exegesis and was purely practical in its design, the contrary course was adopted with respect to the especial class of various readings now under consideration, and accordingly the resulting changes were boldly made in the text of this version, with the unvarying note appended in each case, "So it shd be," duly referring to Ginsburg's authority. It was quite otherwise where Dr. Ginsburg prefixed his other formula, "It appears to me" = "I think" it should be so-and-so. These conjectural variations have in the following pages been given (where given at all) in foot-notes, with the corresponding formula "*Gt.*" = "Dr. Ginsburg thinks" the reading should be as follows, in the quoted words then cited. They are the conjectures of an expert, often of great value, and always worthy of respectful consideration, but not advanced into the text of this Bible, save in a very few exceptional cases distinctly notified in the margin. These isolated instances are limited to places in which it was felt that the internal evidence fully made up for any lack of external attestation.

2. *The appended Various Readings.*

A. Whence **come** these Various Readings? They are (i.) variations discovered in existing standard copies (Codices) or in early printed editions; (ii.) variations recorded in the Massorah itself as having formerly existed in documents now lost; (iii.) variations preserved in the Talmud or in the commentaries of ancient Jewish scholars; (iv.) variations proved by Ancient Versions, in cases where the changes cannot reasonably be attributed to freedom of translation, but assure us that the translators must have had before them a Hebrew Text materially differing from that which has been handed down to the present day.

B. What are the leading **Characteristics** of these Various Readings? (i.) Many of them are exceedingly minute: either resolving themselves into variations of spelling and accentuation, such as to make *no* difference in translation, and therefore passed by in silence in this Bible; or else making *very little* difference in English—it being of no appreciable consequence whether Israel fell into the "hand" or "hands" of their enemies. Still, the collating of the smallest variations has some value as an education, showing how such changes came into existence, and what pains have been taken by copyists and textual critics to note them and guard against their multiplication. (ii.) At the same time, literal minuteness of variation is a very uncertain criterion of importance. Truth is not measurable by bulk, but by weight. The change of a single letter in one case may show nothing but a peculiar spelling of the same word, whereas in the very next instance it may indicate a totally different word

and make all the difference in the world to the sense. To mistake *lo* for *lo'* may bring in a negative and turn the sentence completely round. To write *'ahar* for *'ahad* (showing, in the Hebrew, a minuter difference than this) may turn "one" into "after" or "another." (iii.) Many variations are due to the most simple and obvious causes—mere mistakes of eye or ear, or the writing as one word what was meant for two, and *vice versa*. (iv.) More serious is the divergence of exemplars; the standard copies of one district having in course of time or under different editorship come to depart from the favourite standards of another region; the old standard becoming worn out or lost, and a new one having to be procured from a distance, bringing its own divergences with it, and propagating them on new soil. (v.) Still more serious is prejudice leading to the deliberate avoiding of certain exemplars, as favouring, say, the detested Samaritan or Septuagint recension. (vi.) Most serious of all is the deliberate intention to change the old reading for one more acceptable—never, perhaps, with wilful corruptness; on the contrary, with pious intentions and for greater edification; yet still displaying a freedom of editing which to us seems quite indefensible.

C. How may Dr. Ginsburg's Various Readings be **Classified**? (i.) *Write*, but *read*; or the official variations technically known as the *K^ethivs* and the *K^eris*. "The margin of the [Hebrew] Bible exhibits a number of various readings of an early date, called *K^eri* (*read*), because in the view of the Jewish critics they are to be preferred to what stands in the text, and to be read instead of what is there written, hence called *K^ethiv* (*written*)."^a "So great a reverence for the ancient literal text, as it was handed down by tradition, was preserved among the Jews, that the Grammarians who made the new additions to the text left the written text still unchanged, even in cases where they believed it necessary to follow a different reading and interpretation."^b Probably the general understanding amongst English students of Hebrew is that the *K^eris* are invariably to be preferred to the *K^ethivs*. Dr. Ginsburg, however, does not endorse that view, for he says: "It is now admitted by the best textual critics that in many instances the reading exhibited in the text (*K^ethiv*) is preferable to the marginal variant (*K^eri*), inasmuch as it sometimes preserves the archaic orthography and sometimes gives the original reading. The *K^ethiv* or textual reading, moreover, is in many instances not only supported by MSS. and early editions, but by the ancient Versions."^c There are two features in Dr. Ginsburg's exhibit of these various readings which cannot fail to give lively satisfaction to the student. The first he states thus:—"I have in most cases given the MSS, the early editions, and the ancient Versions which support the *K^ethiv* and those which exhibit the *K^eri*."^d The second is the claim thus expressed: "I have been able to give a larger number of *K^eris* and *K^ethivs* than those which are printed in any other edition of the Hebrew Bible."^e On the strength of this last fact, as well as on the score of convenience, the *K^eris* cited in THE EMPHASISED BIBLE are given as resting on Ginsburg's authority, without forgetting that many of them are to be found in other Hebrew texts. (ii.) A special class of various readings called *Sevir'n*. These constitute a body of readings "of equal importance to the class of variants comprised in the official *K^eri*, though it has hardly been noticed by modern critics. Indeed in some respects it is more important than the alternative readings which have hitherto been so scrupulously given in the margin of

^a Gesenius's Heb. Gram.; translated by Dr. B. Davies, Lond'n, 1874, p. 52.

^b Ewald's Heb. Gram., by Nicholson, Lond'n, 1836, p. 63.

^c G. Intro., 184.

^d Ibid., p. 184.

^e Ibid., p. 186.

our Bibles under the name of *Keri* by modern editors, who have either entirely banished the *Sevir* from the margin or have on extremely rare occasions condescended to notice one of the numerous readings introduced by the name *Sevir*.”^a As in the case of the *Keris*, Ginsburg mostly states by what authorities the *Sevirin* are confirmed. A reading of this class will be found given in the notes of this Bible thus: “A sp. vr (*sevir*),” followed by a translation of the reading, with the addition of any confirming authority. (iii.) Variants *cited in the Massorah itself* and underlined by Dr. Ginsburg. When possible these have been given in italics. For instance, “(Sam., *Sep.*, Vul.)” indicates that Dr. Ginsburg has found the *Septuagintal* reading in the Massoretic note of a Hebrew codex or edition. (iv.) Variations discovered by *collation* of existing MSS., early printed editions, and Ancient Versions, and recorded without editorial opinion. These must be left to speak for themselves. They are here passed on from the textual editor. (v.) *Conjectural* emendations. As before suggested, these should be received with the deference due to an expert, whose opinion takes into account not only internal evidence, but probably a shrewd suspicion as to the way in which an error may have crept in. *Gt.* = “Ginsburg thinks” is the sign distinguishing this class of reading in THE EMPHASISED BIBLE. (vi.) *Confirmed* Emendations. These have already been considered, and reasons have been given for incorporating their purport in the text of this Translation.^b

D. How should these Various Readings **be treated** by an ordinary intelligent reader? (i.) They may very well lead to a suspense of judgment. Where a transcriptional variant of this kind comes into view, it is natural to eschew dogmatism. (ii.) Internal evidence may inspire a moral certainty as to which reading is correct. The reader can cautiously rely on this for his own satisfaction; and the controversialist may urge it—with becoming moderation. (iii.) Converging evidence may almost amount to demonstration as to which alternative is to be trusted. For example: Starting with internal evidence in favour of a Various Reading which is actually found in some Hebrew MSS. or printed editions, the reader discovers that that very reading is exhibited in the Samaritan Pentateuch—an independent line of transmission from an exceedingly ancient exemplar. Then he finds it handed down by the Septuagint—another line of transmission from a time almost equally remote. And finally, we will suppose, he discovers that the same reading has been preserved by the Vulgate. Internal probability—some existing Hebrew standards, Samaritan, Septuagint, Vulgate—what wonder if (some counter evidence notwithstanding) the student yields his mind to a state of working confidence as towards the variant which is sustained by such a superior array of proof?

II.—THE ORIGINAL TEXT OF THE NEW TESTAMENT.

There is the less need to enlarge on this, that information concerning it is by this time widely diffused. Few scholars nowadays would advocate the adoption of the so-called Received Text of Erasmus and Stephens, published early in the sixteenth century. The discovery and collation of Greek MSS. have since then made such enormous strides, and so many textual critics of supreme ability and industry—such as Griesbach, Scholtz, Lachmann, Tischendorf, Tregelles, and Westcott and Hort—have laboured in this department, that it would appear an act of sheer madness to go

^a G. Intro. 187.

^b *Ante*, p. 18, cp. G. Intro. 162, 170.

back to the critical apparatus of our great-grandfathers. Suffice it then to state in brief the general principles followed alike by Tregelles and by Westcott and Hort—with whom alone in the Christian Scriptures this work stands in immediate relation—and then to explain in a very few words why, for the present (the third) edition of the New Testament portion of THE EMPHASISED BIBLE, the text of Tregelles was superseded by that of Westcott and Hort.

The fundamental principle common to the Greek texts of Tregelles and of Westcott and Hort is that in the construction of them, ancient authorities have been resolutely preferred, and the text in both cases has been determined rather by the weight than by the mere number of manuscripts. Ancient readings have been preferred in constructing the Greek texts of both these editions. It would perhaps be correct to say that Westcott and Hort gave more attention than did Tregelles to the lineage of manuscripts, and submitted to a more searching consideration the question how far divergent readings had sprung from common sources, so as to get behind the divergences to an earlier and more ancestral text. In particular their treatment of the two most ancient MSS., the Vatican and the Sinai, both as to their similarities and their differences, impresses the inquirer's mind with a sense of the scientific force with which inductive reasoning is carried; and how, under the converging light thrown backward by these great exemplars, in the hands of these editors, the student can almost see for himself what the Apostolic text must have been.

This allusion to the two greatest Greek Manuscripts of the New Testament opens the way for an explicit statement of the reason which led to the adoption of the later text of Westcott and Hort in preference to the earlier one of Tregelles, which had been employed for the present Translator's first and second editions of the New Testament. It was simply and solely because the later text *was* the later, that the change was made; for the lapse of time between them, though not great, enabled Drs. Westcott and Hort to do what had not been vouchsafed to their predecessor—viz., to keep the Sinai MS. steadily before them in the construction of their text of the Four Gospels. It was felt to be presumptuous to conjecture how far the readings of the Sinai Codex would have confirmed or modified Tregelles' previously formed conclusions; and, at the same time, very undesirable for the Translator to assume the functions of textual critic, functions imperatively demanding the practical skill of the expert, to which he could lay no claim. Better far to place himself under the guidance of such consummate masters of textual criticism as Drs. Westcott and Hort, judging, as they had done, so very nearly in the spirit and after the principles of Dr. Tregelles, on the fuller evidence then spread before them. Even in the Four Gospels the differences between the two texts are comparatively slight; while, in the later Books of the New Testament, it becomes a matter of sustained admiration to note how very generally the conclusions of the earlier editor (having the Sinai MS. before him at that stage of his work) are confirmed by his successors, when judging from substantially the same array of evidence.

CHAPTER IV.

THE INCOMMUNICABLE NAME.

As it might appear premature, at the outset of this chapter, to spell out that Divine Name which some regard as not only incommunicable but unpronounceable, it will be considerate to begin the present investigations by the aid of circumlocution and abbreviation, especially as no inconvenience will be occasioned thereby. The *Tetragrammaton*, or name of four letters (in allusion to the four letters Y H W H), is a technical term frequently employed by scholars, and will here, for a little, serve a useful purpose. Besides employing this term, we can reverently speak of "The Name," or can set down the first letter only, "Y," in the same way as critics are wont to use the Hebrew letter *yod* as the initial of the Divine Name intended. This understood, we can intelligibly proceed. Our very first sub-division will indicate the serious turn which this inquiry necessarily takes.

I.—THE NAME SUPPRESSED.

A. *The Fact.*

It is willingly admitted that the suppression has not been absolute; at least so far as Hebrew and English are concerned. The Name, in its four essential letters, was reverently transcribed by the Hebrew copyist, and therefore was necessarily placed before the eye of the Hebrew reader. The latter, however, was instructed *not to pronounce it*, but to utter instead a less sacred name—ADONAY or ELOHIM. In this way The Name was not suffered to reach the ear of the listener. To that degree it was suppressed. The Septuagint, or ancient Greek version, made the concealment complete by regularly substituting *Kurios*; as the Vulgate, in like manner, employed *Dominus*; both *Kurios* and *Dominus* having at the same time their own proper service to render as correctly answering to the Hebrew *Adonay*, confessedly meaning "Lord." The English versions do nearly the same thing, in rendering The Name as LORD, and occasionally GOD; these terms also having their own rightful office to fill as fitly representing the Hebrew titles *Adonay* and *Elohim* and *El*. So that the *Tetragrammaton* is nearly hidden in our public English versions. Not quite. To those who can note the difference between "LORD" and "Lord" and between "God" and "God," and can remember that the former (printed with SMALL CAPITALS) *do* while the latter *do not* stand for The Name—to such an intimation of the difference is conveyed. But although the READER who looks carefully at his book can *see* the distinction, yet the mere HEARER remains completely in the dark respecting it, inasmuch as there is no difference whatever in sound between "LORD" and "Lord" or "GOD" and "God." It hence follows that in nearly all the occurrences of The Name (some 7,000 throughout the Old Testament) the especial Name of God is absolutely withheld from all who simply hear the Bible read. "Nearly all," for there are about half a dozen instances in the A.V., and a few more in the R.V., in which this concealment does not take place. In other words there are these very few places in which the *Tetragrammaton* appears as "Jehovah"; and although it may be asked, "What are they among so many?" still their presence has an argumentative value.

If it was wrong to unveil the *Tetragrammaton* at all, then why do it in these instances? If, on the other hand, it was right to let it be seen in these cases, then why not in all? With the exceptions explained, however, it remains true to say, that in our public versions the one especial Name of God is suppressed, wholly concealed from the listening ear, almost as completely hidden from the hastening or uncritical eye.

B. The Immediate Consequences of the Suppression.

These are—

(i.) Partly *literary*, though more than that. Reference is here made to the confusion into which many things are thrown through this abnormal state of things. “Baal” is “lord” and so is “Adon” (Adonay)—that is unfortunate; but why add to the embarrassment by rendering Y H W H (and Y H, the shorter form) also as “Lord”? Worst of all is the confusion when “Y” and Adonay occur together, as they do many times in the Book of Ezekiel. Inasmuch as to say, “Lord Lord” for “Adonay Y,” was too grotesque and misleading (positively false to the ear), the new device had to be resorted to of rendering this combination by “Lord God”—“God” in this case, and not “Lord” at all, standing for The Name. Even Y H (the shorter form) and Y H W H (the full form) of the *Tetragrammaton*, coming together,^a caused a dilemma; though in these instances, the acuteness of the trouble compelled the adoption of a partial remedy, and “the LORD JEHOVAH” is the result. “Confusion,” then, is a term not a whit too strong to apply to these varying devices. No wonder that even intelligent and educated people are continually forgetting what they have heard or read concerning so involved a matter.

(ii.) Partly *practical*. Is it too much to assume that The Name has about it something very grand or very gracious, or at least something very mysterious? Whichever conclusion is received, the question arises whether there is not something essentially presumptuous, however little intended, in substituting for it one of the commonest of titles, seeing that there are on earth “lords many,” and the master of the humblest slave is his “lord”? There is surely nothing very grand or gracious or mysterious in that! It is therefore the most natural presumption that the suppression of The Name has entailed on the reader, and especially upon the hearer, irreparable loss.

C. The Reason for the Suppression.

The motive was good—let that be assumed. It was to safeguard the Divine Majesty in the minds of men. It was to prevent the inconsiderate mention of Him before whom seraphs veil their faces—though even so it is very difficult to see how one name should occasion irreverence and another not. Why not, then, leave Him altogether unnamed? Why not fear to allude to Him by any title that could definitely refer to Him? The passages commonly cited as furnishing good reason for the suppression surely cannot mean what is thus attributed to them, since there is a wide distinction between not taking His Name in vain, and not taking His Name into our lips at all, even for prayer or praise. In a word, the motive is respected; but the reverence is regarded as misapplied—the reason given is seen to be invalid.

^a As in Is. xii. 2; and xxvi. 4.

II.—THE NAME RESTORED.

A. Why?

1. Because its suppression was a mistake. So grave a mistake cannot be corrected too soon. An unwarrantable liberty has been taken; the path of humility is to retrace our steps.

2. Because thereby serious evil may be averted. Men are saying to-day that "Y" was a mere tribal name, and are suggesting that "Y" Himself was but a local deity. As against this, only let The Name be boldly and uniformly printed, and the humblest Sunday School teacher will be able to show the groundlessness of the assertion.

3. Because solid advantage may be counted upon as certain to follow the restoration. Even if the meaning of The Name should not disclose itself, the word itself would gradually gather about it the fitting associations—and that would be a gain; and godly readers would be put on quest—and that would be a further gain; and if the true significance of the *Tetragrammaton* should be brought to light, there would be a trained constituency to whom appeal could be made—and that would be a yet greater gain.

A PLAUSIBLE OBJECTION ANSWERED.—A plausible argument in favour of leaving The Name veiled, as it is now, may be based upon its concealment by the Septuagint. The plea takes the following form. The Septuagint conceals the *Tetragrammaton* under the common title *Kurios*, "Lord." Jesus used that version as it stood, notably in citing Psalm cx. 1.^a Therefore what was good enough for Him should be good enough for us. *Answer First*: Jesus Christ was not a scribe or literary critic: His mission was much higher. *Answer Second*: Jesus had to plead his Messiahship at the bar of the Scriptures as then current; and any criticism by Him of the nation's Sacred Documents might have placed a needless obstacle in the people's path. We thus conclude that the objection may and should be set aside as inconclusive, and so fall back on the reasons given why the Divine Name should be suffered uniformly to appear.

B. In What Form?

1. Why not in the form "*Jehovah*"? Is that not euphonious? It is, without question. Is it not widely used? It is, and may still be freely employed to assist through a period of transition. But is it not hallowed and endeared by many a beautiful hymn and many a pious memory? Without doubt; and therefore it is with reluctance that it is here declined. But why is it not accepted? There it is—familiar, acceptable, ready for adoption. The reason is, that it is too heavily burdened with merited critical condemnation—as modern, as a compromise, as a "mongrel" word, "hybrid," "fantastic," "monstrous." The facts have only to be known to justify this verdict, and to vindicate the propriety of not employing it in a new and independent translation. What are the facts? And first as to age. "The pronunciation *Jehovah* was unknown until 1520, when it was introduced by Galatinus; but was contested by Le Mercier, J. Drusius, and L. Capellus, as against grammatical and historical propriety."^b Next, as to formation. "Erroneously written and pronounced *Jehovah*,

^a See Mat. xxii. 41-45.

^b "Oxford Gesenius," p. 218

which is merely a combination of the sacred *Tetragrammaton* and the vowels in the Hebrew word for Lord, substituted by the Jews for יהוה, because they shrink from pronouncing The Name, owing to an old misconception of the two passages, Ex. xx. 7 and Lev. xxiv. 16. . . . To give the name יהוה the vowels of the word for Lord (Heb. Adonai) and pronounce it *Jehovah*, is about as hybrid a combination as it would be to spell the name *Germany* with the vowels in the name *Portugal*—viz., *Gormuna*. The monstrous combination *Jehovah* is not older than about 1520 A.D."^a From this we may gather that the Jewish scribes are not responsible for the "hybrid" combination. They intentionally wrote alien vowels—not for combination with the sacred consonants, but for the purpose of cautioning the Jewish reader to enunciate a totally different word, viz., some other familiar name of the Most High.

2. The form "*Yahweh*" is here adopted as practically the best. The only competing form would be "*Yehweh*," differing, it will be observed, only in a single vowel—"e" for "a" in the first syllable. But even this difference vanishes on examination. It is true that "*Yehweh*" is intended to suggest the derivation of the noun from the simple (*Kal*) conjugation of the verb, and that some scholars take "*Yahweh*" as indicating a formation from the causative (*Hiphil*) conjugation; but, since other scholars (presumably because of the aspirate *h*) regard "*Yahweh*" itself as consistent with a *Kal* formation, thereby leaving us free to accept the spelling "*Yahweh*" without prejudging the question of the precise line of derivation from the admitted root *háyáh*, we may very well accept the spelling now widely preferred by scholars, and write the name—"Yahweh."

3. The exact *pronunciation* claims a word to itself. "The true pronunciation seems to have been Yahwè (or *Iahway*, the initial I=y, as in *Iachimo*). The final *e* should be pronounced like the French *ê*, or the English *e* in *there*, and the first *h* sounded as an aspirate. The accent should be on the final syllable."^a This statement gives rise to a question of rhythm, which is sure sooner or later to make itself felt. We are so used to the three syllables of the form "*Jehovah*," with its delightfully varied vowels, that we shrink back dismayed in anticipation of the disturbing effect on our Psalmody of the substitution of *Yahweh* for *Jehovah*. Our apprehensions may be dismissed. The readjustment is mainly the business of our hymn-writers; and if it should prove literally true, that "new mercies" shall "new songs" demand, which shall enshrine a new accent in a new rhythm, then we may rest assured that sanctified genius and enthusiasm will prove equal to the occasion. The Translator of THE EMPHASISED BIBLE has in his own humble province recast a good many lines in his rendering of "The Psalms" in consideration of the modified rhythm now required. As for the rest, it may with confidence be counted upon that increasing familiarisation and the silent growth of hallowed memories will ultimately render thrice welcome what was at first so strange.

III.—THE NAME EXPLAINED.

1. It certainly appears to be explained in Exodus iii. 14. It does not follow that the statements there made are rightly understood; nor can any compelling reason be assigned why a translator should be ready to expound everything which he has to

^a Professor Paul Haupt, General Editor of "The Polychrome Bible," in the Book of Psalms, pp. 163, 164.

represent in English. Nevertheless, the correct rendering of the above passage is so connected with the meaning of The Name, that, were it not for special reasons, the attempt now to be made might not have provoked the charge of presumption. As it is, the reproach of rashness cannot easily be escaped.

2. Confessedly it is very discouraging to find the editor of the Polychrome Bible declaring bluntly: "The meaning of JHVH is uncertain."^a That it *is* uncertain would appear to be the natural conclusion deducible from the varieties of meaning summed up in the Oxford Gesenius under the name "Yahweh."^b

3. As against this discouragement it may be considered whether the Old Testament does not strongly embolden us to hope that greater success and greater unanimity may yet be attained. Is not a hidden name almost a contradiction in terms? Does not "name" in the Bible very widely imply revelation? *Men's* names are throughout the Scriptures fraught with significance, enshrining historical incidents, biographical reminiscences, and so forth; and why should the Name of the Ever-Blessed be an exception to this rule? Does not the Almighty Himself employ this Name of His as though it had in it some self-evident force and fitness to reveal His nature and unfold His ways? His Name is continually adduced by Himself as His reason for what He does and what He commands: "For I am Yahweh." Israel and the nations are placed under discipline, says the Divine Speaker, "that they may know that I am Yahweh." Is it not probable, then, that His Name was intended to be understood? Thus encouraged, we proceed; only requesting that the exposition which follows may be regarded as—

4. An Individual Opinion respectfully submitted.

- (a) The conclusion formed may be thus expressed: The Name itself signifies, "He who becometh"; and the formula^c by which that significance is sustained and which is rendered in the Authorised Version "I am that I am," expresses the sense, "I will become whatsoever I please"; or, as more exactly indicating the idiom involved, "I will become whatsoever I may become." We amplify the "may," and more freely suggest the natural latitude which the idiom claims, by saying: "Whatsoever I will, may, or can become."
- (b) The reasons for this conclusion are two: FIRST, that it gives the simplest, most obvious, most direct force to the derivation of The Name itself, as generally admitted. *Yahweh* is almost always regarded as the third person, singular, masculine, imperfect tense, from the root *hawah*, an old form of the root *hayah*. The one meaning of *hawah* is "become."^d So that the force of *yahweh* thus derived, as a verb, would be "He will become"; or, as expressive of use and wont, "He becometh." Then, passing into use as a noun, it is—"He who becometh," "The Becoming One." That is precisely how any other Hebrew name would be formed and would yield up its inherent significance. Thus viewed, its human-like simplicity would be its great recommendation. If the Eternal would speak to man so as to be understood, we seem compelled to expect that He will speak after the manner of men. And if after the

^a P.B., Psalms, p. 164. For an encouraging contrast, see the explanation offered by Dr. A. B. Davidson, quoted, *post*, in the Note on Exo. iii. 14.

^b O.G., 218.

^c Exo. iii. 14.

^d O.G., 217.

manner of men He pleases to take and bear a Name, it would seem the very perfection of condescension that His Name should be formed after the manner of men's names. SECOND, the sense of the formula given above is very simply and idiomatically obtained. The formula itself is *'ehyeh 'asher 'ehyeh*, in which it should be noted that the verb *'ehyeh*, "I will become," runs forward into a reduplication of itself; for it is that which constitutes the idiom. As a mere repetition, the assertion would be unmeaning. To escape this we must resort to mystery or imagination or—idiom. How if the mystery itself is imaginary; and where's imagination to end? how is it to be reduced to any trusty significance? Would it not be more humble and childlike to be prepared to find that the All-wise and All-loving is simply addressing us in an idiom of our own? We have many such idiomatic formulæ even in English: "I will speak what I will speak," and the like. *Only*, after the manner of our tongue, we avoid the semblance of meaningless repetition by emphasising the auxiliary verb: "I will speak what I *will* speak"—my mind is made up; or "I will speak what I *can, may, must* speak"—according to need and opportunity. Now, in Hebrew, the future (imperfect, or incipient) tense (the one used here) is freely employed to express *mood*; in other words, to convey those nicer shades of thought which in English are conveyed by such helping words as "will," "can," "may," "could," "would," "might," "must." The only question is whether we can assure ourselves that we are not acting fancifully in resorting to that principle of interpretation in the important statement before us. Have we any examples of such an idiom finding place where, as in Exo. iii. 14, a word is folded back upon itself? As a matter of fact, we have in the Old Testament at least three examples in which the recognition of this simple idiom brings out an excellent sense, and in which the Authorised Version leads the way (followed by the Revised) in so expressing the sense.

EXAMPLE I.—1 Samuel xxiii. 13, A.V. and R.V.: "And they went whithersoever they could go." Heb.: "*wayyithhall'ku ba'asher yithhallaku*." Freely: "And they wandered wheresoever they could, would, or might wander." The repetition is there, and the idiom, and the clear sense of it.

EXAMPLE II.—2 Samuel xv. 20, A.V. and R.V.: "Seeing I go whither I may." Heb.: "*wa'ani hôlêk 'al 'asher 'ani hôlêk*." Lit.: "And (or seeing) I am going whither I am going." Again the repetition, again the idiom, again the fit sense thereby conveyed.

EXAMPLE III.—2 Kings viii. 1, A.V. and R.V.: "And sojourn wheresoever thou canst sojourn." Heb.: "*w'guri ba'asher thaguri*." In the first passage the auxiliary is "could"; in the second, "may"; in the third, "canst." Idiom is recognised in all, and through it the meaning is seized and well expressed.

We thus gain all needful countenance for the idiomatic explication of Exo. iii. 14:

I will become whatsoever I will—may—can—become.

The only difficulty is to suggest the suitable latitude, without multiplying words and without violating any known characteristic of the Speaker. Perhaps the best word on

this momentous occasion is : " what I please," since we know that the Divine resources are infinite, and that God will please to become to His people only what is wisest and best. Thus viewed, the formula becomes a most gracious promise ; the Divine capacity of adaptation to any circumstances, any difficulties, any necessities that may arise, becomes a veritable bank of faith to such as love God and keep His commandments. The formula is a promise, the promise is concentrated in a Name. The Name is at once a revelation, a memorial, a pledge. To this Name, God will ever be faithful ; of it He will never be ashamed ; by it He may ever be truthfully proclaimed and gratefully praised.

||This|| is my name to times age-abiding,
And ||this|| my memorial to generation after generation.^a

Praise ye Yah,
For good' is Yahweh,
Sing praises to his name,
For it is sweet.^b

Praise Yahweh, all ye nations,
Laud him, all ye tribes of men ;
For his lovingkindness hath prevailed over us,
And the faithfulness of Yahweh is to times age-abiding.
Praise ye Yah.^c

5. Whether the foregoing explanation is ever likely to be generally accepted or not, one thing appears to be more and more certain the more the evidence is considered, that the name Yahweh has some inherent meaning of great force and graciousness ; at the very least a significance of sufficient peculiarity to make it more fitting to be employed on some occasions than on others. This conclusion, which on its own merits will scarcely be denied, invests the matter with a literary interest which it will be fair not to forget. It may deliver the most open-minded critic from a too ready resort to documentary hypotheses to account for the presence or absence of The Name in or from some verses, sections, and books. The use of previous documents may go some way to account for the appearance and disappearance of that Name ; but internal fitness to be avoided or employed may be an equally feasible explanation. Leaving aside the interesting question whether the sudden appearance of the name Yahweh in combination with Elohim in Genesis ii. may not owe its presence to the tenour of the new section which commences at verse 4, in view of Man's coming upon the scene, there are some examples of the presence and absence of The Name to which any documentary hypothesis would appear to be altogether alien. For instance, is it not indicative of what we may call changed moral atmosphere that the prologue of the Book of Job (chapters i. and ii.) and the epilogue (chapters xxxviii.—xlii.) should be replete with the especially gracious proper name "Y," whereas throughout the whole of the doubting, questioning, arguing portion of the Book The Name should occur only once, chapter xii. 9, and then with uncertain attestation ? It appears to be equally indicative of a most delicate sense of fitness, that, whereas The Name is employed on an average nearly once in each of the eight-versed sections of Psalm cxix.—a Psalm pervaded by the atmosphere of sustained communion with Yahweh—the one exception, in which a less sacred divine name is used is the single instance in which the Psalmist's

^a Exo. iii. 15.

^b Ps. cxxxv. 3.

^c Ps. cxvii. Cp. Jer. xxxii. 27.

mind comes into contact with the colder air of disloyalty to the Gracious Being whom he himself delighted to worship :—

“Depart from me, ye evil-doers,—

That I may observe the commandments of my God.”^a

It is with a feeling of lively satisfaction that the materials for judgment concerning all such peculiarities of sacred usage are now clearly set forth in the pages of THE EMPHASISED BIBLE.

^a Ps. cxix. 115.

TABLE I.
TRANSLITERATION OF HEBREW CHARACTERS INTO ENGLISH.

No.	Name.	Form.	Sign.	Form.	Sign.		No.	Name.	Form.	Sign.	Form.	Sign.	
1	aleph	א	,	...	...		13	mem	מ	m	final ם	m	
2	beth	ב	b	soft ן	bh, v		14	nun	נ	n	final ן	n	
3	gimel	ג	g	soft ן	gh		15	samech	ס	s	...	...	
4	daleth	ד	d	soft ן	dh	like <i>th</i> in “ <i>then</i> ”	16	ayin	ע	‘	...	...	
5	he	ה	h	...	...		17	pe	פ	p	soft ן	ph	
6	waw	ו	w	...	u	when a vowel	18	zadhe	צ	z	...	...	
7	zayin	ז	z	...	...		19	koph	כ	k	...	...	
8	heth	ח	h	...	...		20	resh	ר	r	...	...	
9	têt	ט	t	...	...		21	sin or shin	ש	s	...	...	
10	yodh	י	y	...	i	when a vowel	22	tau	ת	t	soft ן	th	as <i>th</i> in “ <i>thin</i> ”
11	kaph	כ	k	soft ן	kh								
12	lamed	ל	l	...	...								

The above Table may be put to an interesting special use. It will enable the merely English reader to trace the similarity of certain Hebrew letters, as the well-known cause of errors of transcription. For example, he can perceive how minute is the difference in form between *daleth* and *resh*, and so how easily “silenced” might creep in where “uplifted” should have stood, or *vice versa*, in Psalm cxxxi. 2 (see note there); and similarly how readily *ken* should have ousted *ben* in Prov. xi. 19.

N.B.—The vowel *d* may be pronounced as *a* in *father*; and *ê* as *e* in *thee*.

TABLE II.

ABBREVIATIONS IN THE NOTES TO "THE EMPHASISED OLD TESTAMENT."

Aram.	Aramæan, or ancient Chaldee Translation.
A. V.	Authorised Version.
[]	square brackets, in the Text of this Translation, mark supplied words: in the Notes they serve to distinguish the Translator's explanations from the Notes of others.
cod.	Codices, or written copies of the Hebrew Scriptures.
col.	collective; or, collectively.
cp.	compare.
Davies' H.L. ...	Dr. Benjamin Davies' Student's Hebrew Lexicon (Asher, 1872).
Dav. Heb. Syn. ...	Dr. A. B. Davidson's Hebrew Syntax (T. & T. Clark, 1836).
ar. pr. edns. ...	Early printed editions of the Hebrew Bible (1482-1525).
=	equals, is equivalent to.
f, ff	following verse, or verses.
Fu. H.L.	Fuerst's Hebrew Lexicon, translated by Dr. Samuel Davidson (Williams & Norgate, 1871).
G. A. S.	Dr. George Adam Smith, author of Commentary on Isaiah, the Twelve Prophets, &c.
G. Intro.	Dr. C. D. Ginsburg's Introduction to the Massoretico-Critical edition of the Hebrew Bible (1897: pp. 1-1028). ("G. Intro." not to be confounded with simple "Intro."—which see.)
G.n.	Ginsburg's Hebrew Notes to his edition of the Hebrew Bible. The responsibility for the translation of such of the above notes as are here given rests exclusively on the Translator of THE EMPHASISED BIBLE.
G.r.n.	Ginsburg's Revised Hebrew Notes (on Gen. i. 1 to vi. 8), given in Appendix IV. of the above "Introduction."
Gt.	Ginsburg <i>thinks</i> it should be (as follows, in any particular note to E. O. T.): These are readings suggested by context and sense, but not supported by the ancient Versions (G. Intro., pp. 162, 170; cp. <i>ante</i> , Intro., Chap. III. (I. 1) p. 18.
Ges. Heb. Gr. ...	Gesenius's Hebrew Grammar, translated by Dr. Benjamin Davies, late of Regent's Park College.
Heb.	Hebrew. N.B.: when "Heb." introduces divergent spellings of proper names, with figures attached to each, the relative frequency of the two spellings is thus briefly indicated.
i.e.	that is.
in loco	in this place.
Intro.	Introduction to this Bible. See "G. Intro." for Ginsburg's Introduction.
Jon.	Targum of Jonathan: Chaldee (Aramæan) paraphrase on Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and 12 Minor Prophets. Not so old or pure as Onkelos, but a valuable auxiliary to other critical sources (Kitto's Cyclo.).
Lit.	literally.
Mas.	The Massorah: a marginal directory, indicating on almost every line in the margin of the MS. Bibles how the letters, words, forms, and phrases are to be written according to the most ancient rules laid down by those who compiled, preserved, and transmitted the Canon of the Old Testament Scriptures. This invaluable key to the text of the Old Testament is called <i>Massorah</i> (<i>tradition</i>), because it was traditionally handed down by the authorised and professional scribes, who afterwards committed it to writing. No single MS. contains the whole. To obtain the whole Massoretic apparatus it was absolutely necessary to examine minutely all the accessible MSS. This work had never been done before, until forty years ago Dr. Ginsburg began the work. After twenty years of incessant labour he commenced printing the Massorah. He afterwards framed a text which embodied the results of his researches. This text—the Hebrew Bible edited by Dr. Ginsburg, and accompanied by Hebrew Notes—was published by the Trinitarian Bible Society in 1894, thirty-three years after the work of collating was begun: hence the name "The Massoretico-Critical edition of the Hebrew Bible." Jacob b. Chayim, editor of the Hebrew Received Text, had neither time nor opportunity to collate the different MSS. in the different parts of Europe. Hence that which he printed in the margin and at the end of his great Bible (1524-25) is not merely a small part of the Massorah, but is exceedingly incorrect. (Condensed from Dr. Ginsburg's "Provisional" Circular, issued in 1881, and re-issued in 1894.)

TABLE II.—*continued.*

M.C.T.	Massoretico-Critical Text (Ginsburg's Edition of the Hebrew Bible). This citation is often practically the same as "M.T." (Massoretic Text) in ordinary Biblical works.
mf.	more freely.
ml.	more literally.
n, nn.	note, notes.
N.B.	Mark well.
O.G.	The Oxford Gesenius : A Hebrew and English Lexicon of the Old Testament, based on the Lexicon of William Gesenius, edited by FRANCIS BROWN, D.D., Davenport Professor of Hebrew and the cognate languages in the Union Theological Seminary; with the co-operation of S. R. DRIVER, D.D., Regius Professor of Hebrew and Canon of Christ Church, Oxford; and CHARLES A. BRIGGS, D.D., Edward Robinson Professor of Biblical Theology in the Union Theological Seminary. Printed at the Clarendon Press, Oxford. (Parts I.-IX., 1892-1900.)
Onk.	Targum of Onkelos. Thought to be the oldest Aramaean version extant. On the whole, literal and faithful. Highly valued by Jews. Heb. Text may sometimes be amended by it when several Heb. MSS. agree therewith. (Dr. S. Davidson, in Kitto's Cycl., Vol. III., pp. 948-966.)
O. T. Ap.	Old Testament Appendix to THE EMPHASISED BIBLE.
P.B.	Polychrome Bible.
perh.	perhaps.
pl.	plural.
prob.	probably.
prop.	properly.
R.V.	Revised Version.
[<i>Rabb.</i>]	indicates that the reading in question has been preserved in the <i>margin</i> of the first Rabbinic Bible, 1517.
<i>read.</i>	used technically for convenience, instead of the Massoretic <i>K^eri</i> . See also " <i>written</i> ," below; and cp. on <i>K^ethiv</i> and <i>K^eri</i> Intro., Chap. III. (I. 2, C, i.).
Sam.	Samaritan Pentateuch : of great value, as having come down (more or less purely) from very Ancient Exemplars. According to some, inherited from the Ten Tribes; according to others, executed about the end of the 4th century B.C. It originated unquestionably before the Septuagint was made. (Dr. S. Davidson, in Kitto's Cycl., Vol. III., pp. 746-752.)
Sep.	The Septuagint version of the Bible ("LXX."); or "Greek Bible"; executed in Alexandria, about 150 B.C. Especially valuable as having been made from very ancient Hebrew Exemplars, some of which are now lost.
Sing.	singular.
So it shd. be ..	Suggested by the context and sense, <i>and</i> supported by the Versions. (G. Intro., 162, 170. Cp., <i>ante</i> , Intro., Chap. III. (I. 1).)
Sp. v.r. (<i>sevir</i>)	A special class of various readings to which Dr. Ginsburg attaches great importance. Cp. <i>ante</i> , Intro., Chap. III. (I. 2, C, ii.).
Syr.	Syriac Version : made from the Hebrew, and was old enough in the days of Ephrem (4th cent. A.D.) to need explanation of obscure terms. First Version from the Hebrew original made for Christian use; and, indeed, the only version of that kind before that of Jerome, which was made subsequent to the time when Ephrem wrote. (Dr. S. P. Tregelles in Smith's Bible Dict., Amer. ed. 3883, ff.)
T.G.	Tregelles' Gesenius : Gesenius's Hebrew and Chaldee Lexicon, translated by Dr. Samuel Prideaux Tregelles (1857 : Bagster).
U.	Usually (or commonly) rendered as follows; the alternative rendering being then given.
Vul.	The Vulgate version of the Bible. Executed by Jerome, the Latin standard of the Roman Catholic Church.
w.	with.
<i>written</i>	used, for convenience, for the Massoretic <i>K^ethiv</i> . See " <i>read</i> ," above; and cp. Intro., Chap. III. (I. 2, C, i.).

TABLE III.

SIGNS OF EMPHASIS. (*See ante, Introduction, Chapter II.*)

The signs used in the Old Testament are the same as those employed in the New—namely,

', | , || , and < >.

Those most frequently adopted are the two which call for decided stress :—

- (1) || , when the English words appear in their usual, uninverted order, though the corresponding words are known to be emphatic in the Hebrew.
- (2) < >, when there is an inversion in the English arrangement as well as in that of the Hebrew.—Sometimes the inverted and emphatically preplaced portion of the sentence is of some length, extending to a line or more. In such cases the angular marks frequently appear in darker type (thus < >), so as to be conspicuous, thereby also setting free the lighter marks to show a short inversion within a longer one (cp. Jer. vii. 5, 6). If it be remembered that a closing angular sign never completes a sentence, but always demands a sequel before the statement is finished, both mind and voice will be materially assisted.
- (3) The two signs (' and |) are used almost indifferently to denote slight emphasis; the accent being generally preferred for single words, and the single upright lines for the inclusion of more than one word in the effect.

* * Any simplification observable in this method, as compared with that followed in the New Testament, may be fairly set down to the simpler elements and structure of Hebrew composition. The principle throughout is the same.

THE BOOK OF GENESIS.

§ 1. *The First Account of Creation. The Six Days' Work: the Seventh Day's Rest.*

1 ¹ <In the beginning>^a God^b created^c the heavens and the earth.

² Now ||the earth||^d had become waste and wild,^e and ||darkness||^f was on the face of the roaring deep,^g—but^h ||the Spirit of God|| was broodingⁱ on the face of the waters.^k ³ And God said^j—

Light, be'.

And light was'. ⁴ And God saw' the light,

^a Or: "At first." The definite article in the rendering, "In the beginning," cannot safely be pressed, inasmuch as the phrase may, as preferred by many expositors ancient and modern, be simply construed with what follows: "In the beginning of God's creating," &c.

^b Heb.: *elohim*. "Prob. a plural of quality = 'God-head' as our 'Lordship' = 'Lord'."—Davies' *H.L.*, p. 9. It should be carefully observed that, although *elohim* is plural in form, yet when, as here, it is construed with a verb in the singular, it is naturally singular in sense; especially since the "plural of quality" or "excellence" abounds in Hebrew in cases where the reference is undeniably to something which must be understood in the singular number.

^c "Prop. 'to cut' or 'carve'; hence, 'form,' 'create'."—Davies' *H.L.*, p. 103; "shape, create"—O.G.: not necessarily, nor generally, to make out of nothing, cp. verses 21, 27; chap. ii. 3; and Num. xvi. 30. Seeing that, outside this passage, no example in the O.T. can be found wherein a making out of nothing is plainly intended by the Heb. *bara*, the reader who insists on that meaning here does so on his own responsibility. The gratuitous introduction of difficulties should of course be avoided.

^d The emphasis on "the earth" in ver. 2 is quite regular. Cp. Intro, Chap. II., Synopsis, A. a). The effect of it here is to single out "the earth" from ver. 1, for special comment.

^e Heb.: *tôhu wa-tôhu*. Evidently an idiomatic phrase, with a play on the sound ("assonance"). The two words occur together only in Is. xxxiv. 11; Jer. iv. 23; examples which favour the conclusion that here also they describe the result of previous overthrow. *Tôhu* by itself is found in several other texts (Deu. xxxii. 10; Job xii. 24; Ps. cvii. 40; Is. xxiv. 10; xxxiv. 11; etc.).

^f Cp. 2 Co. iv. 6.

^g Heb. *thôm*; Sep. "the abyss."

^h This "but" is not demanded by the particle *waw* in itself, but springs naturally out of the tenour of the clause it introduces.

ⁱ The beautiful word "brooding"—an exact rendering of the Heb.—is most suggestive; since it vividly describes the cherishing of incipient life, as a preparation for its outset. The participial form of such a word clearly denotes a process, more or less lengthened, rather than an instantaneous act. Standing where it does, it crowns the description of the condition of things on which the first creative mandate of the six days took effect.

^k The rendering above given of these two important verses may be paraphrased as follows:—

"In the beginning [of the present order of things] God created [that is, shaped or formed according to his own divine idea] the heavens [above] and the earth [below].

"Now the earth [emphasised idiomatically for the purpose of singling it out for first remark] had be-

come waste and wild [probably by previous catastrophe]; and darkness [emphasised as about to be dealt with] was on the face of the roaring deep; but [preparing the mind for a new order of things] the Spirit of God was brooding [with quickening effect] on the face of the waters. And [things being so; such being the state of the earth] God said [and thus the renewing, re-creating divine acts commence]."

⁶ And God said',

Let there be an expanse in the midst of the waters,—and let it be a means of dividing, between waters and waters."

⁷ And God made' the expanse, and it divided between the waters that were under' the expanse and the waters that were above' the expanse. And it was' so.^o ⁸ And God called' |the expanse| ||heavens||. *So it was evening—and it was morning, a [second] day*].

⁹ And God said'—

Let the waters under the heavens |be gathered together| into one' place, and let the dry-ground' appear'.

And it was' so.^p ¹⁰ And God called' |the

come waste and wild [probably by previous catastrophe]; and darkness [emphasised as about to be dealt with] was on the face of the roaring deep; but [preparing the mind for a new order of things] the Spirit of God was brooding [with quickening effect] on the face of the waters. And [things being so; such being the state of the earth] God said [and thus the renewing, re-creating divine acts commence]."

¹ Or: "became," "came to be." Connected with the opening word "so," the simple verb "was" has the same force. Cp. verses 8, 13, 19, 23, 31.

^m By a well-attested Heb. idiom = "a first day."

Here grammatical exegesis steps in and claims its own. Two ways of explaining this striking "refrain" are conceivable—the one, unnatural and absurd; the other, at once living and luminous. Either this six-times-repeated statement is a mere extraneous patch of information, having no organic connection with the creative acts amongst which it is inlaid—which no thoughtful reader can seriously suppose—or else on each occurrence it grows out of what has gone before. This being conceded, and the words then being grammatically rendered, the reader is on the high road to a correct decipherment of the days, as God-divided rather than sun-divided. Did the calling forth of "light" constitute the first morning? If it did, then the previous "darkness" and the preparatory "brooding" must surely have constituted the first "evening." Then how long was the first day? If no one knows, then no one can say what was the length of the six days. Essential harmony suggests as a crown to the exegesis: That, as is man the little worker, doing a small work on six short days, so is God the great worker, doing a large work on six long, far-reaching days.

ⁿ *Gt.* (w. Sep.): "And it was so" shd be added.—G.n.

^o *Gt.* (w. Sep.): "And it was so," here, shd be omitted.—G.r.n.

^p The Sep. here adds:—

And the waters were gathered together, from under the heavens, into their place, and the dry ground appeared.—G.r.n.

dry-ground | ||land||, but <the gathering together of the waters> called he |seas|. And God saw' that it was |good|.

¹¹ And God said'—

Let the land put-forth vegetation—herb' yielding seed, fruit-tree,^a bearing fruit, after its kind, whose seed is within it, on the land.

And it was' so. ¹² And the land brought-forth' vegetation—herb' yielding seed after its kind, and tree' bearing fruit, whose seed is within it, after its kind. And God saw' that it was |good|. ¹³ So it was evening—and it was morning, |a third' day|.

¹⁴ And God said'—

Let there be luminaries^b in the expanse of the heavens, to divide between the day and the night,—and let them be for signs, and for seasons,^c and for days and years; ¹⁵ yea let them be for luminaries, in the expanse of the heavens, to give light on the earth.

And it was' so. ¹⁶ And God made' the two great' luminaries,—the greater luminary to rule the day, and the lesser luminary to rule the night, ||also the stars||. ¹⁷ And God set' them in the expanse of the heavens,—to give light on the earth; ¹⁸ and to rule over the day and over the night, and to divide the light from the darkness. And God saw' that it was |good|. ¹⁹ So it was evening—and it was morning, |a fourth' day|.

²⁰ And God said'—

Let the waters swarm' [with] an abundance of' living soul,^d and ||birds|| shall fly over the earth, ||over the face of the expanse of the heavens|.

²¹ And God created' the great sea-monsters,—and every living soul that moveth—[with] which the waters swarmed' after their kind, and every winged bird—after its kind. And God saw' that it was |good|. ²² And God blessed' them, saying,—

Be fruitful and multiply, and fill the waters in the seas, and let ||the birds|| multiply in the land.

²³ So it was evening—and it was morning, |a fifth' day|.

²⁴ And God said'—

Let the land |bring forth| living soul, after its kind, tame-beast^e and creeping thing and wild-beast^f of the land, after its kind.

And it was' so. ²⁵ And God made' the wild-beast^f of the land, after its kind, and the tame-beast, after its kind, and every creeping thing of the ground, after its kind. And

^a Some cod. (w. Sam., Jon., Sep., Syr., Vul.): "and fruit tree"—G.n.

^b Inver. 3, 6r, light diffused; here *mā'ôr*, affording light.

^c Most likely "sacred seasons"—O.G. Cp. Ps. civ. 19.

^d Note the collective use of the word. Same word: vers. 21, 24, 30 (where the partitive sense is to be

carefully observed), and ii. 7, 19, etc. Cp. N.T. Ap.: "Soul."

^e Prop. "dumb"; esp. "tame."

^f Ml: "living thing;" "esp. "wild," as opposed to "tame;"—Davies' H.L. "wild animals, on account of their vital energy and activity"—O.G. 3.2, b.

God saw that it was |good|.

²⁶ And

God said'—

Let us make man^a in our image, after our likeness,—and let them have dominion over the fish of the sea, and over the bird of the heavens, and over the tame-beast— and over all the land,^b and over every creeping thing, that creepeth on the land.

²⁷ And God creator' the man |in his own image|, <In the image of God> created he |him|,— <Male and female> created he |them|. ^c

²⁸ And God blessed' them, and God said' to them—

Be fruitful and multiply and fill the earth, and subdue it,—and have dominion over the fish of the sea, and over the bird of the heavens, and over every living thing that moveth on the land.^d

²⁹ And God said'—

Lo! I have given to you—every herb yielding seed which is on the face of all the land, and every tree wherein is the fruit of a tree, yielding seed,— <to you> shall it be, for food; ³⁰ and to every living thing of the land—and to every bird of the heavens, and to every thing that moveth on the land, wherein is a living soul, ||every green herb for food||.

And it was' so. ³¹ And God saw' every thing which he had made, and lo! it was |very' good|. So it was evening—and it was morning, |the sixth' day|.

¹ Thus were finished' the heavens and the earth, ² and all their host. ³ Thus God finished' |on the seventh^e day| his work which he had made, and rested,^f on the seventh day, from all his work which he had made. ⁴ And God blessed' the seventh' day, and hallowed it,—because <therein> rested he from all his work which God |by creating| had made.^g

§ 2. Second Account of Creation: The Garden— Man under Command—The Formation of Woman.

⁴ ||These|| are the geneses^h of the heavens and the earth, when they were created,—in the day when Yahwehⁱ God made earth and heavens.

⁵ Now ||no bush of the field|| as yet—was in the

^a Heb.: 'ādām. Prob. akin to 'ādāmāh, "ground" (chap. ii. 7). Davies, Furst, "Earth-born," Kalisch. Perh.: "red," "ruddy"—T.G.

^b Cf. (w. Syr.): "over all the wild-beasts of the land"—G.n.

^c The first snatch of poetry in the Bible. (p. Intro., Chap. I., p. 2.

^d The (S. Sep.) ends the verse thus after the word "heavens":—"and over all tame-beasts, and over all [the wild-beasts of] the land, and over every creeping thing that creepeth on the land"—G.n.

^e A correction (w. Sam. &

Sep.): "sixth"—G.n. Or: "ceased," "kept sabboth."

^f Davies' God's rest arises rather from the joy of achievement than from the relief of fatigue.—Murphy. Cp. Ps. xcv. 11.; Heb. iii. 11, 16; iv. 1-11.

^g "He made creatively, i.e. perh. by making it anew out of chaos"—Davies' H.L. Rather differently: "so as to make (or in making) which, he created"—O.G. 517*, 7, b (a).

^h "Lit. begittings of heaven and earth, i.e., account of heaven and earth a id that which proceeded from them"—O.G. 410.

ⁱ See Intro., Chap. IV.

earth, and ||no herb of the field|| as yet had sprung up,—because Yahweh God had not sent rain^a on the earth, and ||man|| was there none^a to till the ground; ⁶ but ||a vapour|| went up from the earth,—and watered all the face of the ground. ⁷ So then Yahweh God formed^a man, [of the] dust of the ground, and breathed in his nostrils the breath^b of life^c—and man became a living soul.

⁸ And Yahweh God planted^a a garden in Eden, on the east,—and put there^a the man whom he had formed.

⁹ And Yahweh God |caused to spring up| out of the ground, every tree pleasant to the sight and good for food,—and the tree of life, in the midst of the garden, and the tree of the knowledge of good and evil.^d

¹⁰ Now ||a river|| was coming forth out of Eden, to water the garden,—and <from thence> it parted, and became four heads.^e ¹¹ ||The name of the one|| is Pishon,—||the same|| is that which surroundeth all the land of Havilah, where is gold;^f ¹² moreover ||the gold of that land|| is good,—<there> is the bdellium, and the beryl stone. ¹³ And ||the name of the second^a river|| is Gihon,—||the same|| is that which surroundeth all the land of Cush. ¹⁴ And ||the name of the third^a river|| is Hiddekel, ||the same|| is that which goeth in front of Assyria; and ||the fourth river|| is Euphrates.

¹⁵ So Yahweh God took^a the man,—and placed him in the garden of Eden, to till it, and to keep^g it.

¹⁶ And Yahweh God laid command^a on the man, saying,—

<Of every tree of the garden> thou mayest |eat|;^h ¹⁷ but <of the tree of the knowledge of good and evil>^d thou shalt not eat of it,—for <in the day thou eatest thereof> thou shalt |die|.

¹⁸ And Yahweh God said^a,

It is ||not good|| that the man should remain^a alone,—I will make for him a helper, as his counterpart.

¹⁹ Now Yahweh God had formed^a from the ground every living thing^h of the field, and every bird of the heavens, which he brought in unto the man, that he might see what he shouldⁱ call it,—and <whatsoever the man should call it—any living soul> ||that|| should be the name

thereof. ²⁰ So the man gave^a names to all the tame-beasts,^a and to the birds^b of the heavens, and to all the wild-beasts^a of the field,—but <for man> had there not been found a helper, as his counterpart. ²¹ So Yahweh God caused a deep sleep to fall on the man, and he slept,—and he took one of his ribs, and closed up flesh instead thereof. ²² And Yahweh God builded^a the rib which he had taken from the man, into a woman, and brought her in unto the man.

²³ And the man said,
||This||^c one ||now|| is bone of my bones, and flesh of my flesh!
||This|| one shall be called Woman,^d for <out of a man>^e hath this one been taken.

²⁴ <For this cause> will a man leave his father, and his mother,—and cleave unto his wife, and they^f shall become one^f flesh.

²⁵ And they were both of them naked, the man and his wife,—and put not each other to shame.^g

§ 3. *Paradise lost: Mercy triumphant: Faith in exercise: the Tree of Life guarded.*

¹ Now ||the serpent||^h was more crafty than any **3** living thingⁱ of the field which Yahweh God had made,—so he said unto the woman,
Can it really be, that God hath said,

Ye shall not eat of every tree of the garden?

² And the woman said^a unto the serpent,—

<Of the fruit of the trees^j of the garden> we may eat; ³ but <of the fruit of the tree which is in the midst of the garden> God hath^k said,

Ye shall not eat of it, neither shall ye touch it,—lest ye die.

⁴ And the serpent said^a unto the woman,—

Ye shall not |die|.^k ⁵ For God doth know, that <in the day ye eat thereof> then shall your eyes be opened,—and ye shall become like God,^l knowing good and evil.^m

⁶ And <when the woman saw^a that the tree was good^a for food, and that it was desirable^a to the eyes, and the tree was pleasant^a to make one knowing> then took she of the fruit thereof, and did eat,—and she gave to her husband also, along with her, and he did eat. ⁷ Then were opened^a the eyes of them both, and they knew that <naked> they were,—so they tacked together fig-leaves, and made for themselves girdles.

⁸ Then heard they the

^a Prop. "cut," hence "form," "fashion": used of a carver, joiner, smith, oftentimes potter (Isa. lxiv. 8). N.B.; applied to man's spirit in Zech. xii. 1.

^b Or: "spirit." Heb.: *neshâmâh*, which is either synonymous with *ruah*, "spirit" (Eccl. xii. 7). Cp. Job xxxii. 8; xxxiii. 4; Prov. xx. 27; Isa. xlii. 5; or else, as the activity of *ruah*, presupposes it (Gen. vii. 22. cp. Ps. xviii. 15).

^c Mi: "lives." Perhaps originally, "living ones"; hence, abstract, "the

state of living ones," "life." It is unsafe to build an argument on this plural. Cp. "faces" for "face" (chap. i. 2), and many other words.

^d Or: "of blessing and misfortune."

^e Or: "beginnings."

^f Mi: "the gold"—prob. the article "of species."

^g Or: "guard."

^h Or: "wild-beast." Cp. chap. i. 24 n.

ⁱ Or: "would." But prob. "should"—as if to say, "That the man, seeing it, might determine what would be its fitting name."

^a Cp. chap. i. 24, n.

^b Some cod. (w. Jon., Sep., Syr., Vul.): "and to every bird"—G.n.

^c Fem. nearly—"she."

^d Heb.: *ishshah*, "female man" (from *ish*, "man," or "husband"). Possibly: "manward," the *ah* being that of direction.

^e Heb.: *ish*. Some authorities (Sam., Sep.) have: "out of her husband"—G.n.

^f Some (Jon., Sep., Syr., Vul.) add: "twain." One (Sam.): "there shall become, of them twain"—G.n.

^g An exact rendering. Indirectly confirmed by note to Prov. xxvi. 11 from Sep.

^h For em. on "serpent," see Intro., Chap. II., Synopsis, A, a.

ⁱ Or: "wild-beast"—Cp. chap. i. 24, n.; chap. iii. 14.

^j *Et.* (w. Sep.): "Of the fruit of every tree"—G.n.

^k Em. "by repetition." Cp. Intro., Chap. II., Synopsis, B, b.

^l Or: "gods." Heb.: *elohim*.

^m Or: "blessing and misfortune."

sound^a of Yahweh God, walking to and fro in the garden, at the breeze of the day,^b—so he hid himself—||the man with his wife||, from the face of Yahweh God, amid the trees^c of the garden. ⁹ And Yahweh God called^d unto the man,—and said to him,

Where art thou?

¹⁰ And he said,

<The sound^a of thee> heard I in the garden,—and I was afraid^e for <naked> was I,^f so I hid myself.

¹¹ And he said,

Who^g told^d thee that <naked> thou wast? <Of the tree^h whereof I commanded thee not to eat> hast thou eaten?

¹² And the man said,—

<The woman whom thou didst put with me> ||she|| gave me of the tree, so I did eat.

¹³ Then said Yahweh God to the woman,

What is this^e that thou hast done?

And the woman said,

||The serpent,ⁱ deceived^f me, so I did eat.

¹⁴ Then said Yahweh God unto the serpent—

<Because thou hast done this>

||Accursed|| art thou^g above every tame-beast, and above every wild-beast^h of the field,—<on thy belly> shalt thou go, and <dust> shalt thou eat, all the days of thy life.

¹⁵ And <enmity> will I put between thee, and the woman, and between thy^h seed, and herⁱ seed,—

||He||^j shall crush^k thy head,

But ||thou|| shalt crush^k his heel.

¹⁶ <Unto the woman> he said,

I will ||increase|| thy pain of pregnancy,

<In pain> shalt thou bear children,—^j

Yet <unto thy husband> shall be thy longing,

Though ||he|| rule over thee.

¹⁷ And <to the man> he said,

<Because thou didst hearken to the voice of thy wife, and so didst eat of the tree^h as to which I commanded thee, saying,

Thou shalt not eat of it>

Accursed^l be the ground for thy sake,

<In pain> shalt thou eat of it, all the days of thy life;

¹⁸ <Thorn also and thistle> shall it shoot forth to thee,—when thou hast come to eat of the herb of the field:

^a Or: "voice." But "sound" is more majestic, and more suited to the act of "walking."

^b Or: "day-breeze"; i.e. "the cool of the evening"

—Davies' H.L.
^c MI: "tree." N.B.: col. "tree" = "trees." Cp. Rev. xxii. 2.

^d Or: "showed."

^e Or: "||What, now||, hast thou done" Cp. O.G. 261, 4, d.

^f Sep. *apatao*, "cheat," "outwit," "deceive," N.T.: 2 Co. xi. 3; 1 Tim.

ii. 14, *exapatao*, "to deceive thoroughly."

^g Cp. chap. i. 24, n.
^h Vul. wrongly "she," Possibly "it"; cp. Ro. xvi. 20.

ⁱ Same word in the two clauses. "Most of the ancient translators render it by crushing"—Kälsch. Cp. again Ro. xvi. 20, Gr. *suntribo*.

^j MI: "sons." Daughters often included = "children."—according to "context and circumstance."

¹⁹ <In the sweat of thy face> shalt thou eat bread, until thou return to the ground, because <therefrom> wast thou taken,—
For <dust> thou art,^a
And <unto dust> shalt thou return.

²⁰ So the man called the name of his wife, Eve,^b—in that ||she|| was made mother of every one living. ²¹ And Yahweh God made for the man—and for his wife—tunics of skin, and clothed them. ²² Then said Yahweh God—

Lo! ||man||^c hath become like one of us, in respect of knowing good and evil,^d—

||Now|| therefore, <lest he thrust forth his hand, and take even of the tree of life,^e and eat, and live to times age-abiding>^f—

²³ So Yahweh God put him forth from the garden of Eden,—to till the ground^g wherefrom he had been taken. ²⁴ So he expelled the man,—and caused to dwell^h—in front of the garden of Eden—cherubimⁱ and a brandishing sword-flame, to keep^j the way to the tree of life.

§ 4. A "seed" appears; but disappoints (Cain) or fails (Abel). Yahweh gives a substitute for Abel (Seth).

¹ Now ||the man|| having come to know Eve his ⁴ wife,—she conceived, and bare Cain,^k and said, I have gotten^k a Man, even^l Yahweh!

² And she went on to bear his brother, Abel,^m—and Abel became a feeder of sheep, whereas ||Cain|| was a tiller of the ground. ³ So it came to pass <after certain days>ⁿ that Cain brought in [of the fruit of the ground] a present to Yahweh: ⁴ ||Abel|| also, even ||he|| brought in, of the firstlings of his sheep, and of their fat,—and Yahweh approved of Abel, and of his present; ⁵ but <of Cain and his present> he approved not,—and it angered Cain greatly, and his countenance fell. ⁶ So then Yahweh said unto Cain,—

Wherefore^o hath it angered thee, and wherefore^o hath thy countenance fallen?

⁷ Shall it not, if thou do right, be lifted up?^p

^a Or: "wast"; cp. chap. ii. 7: cp. also Ps. ciii. 14; Ec. xii. 7; 1 Co. xv. 47.

^b = "Life," "giver of life," "life-spring." N.B.: Adam's faith in the promise.

^c MI: "the man"; but the article prob. that "of species."

^d Or: "blessing and misfortune."

^e Plainly implying that, from some cause, he had not yet done so.

^f N.B.: the unfinished sentence; as if in haste to act, and avert danger.

^g Prob. as a habitation for himself: 1 S. iv. 4; Ps. lxxx. 1; xix. 1; esp. chap. iv. 14.

^h Or: "seized," "held," "possessed"; i.e.: by God, as either his *living chariot* (1 Ch. xxviii. 18;

Ps. xviii. 10; Eze. x.), or his *living throne* (Rev. iv.) In the present passage, ml. "the cherubim," but article prob. that "of species."

ⁱ Or: "guard."

^j = "acquisition," "procreation."

^k Or: "acquired," Heb. *kained* = "gained."

^l Or: "with" (the presence and help of). More prob. as in text—unless we conclude that Eve could not have been so mistaken.

^m = "evanescence," "transitoriness."

ⁿ Or: "after a time." MI: "at an end of days."

^o MI: "Shall there not—if thou do right—be an uplifting" [= "of my countenance and of mine"]?

But <if thou do not right> |at the entrance|
a sin-bearer^a is lying,—

<Unto thee> moreover, shall be his longing,
though ||thou|| rule over him.

⁸ And Cain said unto^b Abel his brother

[Let us go into the field]^c

And it came to pass |when they were in the
field| that Cain rose up against Abel his
brother, and slew him.

⁹ Then said
Yahweh unto Cain,

Where is Abel thy brother?

And he said,

I know not, <the keeper of my brother>
am ||I||?

¹⁰ And he said,

What hast thou done?

<With a voice>^d the shed-blood of thy
brother is crying out to me from the ground.

¹¹ ||Now|| therefore, <accursed> art thou,—
from^e the ground, which hath opened
her mouth, to receive the shed-blood of thy
brother at thy hand.

¹² <Though thou till the ground> it shall not
go on to give its vigour to thee,—

<A wanderer and a fugitive> shalt thou be
in the earth.

¹³ And Cain said unto Yahweh—

Greater^f is my punishment^g than I can bear^h

¹⁴ Lo! thou has drivent me out, this day, from
off the face of the ground.

And <from thy face> shall I be hid,—

So shall I become a wanderer and a fugitive in
the earth,

And it shall come to pass ||whosoever findeth
me|| will slay me.

¹⁵ And Yahweh said to him—

Not so!ⁱ ||whosoever slayeth Cain| <seven-
fold> shall it be avenged.

So Yahweh set, for Cain, a sign, that none
finding him should smite^j him.

¹⁶ So Cain went forth^k from the presence of
Yahweh,—and dwelt in the land of Nod, east-
ward of Eden.

¹⁷ And Cain knew his wife,^l
and she conceived, and bare Enoch,^m—Now it
happened that he was building a city, so he
called the name of the city, after the name ofⁿ
his son, ||Enoch||.

¹⁸ And there was born
to Enoch, Irad, and |Irad| begat Mehujael,—
and |Mehujael| begat Methusael,—and |Methu-
sael| begat Lamech.

¹⁹ And Lamech
took to himself two wives,—||the name of the

one|| was Adah,^a and ||the name of the second||
Zillah.^b ²⁰ And Adah bare Jabal,—||he|| was
father^c of such as dwell in tents, and have
cattle; ²¹ and ||the name of his brother|| was
Jubal,—||he|| was father^c of everyone handling
lyre^d and flute.^e ²² And <as for Zillah> ||she
also|| bare Tubal-Cain, a sharpener of every
cutting instrument of bronze and iron,^f—and ||the
sister of Tubal-Cain|| was Naamah. ²³ Then
said Lamech to his wives,

Adah and Zillah! hear ye my voice,

Ye wives of Lamech! give ear to my tale,—

For <a man> have I slain, in dealing my
wounds,^g

Yea <a youth> in smiting my blows:

²⁴ <If ||sevenfold|| be the avenging of |Cain|>
Then |of Lamech| ||seventy and seven||.^h

²⁵ And Adam again knew his wife, and she bare
a son, and called his name Seth,ⁱ—

For God hath appointed me another seed,
instead of Abel, because |Cain| slew^j him!

²⁶ And <to Seth—to him also> was born a son,
and he called his name Enosh,—||then|| was a
beginning made, to call on the name of Yahweh.^k

§5. *From Adam to Noah: a line of light
amidst deepening gloom.*

¹ ||This|| is the record^l of the generations^m of **5**
Adam,— <In the day when God created
man>ⁿ

<In the likeness of God> made he |him|;

² <Male and female> created he them,^o—
and blessed them, and called their name Adam,^p
|in the day they were created|.

³ And Adam lived, a hundred and thirty years,
and begat [a son] in his likeness, after his image,
—and called his name, Seth: ⁴ and the days of
Adam, after he begat Seth, were eight hundred
years,—and he begat sons and daughters. ⁵ So
all the days of Adam which he lived, were nine
hundred and thirty years,—and he died.

⁶ And Seth lived, a hundred and five years,—and
begat Enosh; ⁷ and Seth lived, after he begat
Enosh, eight hundred and seven years,—and
begat sons and daughters; ⁸ and all the days of
Seth were, nine hundred and twelve years,—and
he died.

⁹ And Enosh lived, ninety years,—and begat
Kenan; ¹⁰ and Enosh lived, after he begat

^a "Ornament" or
"beauty,"

^b "Shade."

^c N.B. this use of the word
"father"—cp. Is. ix. 6.

^d So O.G.

^e Some think="organon,"
made up of several reeds
together; others think
of "bag-pipe." Cp. O.G.,
721b.

^f *Gr.* (w. Onkyr., Vul.): "the
father of every one work-
ing in bronze and iron"
—G.r.n.

^g "Because of my wound"
—O.G. 514^d, f.

^h Some obscurity rests on
this snatch of song, and
other renderings are
possible. The above

seems to agree with the
facts.

ⁱ Prob. "substitute."

^k Or: "to invoke with the
name Y." See Intro.,
Chap. IV.

^l Or: "book," "scroll."

^m Or: "geneses."

ⁿ Heb.: *adam*. Cp. chap.

i. 26, 27; ii. 7.

^o This almost literal quota-
tion from ch. i. 27 shows
conclusively that "man"
there and "man" here
are the same race, and
that this narrative sim-
ply folds back on the
previous one: quite, in-
deed, in the manner of
Hebrew history.

^p Cp. chap. i. 26, n.

^a As often later. As much
as to say, "With which
thy brother will supply
thee,"—which would
prepare for the word
"longing" which fol-
lows.—Less prob.: "Sin
is a crouching beast"—
O.G. 308.

^b So the Heb. correctly:
"talked with" is but a
make-shift due to the
accidental omission of
the words spoken.

^c According to the Mas-
sorah a space should be
left here; where, how-
ever, the words (here

supplied in brackets) are
found in Sam., Jon.,
Sep., Syr., Vul.

^d Or: "aloud."

^e Or: "by reason of."

^f Or: "iniquity."

^g *Gr.* (w. Rashi): "Is mine
iniquity too great to be
forgiven?"—G.r.n.

^h So it shd be—G. Intro.
140-141. Cp. however
O.G. 487^a, d (a).

ⁱ Cp. chap. v. 4.

^j "Perh. 'teaching,' 'initia-
tion'"—Davies' H.L.

^k Some cod. (w. Sep. &
Syr.): "by"—G.n.

Kenan, eight hundred and fifteen years,—and begat sons and daughters; ¹¹ and all the days of Enosh were, nine hundred and five years,—and he died.

¹² And Kenan lived seventy years,—and begat Mahalalel; ¹³ and Kenan lived, after he begat Mahalalel, eight hundred and forty years,—and begat sons and daughters; ¹⁴ and all the days of Kenan were, nine hundred and ten years,—and he died.

¹⁵ And Mahalalel lived, sixty-five years,—and begat Jared; ¹⁶ and Mahalalel lived, after he begat Jared, eight hundred and thirty years,—and begat sons and daughters; ¹⁷ and all the days of Mahalalel were, eight hundred and ninety-five years,—and he died.

¹⁸ And Jared lived, a hundred and sixty-two years, and begat Enoch; ¹⁹ and Jared lived after he begat Enoch, eight hundred years,—and begat sons and daughters; ²⁰ and all the days of Jared were, nine hundred and sixty-two years,—and he died.

²¹ And Enoch lived, sixty-five years,—and begat Methuselah; ²² and Enoch walked with^a God, after he begat Methuselah, three hundred years,—and begat sons and daughters; ²³ and all the days of Enoch were, three hundred and sixty-five years; ²⁴ and Enoch walked with^a God,—and was not for God had taken^c him.

²⁵ And Methuselah lived, a hundred and eighty-seven years,—and begat Lamech; ²⁶ and Methuselah lived, after he begat Lamech, seven hundred and eighty-two years,—and begat sons and daughters; ²⁷ and all the days of Methuselah were, nine hundred and sixty-nine years,—and he died.

²⁸ And Lamech lived, a hundred and eighty-two years,—and begat a son; ²⁹ and he called his name Noah,^b saying,—

||This|| one shall give us rest from^c our work,^d
And from the grievous toil of our hands,
By reason of the ground which Yahweh hath
cursed.^e

³⁰ And Lamech lived, after he begat Noah, five hundred and ninety-five years,—and begat sons and daughters; ³¹ and all the days of Lamech were, seven hundred and seventy-seven years,—and he died.

³² ^fAnd Noah was five hundred years old,—and Noah begat Shem,^g Ham^h and Japheth.ⁱ

§6. *An adulterous Union of the two Races makes way for the Flood.*

6 ¹ And it came to pass <when men had begun to multiply on the face of the ground and |daughters| had been born to them> ² that |the sons of God| saw^j |the daughters of men| that they^k

were ||fair||,—so they took to themselves wives of whomsoever they chose. ³ And Yahweh said—

My spirit shall not rule in^a man to times abiding, for that ||he also||^b is flesh,—

Yet his days shall be a hundred and twenty years.

⁴ ||The giants|| were in the earth in those days, and also [after that], <when the sons of God began to go in unto the daughters of men, and sons were born to them> ||the same|| were the heroes that were from age-past times, the men of renown. ⁵ Then Yahweh saw that

||great|| was the wickedness of man in the earth, and that ||every purpose of the devices of his heart|| was only wicked all the day; ⁶ and it grieved Yahweh, that he had made man in the earth,—and he took sorrow unto his heart. ⁷ And Yahweh said—

I must wipe off man whom I created, from off the face of the ground, from man unto beast, unto creeping thing, and unto the bird of the heavens,—for I am grieved that I made them.

⁸ But ||Noah|| had found favour in the eyes of Yahweh.

§7. *One Family to be saved: the World to be destroyed an Ark appointed, and made ready.*

⁹ ||These|| are the generations^c of Noah, ||Noah|| was |a righteous man, blameless| in his generations,—<with God> did Noah walk.^d ¹⁰ And Noah begat three sons,—Shem, Ham and Japheth. ¹¹ And the earth^e corrupted itself before God,—and the earth^e was filled with violence. ¹² And God beheld the earth,^e and lo! it had corrupted itself,—surely all flesh had corrupted^f its way, on the earth.

¹³ So God said unto Noah:

||The end of all flesh|| hath come in before me, for ||filled|| is the earth^g with violence because of them,—behold me then, destroying them with the earth.^h ¹⁴ Make for thee an ark of timbers of gopher, <rooms> shalt thou make with the ark,—and thou shalt cover it, within and without, with pitch. ¹⁵ And ||this|| is how thou shalt make it,—||three hundred cubits|| the length of the ark, ||fifty cubits|| the breadth thereof, and ||thirty cubits|| the height thereof.

¹⁶ <A place for light> shalt thou make to the ark, and <to a cubit> shalt thou finish it upwards, and <the opening of the ark—in the side thereof> shalt thou put,—<with lower, second, and third [stories]> shalt

^a MI: "Walked to and fro"=lived in fellowship with.

^b "Rest" or "consolation."

^c So it shd be (w. Sep.)—G.n. (So Gt.—G.r.n.).

^d Some cod. (w. Jerus. Cod., 1 ear. pr. edn., Sam., Sep., Syr.): "works" (pl.)—G.r.n.

^e N.B.: a ray of Messianic hope, as if Noah, perhaps, might be the woman's promised seed.

^f M.C.T. begins a new section here.

^g "Celebrity."

^h "Swarthy" or "L. t."

ⁱ "Extension."

^a "Difficult." "Abide in" [*yā dōr* for *yādōn* by Aramaism] "best suits the context," but "is dubious"; "*rule in*," supported by Zech. iii. 7 only"; "*humbled in*," sustained by Aramaic usage, but not by Hebrew"; "*strive with*," hardly justified"—O.G. condensed.

^b So in Cod. Lallel (w. 5 ear. pr. edns.) But some cod. (w. 4 ear. pr. edns.): "in their going astray he [i.e. the man] is flesh"—G.r.n., G. Intro. 514, 542.

^c Or: "geneses."

^d Cp. chap. v. 22, 24—same word here.

^e Or: "land."

thou make it. ¹⁷ And ||I|| behold me! bringing in the flood—even waters, upon the earth,^a to destroy all flesh, wherein is the spirit of life, from under the heavens,—||everything that is in the earth||^a shall cease to breathe: ¹⁸ therefore will I establish my covenant with thee,—and thou shalt enter into the ark, ||thou, and thy sons, and thy wife, and thy sons' wives|| with thee. ¹⁹ Moreover, <of all the living creatures of all flesh—two of each> shalt thou bring into the ark, to keep alive with thee,—<male and female> shall they be. ²⁰ <Of the bird after its kind and of the beast after its kind, [and]^b of every creeping thing of the ground, after its kind> ||two of each|| shall come in unto thee, for keeping alive. ²¹ But ||thou|| take to thee of all food that is eaten, and gather it unto thee,—and it shall be for thee and for them, for food.

²² And Noah did [so],—<according to all that God commanded him> ||so|| did he.

§ 8. *The Entrance into the Ark.*

7 ¹ And Yahweh said to Noah,

Enter, ||thou and all thy house||, into the ark,—for <thee> have I seen righteous before me, in this generation. ² <Of all the clean beasts> shalt thou take to thee, by sevens, a male and his female,—and <of the beasts that are not clean>, shall be two, a male and his female. ³ Also <of the bird of the heavens> by sevens, male and female,—to keep alive a seed on the face of all the earth.^a ⁴ For <in seven days, more> ||I|| am sending rain on the earth,^a forty days and forty nights,—so will I wipe out all the living^c things which I have made, from off the face of the ground.

⁵ And Noah did,—according to all that Yahweh commanded him. ⁶ Now ||Noah|| was six hundred years old,—when ||the flood|| came, even waters, on the earth. ⁷ So Noah entered, and his sons and his wife and his sons' wives with him, into the ark,—from before the waters of the flood. ⁸ <Of the beasts that were clean, and of the beasts that were not clean,—and of the birds,^d and everything that creepeth^e on the ground,⁹ <two and two> went they in unto Noah, into the ark, <male and female>,—as God commanded Noah.

§ 9. *The Beginning of the Flood. A Retrospect of the Entrance into the Ark.*

¹⁰ And it came to pass, <in the seven days>,—that ||the waters of the flood|| came on the earth.^a ¹¹ <In the six hundredth year, the year of the life of Noah, in the second month, on the seventeenth day of the month—on this day> were burst open, all the fountains of the great

roaring deep,^a and ||the windows of the heavens|| were set open. ¹² And it came to pass, that the heavy rain was on the earth^b—forty days and forty nights.) ¹³ <On this selfsame day> entered Noah, and Shem and Ham and Japheth, Noah's sons,—and Noah's wife and his sons' three wives with them, into the ark: ¹⁴ they, and all the wild-beasts after their kind, and all the tame-beasts after their kind, and all the creeping things that creep on the earth,^b after their kind,—and all the birds^c after their kind, every bird of every wing. ¹⁵ So they entered in unto Noah, into the ark,—two and two of all flesh wherein was the spirit of life. ¹⁶ And ||they that entered|| <male and female of all flesh> entered, as God commanded him,—and Yahweh^d shut him in round about.

§ 10. *Increase and Continuance of the Flood.*

¹⁷ And it came to pass, that the flood was forty days on the earth,^b—and the waters increased and bare up the ark, and it was lifted high above the earth.^b ¹⁸ And the waters prevailed and increased greatly, on the earth,^b—and the ark went its way on the face of the waters. ¹⁹ Yea ||the waters|| prevailed very greatly, on the earth,^b—so that all the high mountains became covered, that were under all the heavens: ²⁰ <fifteen cubits upwards> prevailed the waters,—so that the mountains became covered. ²¹ And all flesh ceased to breathe that moved on the earth,^b of birds^c and of tame-beasts and of wild-beasts, and of all the swarming things that swarm on the earth,^b—||and all mankind||. ²² [All in whose nostrils was the breath of the spirit of life, of all that were on the dry ground] died. ²³ Thus was wiped out all that existed^e on the face of the ground, from man unto beast, unto creeping thing, and unto the bird of the heavens, thus were they wiped out from the earth,—so that there was left—only Noah and they that were with him in the ark. ²⁴ Thus prevailed the waters on the earth,^b—a hundred and fifty days.

§ 11. *Abatement of the Flood. Raven and Dove sent forth.*

¹ And God remembered' Noah, and all the wild-beasts, and all the tame-beasts that were with him in the ark,—and God caused a wind^f to pass over the earth,^b and the waters subsided; ² and the fountains of the roaring-deep were shut, and the windows of the heavens,—and the heavy rain was restrained from the heavens; ³ and the waters returned from off the earth,^b they went on returning,—and so the waters decreased at the end of a hundred and fifty days. ⁴ And the ark rested, in the seventh

^a Or: "land."

^b Some cod. (w. Sam., Onk., Jon., Sep., Syr.): "and of every creeping thing"

—G.n.

^c Ml.: "standing."

^d Or: "fowl."

^e Or: "moveth."

^a Or: "abyss" — Heb.: *tehom*, as in chap. i. 2.

^b Or: "land."

^c Or: "fowl."

^d N.B.: "Yahweh" —

scarcely without design. Cp. Intro., Chap. IV.

^e Ml.: "every standing thing."

^f N.B.: Heb. *ruah*.

month, on the seventeenth day of the month,—on the mountains of Ararat. ⁵ But ||the waters|| went on decreasing, until the tenth month,—<in the tenth [month], on the first of the month> were seen the tops of the mountains. ⁶ And it came to pass <at the end of forty days> that Noah opened the window of the ark that he had made; ⁷ and sent forth a raven,—and it kept going forth and returning, until the drying up of the waters from off the earth.^a ⁸ And he sent forth a dove from him,—to see whether the waters had abated, from off the face of the ground; ⁹ but the dove found no resting-place for the sole of her foot, so she returned unto him into the ark, for ||waters|| were on the face of all the earth;^a and he put forth his hand, and took her, and brought her in unto him, into the ark. ¹⁰ Then stayed he yet^b seven days more,—and ||again|| sent forth the dove, out of the ark. ¹¹ And the dove came in unto him at eventide, and lo! ||a newly sprouted olive-leaf|| in her mouth,—so Noah knew that the waters had abated from off the earth.^a ¹² And he stayed yet seven days more,—and sent forth the dove, but she returned not again unto him any more.

§ 12. *The End of the Flood.*

¹³ So it came to pass <in the six hundred and first year, at the beginning, on the first of the month> that the waters had dried up from off the earth,^a—and Noah removed the covering of the ark, and looked, and lo! the face of the ground was dried. ¹⁴ And <in the second month, on the twenty-seventh day of the month> was the earth dry.

§ 13. *The Exit from the Ark—commanded, executed and celebrated: The Rainbow.*

¹⁵ So then, God spake to Noah, saying:

¹⁶ Come forth, out of the ark,—thou, and thy wife, and thy sons, and thy sons' wives, with thee. ¹⁷ <All the living creatures that are with thee of all flesh, among birds, and among beasts, and among all the creeping things that creep on the earth> bring forth with thee,—and they shall swarm in the earth, and be fruitful and multiply, on the earth.

¹⁸ So Noah came forth,—and his sons, and his wife, and his sons' wives, with him: ¹⁹ <All^b the living creatures, all^b that move along, and all birds, and all^b that moveth along over the earth—by their families> came forth out of the ark.

²⁰ And Noah builded an altar to Yahweh,—and took of all the clean beasts, and of all the clean birds, and caused ascending sacrifices to go up on the altar. ²¹ And Yahweh smelled a satisfying odour,^c so Yahweh said to himself,^d

I will not ||again|| curse any more^e the ground, for man's sake, although ||the device of the heart of man|| be wicked from his youth,—neither will I ||again, any more|| smite

every living thing, as I have done. ²² <During all the days of the earth> ||seedtime and harvest, and cold and heat, and summer and winter, and day and night|| shall not cease.

¹ So God blessed^f Noah and his sons,—and said ⁹ to them,

Be fruitful and multiply, and fill the earth; ² and let ||the fear of you and the dread^g of you|| be upon every living creature of the earth, and upon every bird of the heavens,—over everything that moveth along on the ground, and over all the fishes of the sea,—<into your hand> have they been given.

³ <As for every moving thing that hath life>

||yours|| shall it be, for food,—

<Like the green herb> have I given you |all things|.

⁴ Yet <flesh with the life^h thereof, the blood thereof> shall ye not eat;

⁵ And surely <your blood, of your lives>^e will I require,

<From the hand of every living creature> will I require it,—and from the hand of man,

<From the hand of each one's brother> will I require the life^b of man:

⁶ ||He that sheddeth man's blood|| |by man| shall his blood be shed,—

For <in the image of God> made he man.

⁷ ||Ye|| therefore, be fruitful and multiply,—swarm in the earth, and multiply therein.

⁸ And God spake unto Noah, and unto his sons with him, saying:

⁹ ||I|| therefore, behold me! establishing my covenant with you,—and with your seed after you; ¹⁰ and with every living soul that is with you, of birds, of tame-beasts, and of all wild-beasts of the earth, that are with you,—of all coming forth out of the ark, even to all wild-beasts of the earth; ¹¹ yea I will establish my covenant with you, so that all flesh shall not be cut off any more, by reason of the waters of a flood,—neither shall there be any more a flood, to destroy the earth.

¹² And God said,

||This|| is the sign of the covenant, which I am granting betwixt me and you, and every living soul that is with you,—to age-abiding generations:—

¹³ <My bow> have I set^d in the cloud,—and it shall be for a sign of a covenant, betwixt me and the earth; ¹⁴ and it shall be <when I draw a veil of cloud over the earth,—and the bow in the cloud appeareth> ¹⁵ then will I remember my covenant, which is betwixt me and you, and every living soul, among all flesh,—that the waters may no more become a flood, to destroy all flesh: ¹⁶ so the bow shall be in the cloud,—and I

will behold it, to remember an age-abiding

^a Or: "land."

^b Some cod. (w. Sam., Sep., Syr.): "and all" (thrice)
—G.n.

^c Ml: "a smell of satisfaction."

^d Ml: "unto his heart."

^e Or: "terror."

^f U.: "soul."

^g U.: "souls."

^h Or: "granted."

covenant, between God, and every living soul, among all flesh that is on the earth.

¹⁷ And God said unto Noah,—

||This|| is the sign of the covenant, which I have established, between me, and all flesh that is on the earth.

§ 14. *The Genesis of a New World, in Noah and his Family.*

¹⁸ And the sons of Noah who came forth out of the ark, were—Shem and Ham and Japheth,—now ||Ham|| was the father of Canaan.

¹⁹ ||These three|| were the sons of Noah,—and <from these> was all the earth overspread.

²⁰ And Noah began to be a husbandman,—so he planted a vineyard; ²¹ and drank of the wine, and became drunk,—and uncovered himself in the midst of his tent. ²² And Ham, the father of Canaan, saw his father's shame,—and told his two brethren, outside. ²³ And Shem and Japheth took a mantle, and put it on the shoulder of them both, and went backwards, and covered the shame of their father,—but ||their faces|| were backwards, and <the shame of their father> saw they not. ²⁴ And Noah awoke from his wine,—and came to know what ||his youngest son||^a had done to him.

²⁵ And he said,

||Accursed|| be Canaan,—<a servant of servants> shall he be to his brethren!

²⁶ And he said,

||Blessed|| be Yahweh, God of Shem,—and let Canaan be their servant:

²⁷ God give extension to Japheth,

But make his habitation in the tents of Shem,—

And let Canaan be their servant.

²⁸ And Noah lived, after the flood,—three hundred and fifty years: ²⁹ so ||all the days of Noah|| were—nine hundred and fifty years,—and he died.

§ 15. *The Genesis of Nations: a Fore-glimpse of "All the Families of the Ground."*

¹⁰ ¹ Now ||these|| are the generations^b of the sons of Noah, Shem, Ham, and Japheth,—and there were born to them sons, after the flood.

² ||The sons of Japheth||: Gomer and Magog, and Madai, and Javan and Tubal, and Meshech, and Tiras. ³ ||And the sons of Gomer||: Ashkenaz and Riphath, and Togarmah. ⁴ And ||the sons of Javan||: Elishah and Tarshish,—Kittim, and Rodanim.^c

⁵ <From these> were dispersed [the inhabitants of] the coastlands of the nations,^d in their lands, each man by his tongue,—by their families, in their nations.

⁶ And ||the sons of Ham||: Cush and Mizraim^e and Phut and Canaan. ⁷ And ||the sons of

Cush||: Seba, and Havilah, and Sabtah and Raamah, and Sabtechah,— And ||the sons of Raamah|| Sheba and Dedan. ⁸ And

||Cush|| begat Nimrod,^a—||he|| became a hero in the earth; ⁹ ||he|| became a hero of hunting before Yahweh,—<for this cause> it is said,

Like Nimrod, a hero of hunting before Yahweh.

¹⁰ So the beginning of his kingdom came to be Babel, and Erech, and Accad and Calneh,—in the land of Shinar. ¹¹ <From that land>

went forth Asshur,—and he built Nineveh, and Rehoboth-ir, and Calah; ¹² and Resen, between Nineveh and Calah,—||the same|| is the great city. ¹³ And ||Mizraim|| begat Ludim

and Ananin and Lehabim, and Naphtuchim; ¹⁴ and Pathrusim and Casluhim, whence came forth Philistim and Caphtorim. ¹⁵ And

||Canaan|| begat Zidon his firstborn, and Heth; ¹⁶ and the Jebusite, and the Amorite, and the Girgashite; ¹⁷ and the Hivite and the Arkite, and the Sinite; ¹⁸ and the Arvadite and the Zemarite, and the Hamathite,—and <afterwards> were spread abroad the families of the Canaanite. ¹⁹ And it came to pass, that the boundary of the Canaanite was from Zidon, as thou interest in towards Gerar, unto Gaza,—as thou interest in towards Sodom and Gomorrah and Admah and Zeboim, as far as Lasha. ²⁰ ||These|| are the sons of Ham, by their families, by their tongues,—in their lands, in their nations.

²¹ Now <to Shem>^b father of all the sons of Eber,^c elder brother of Japheth <to him also> were children born. ²² ||The sons of Shem||: Elam and Asshur,—and Arpachshad, and Lud and Aram. ²³ And ||the sons of Aram||: Uz and Hul, and Gether and Mash.

²⁴ Now ||Arpachshad|| begat Shelah,—and ||Shelah|| begat Eber. ²⁵ And <to Eber> were born two sons,—||the name of the one|| was Peleg,^d for <in his days> was the earth divided, and ||the name of his brother|| was Joktan. ²⁶ Now ||Joktan|| begat Almodad, and Sheleph,—and Hazarmaveth, and Jerah; ²⁷ and Hadoram and Uzal, and Diklah;

²⁸ and Obal and Abimael, and Sheba; ²⁹ and Ophir and Havilah, and Jobab,—||all these|| were sons of Joktan. ³⁰ And it came to pass that their dwelling was from Mesha,—as thou interest in towards Sephar, the mountain^e of the east. ³¹ ||These|| are the sons of Shem, by their families, by their tongues,—in their lands, by their nations.

³² ||These|| are the families of the sons of Noah, by their generations^f in their nations,—and <from these> were dispersed the nations in the earth, after the flood.

^a Undoubtedly Canaan, and not Ham: Shem and Japheth, for their piety, are blessed; Canaan, for some unnamed baseness, is cursed; Ham, for his neglect, is neglected.
^b Or: "geneses."

^c So it shd be (w. Sam., Sep.) Cp. 1 Ch. i. 7.—G.N.
^d *Gr.*: "||these|| were the sons of Japheth in their lands."—Cp. verses 20, 31.—G.N.

^a "First person plural future jussive, 'Come let us rebel.'"—Prof. T. Lewis, in Lange's "Genesis."

^b The eldest reserved to the last: his story is to be resumed and carried on: comp. § 17. We have had time to put off our shoes

before entering "the tents of Shem": cp. chap. ix. 26. See, also, Intro.

^c Prob. "Passer over" or "Emigrant."

^d That is: "Division."

^e Or: "the hill country."

^f Or: "geneses."

§ 16. *Babel: an abortive Genesis of Godless World-power.*

- 11 ¹ So it came to pass that [all the earth] was of one manner of speech,^a—and of one stock of words. ² And it came to pass <as they brake away^b onwards>, that they found a plain^c in the land of Shinar, and dwelt there. ³ Then said they, each man to his friend,

Come on! let us make bricks, and burn them thoroughly,—

So [the bricks] served them [for stone], and [bitumen]^d served them for mortar. ⁴ And they said,

Come on! let us build for ourselves a city, and a tower with its head in the heavens, so let us make for ourselves a name,—lest we be scattered abroad over the face of all the earth.

- ⁵ And Yahweh came down, to behold the city, and the tower,—which the sons of men had built. ⁶ Then said Yahweh:

Lo! one people, and <one manner of speech> have they all, [this] then is what they have begun' to do,—[now] therefore, nothing will be withholden from them, which they may plan to do.

- ⁷ Come on! let us go down, and there' confuse their speech,—that they may not understand, each man the speech of his friend.

⁸ So Yahweh scattered them from thence, over the face of all the earth,—and so they left off building the city. ⁹ <For this cause> was the name thereof called Babel [=“Confusion”]; because <there> did Yahweh confuse' the speech of all the earth,—and <from thence> did Yahweh scatter them abroad, over the face of all the earth.

§ 17. *From Shem to Abraham.*

- ¹⁰ [These] are the genealogies of Shem, [Shem] was a hundred years old when he begat Arpachshad, two years after the flood; ¹¹ and Shem lived, after he begat Arpachshad, five hundred years,—and begat sons and daughters. ¹² And [Arpachshad] lived thirty-five years,—and begat Shelah; ¹³ and Arpachshad lived, after he begat Shelah, four hundred and three years,—and begat sons and daughters. ¹⁴ And [Shelah] lived thirty years,—and begat Eber; ¹⁵ and Shelah lived, after he begat Eber, four hundred and three years,—and begat sons and daughters. ¹⁶ And Eber lived, thirty-four years,—and begat Peleg; ¹⁷ and Eber lived, after he begat Peleg, four hundred and thirty years,—and begat sons and daughters. ¹⁸ And Peleg lived thirty years, and begat Reu: ¹⁹ and Peleg lived, after he begat Reu, two hundred and nine years,—and begat sons and daughters. ²⁰ And Reu lived thirty-two years,—and begat Serug; ²¹ and Reu lived, after he begat Serug, two hundred

and seven years,—and begat sons and daughters.

²² And Serug lived thirty years,—and begat Nahor; ²³ and Serug lived, after he begat Nahor, two hundred years,—and begat sons and daughters. ²⁴ And Nahor lived twenty-nine years,—and begat Terah; ²⁵ and Nahor lived, after he begat Terah, a hundred and nineteen years,—and begat sons and daughters.

²⁶ And Terah lived seventy years,—and begat Abram,^b Nahor, and Haran.

§ 18. *The Father and Relatives of Abram. A Migration begun and suspended.*

- ²⁷ [These] then are the generations^c of Terah, [Terah] begat Abram, Nahor, and Haran,—and [Haran] begat Lot;^d ²⁸ and Haran died, in the presence of Terah his father,—in the land of his birth, in Ur of the Chaldees. ²⁹ And Abram and Nahor took to themselves wives; [the name of Abram's wife] was Sarai;^e and [the name of Nahor's wife] Milcah, daughter of Haran, father of Milcah, and father of Iscah.^f ³⁰ And [Sarai] remained [barren],—she had no child. ³¹ And Terah took Abram his son, and Lot son of Haran, his son's son, and Sarai his daughter-in-law, wife of Abram his son,—and came forth with them^g out of Ur of the Chaldees, that they might go their way towards the land of Canaan, and they came in as far as Haran, and dwelt there. ³² And the days of Terah were two hundred and five years,—and Terah died in Haran.^h

§ 19. *The Genesis of Faith in the Father of the Faithful. The Migration completed and the Land surveyed.*

- ¹ And Yahweh said unto Abram:

12

Come^k thou on thy way,
Out of thy land and out of the place of thy birth, and out of the house of thy father,—
Unto the land that I will show thee;

- ² That I may make thee into a great nation,
And bless thee, and make great thy name,
And become thou a blessing;

^a Perh.: “traveller.”

^b “Father of exaltation,” “exalted father”

^c Or: “geneses.”

^d Perh.: “concoiment.”

^e Prob.: “contentious.”

^f Perh. He, i.e. “God looks.”

^g So it shd be (w. Sam., Syr., Vul.)—G.n.

^h This verse has been dislocated. “The death of Terah which is recorded in the last verse does not chronologically come before the Lord's command to Abraham to leave Haran with which chapter xii. begins . . . It must have taken place after the departure of the patriarch. The verse in question must therefore be transposed.”—G. Intro. 345.

ⁱ The master-thought of the ensuing chapters:—

faith obeying (xii. 1-9), tried and faltering (xii. 10-20), renouncing (xiii.), fighting (xiv.), questioning (xv.), yielding (xvi.), sealed (xvii.), exulting and pleading (xviii.), disappointed (xix.), faltering (xx.), rewarded (xxi.), proved and triumphant (xxii.). But faith requires something to rest on. Hence these seven promises:—(1) xii. 1-3; (2) xii. 7; (3) xiii. 14-17; (4) xv. 5-21; (5) xvii. 1-21; (6) xviii. 9-14; (7) xxii. 15-18.

^k “Come,” surely, rather than “Go,” the Hebrew word meaning either. Yahweh did not “send” forth Abram, while He himself remained (in any special sense) behind. The continued divine manifestations are ahead.

^a MI: “one lip.”

^b MI: “pull up,” “pluck away”—as tent-pins.

^c Or: “depression”—prob. a split or rent in the hills.

^d Or: “asphalt.”

⁸ That I may bless them who bless thee,
But <him who maketh light of thee> will I
curse,—
So shall be [blessed in thee], all the families
of the ground.^a

⁴ And Abram came on his way, according to that
which Yahweh had spoken unto him, and Lot
came with him,—now [Abram] was seventy-
five years old, when he came forth out of
Haran. ⁵ And Abram took Sarai his wife,
and Lot his brother's son, with all the goods
that they had gathered and the souls that they
had gained in Haran,—and they came forth to
go towards the land of Canaan, and came in to^b
the land of Canaan. ⁶ And Abram passed along
throughout the land, as far as the place of
Shechem, as far as the Teacher's Terebinth,^c [the
Canaanite] being [then] in the land. ⁷ And
Yahweh appeared unto Abram, and said:

<To thy seed> will I give this land,—
And he built there, an altar, unto Yahweh who
appeared unto him.

⁸ And he moved on
from thence towards the hill country on the east
of Bethel, and pitched his tent,—with Bethel
on the west, and Ai on the east, and built there
an altar to Yahweh, and called on the name of
Yahweh. ⁹ Thus Abram brake up,
again and again, towards the South.^d

§ 20. *A Famine in the Land of Promise.*

¹⁰ And it came to pass that there was a famine, in
the land,—so Abram went down towards Egypt,
to sojourn there, because [grievous] was the
famine in the land. ¹¹ And it came to pass
<when he had come near to enter into Egypt>
that he said unto Sarai his wife:

Behold! I beseech thee, I know that <a
woman fair to look on> thou art': ¹² so will
it come to pass <when the Egyptians behold
thee> that they will say <His wife>
this! and will slay me, while <thee>
they preserve alive.

¹³ Say, I beseech thee, that <my sister> art
thou', -to the end it may be well with me
for thy sake, so shall my soul be preserved
alive because of thee.

¹⁴ And so it was, <when Abram entered into
Egypt> the Egyptians beheld the woman, that
<fair> was she, exceedingly. ¹⁵ And the
princes of Pharaoh beheld her, and praised her
unto Pharaoh, -so the woman was taken to the
house of Pharaoh; ¹⁶ and <with Abram> dealt
he well for her sake, -so that he came to have
flocks and herds, and he-asses, and men-servants,
and maid-servants, and she-asses, and camels.

¹⁷ And Yahweh plagued Pharaoh with great
plagues, also his house,—for the matter of
Sarai wife of Abram. ¹⁸ And Pharaoh called
out to Abram, and said:

[What is this! thou hast done to me?]
Wherefore didst thou not tell me, that she
was [thy wife]?

^a As if to roll away the
curse, ch. iii. 17; cp.
vi. 7; vii. 21.

^b Or: "towards."

^c Cp. Deu. xi. 30; and O.G.

p. 18.

^d Heb.: *negew*.

^e Or: "What, now [hast
thou done to me?]" Cp.
O.G. 261, 4. d.

¹⁹ Wherefore' saidst thou, <My sister> she'; and
so I was about to take her to me, to wife?
But, [now] lo! thy wife, take her and go thy
way.

²⁰ And Pharaoh gave command concerning him
unto certain men,—and sent him away, with his
wife, and all that he had.

§ 21. *The Return from Egypt. Abram and Lot
separate.*

¹ So Abram came up out of Egypt, he and his 13
wife and all that he had, and Lot with him,
towards the South. ² Now [Abram] was very
rich,—in cattle, in silver, and in gold. ³ And he
went his way, by his removals, from the South,
even as far as to Bethel,—as far as the place
where his tent was at the beginning, between
Bethel and Ai; ⁴ unto the place of the altar,
which he made there at first,—and Abram
called, there, on the name of Yahweh.

⁵ Now [Lot also, who was going with Abram,]
had flocks and herds, and tents. ⁶ And the land
suffered them not to dwell together,—because
[their substance] had become [great], so that they
could not dwell together. ⁷ And there arose a
strife betwixt the herdmen of Abram, and the
herdmen of Lot. Now [the Canaanite and
the Perizzite] were then' dwelling in the
land. ⁸ So then Abram said unto Lot,

Pray let not cause of strife arise betwixt me
and thee, or betwixt my herdmen and thy
herdmen; for <brethren> are we.^a ⁹ Is
not [all the land] before thee? I pray thee,
separate thyself from me,—<if to the left
hand> then I will go to the right, <if to
the right hand> then I will go to the left.

¹⁰ So Lot lifted up his eyes, and beheld all the
circuit^b of the Jordan, that [the whole of it]
was well-watered,—before Yahweh destroyed
Sodom and Gomorrah, like the Garden of
Yahweh, like the land of Egypt, as thou
enterest into Zoar. ¹¹ And Lot chose for
himself all the circuit^b of the Jordan, so Lot
brake up eastwards,—and they separated them-
selves, each man from his brother: ¹² [Abram]
fixed his dwelling in the land of Canaan,—
but [Lot] fixed his dwelling among the cities
of the circuit, and moved his tent as far as
Sodom. ¹³ Now [the men of Sodom] were
base and sinful,—against Yahweh, exceedingly.

¹⁴ And [Yahweh] said unto Abram, after that
Lot had separated himself from him,
Lift up, I pray thee, thine eyes, and look,
from the place where thou art,—northward
and southward, and eastward and westward;

¹⁵ for <all the land which thou' art behold-
ing—to thee> will I give it, and to thy seed,
unto times age-abiding; ¹⁶ and I will make
thy seed, as the dust of the earth,—so that
<if a man can number the dust of the
earth> [thy seed also] may be numbered.

¹⁷ Rise! go up and down in the land, to the
length thereof, and to the breadth thereof,
for <to thee> will I give it.

^a MI: "men brothers we."

^b "Round (or oval)"—O.G.

¹⁸ So Abram moved his tent, and came in and dwelt among the oaks^a of Mamre, which were in Hebron,—and built there an altar to Yahweh.

§ 22. *Abram pursues Four Kings; delivers Lot; is blessed by Melchizedek.*

14 ¹ And it came to pass, <in the days of Amraphel, king of Shinar, Arioch,^b king of Ellasar,—Chedorlaomer, king of Elam, and Tidal, king of Goim> ² that they made war with Bera, king of Sodom, and with Birsha, king of Gomorrah,—Shinab,^c king of Admah, and Shemeber, king of Zeboim,^d and the king of Bela—||the same|| is Zoar. ³ ||All these|| joined together in the valley of the open fields, ||the same|| is the Salt Sea. ⁴ <Twelve years> had they served Chedorlaomer,—but |in the thirteenth year| had they rebelled; ⁵ and <in the fourteenth year> had Chedorlaomer come in, and the kings who were with him, so they smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham,—and the Emim in Shaveh-kiriathaim; ⁶ and the Horites in their Mount Seir,—as far as El-paran, which is by the desert. ⁷ So they returned and came in unto En-mishpat, ||the same|| is Kadish, and smote all the field of the Amalekites,—and the Amorites also, that dwelt in Hazazon-tamar.

⁸ Thus then went forth the King of Sodom and the king of Gomorrah, and the king of Admah and the king of Zeboim,^d and the king of Bela, ||the same|| is Zoar,—and set themselves in array against them for battle, in the valley of the open fields: ⁹ against Chedorlaomer king of Elam, and Tidal king of Goim, and Amraphel king of Shinar, and Arioch king of Ellasar,—four kings, against five. ¹⁰ Now ||the valley of the open fields|| had many pits of bitumen, so the king of Sodom and ^e Gomorrah fled, and fell there,—while ||they who remained|| <towards a mountain> fled. ¹¹ And they took all the goods of Sodom and Gomorrah, and all their food, and went their way. ¹² And they took Lot, Abram's brother's son, with his goods, and went their way,—||he|| being a dweller in Sodom.

¹³ Then came in a fugitive,^f and told Abram the Hebrew,—||he|| having his dwelling among the oaks of Mamre the Amorite, brother of Eshcol and brother of Aner, ||they|| also having a covenant^g with Abram. ¹⁴ So Abram <hearing> that his brother had been taken captive> drew forth his trained^h men, born in his house, three hundred and eighteen, and pursued as far as Dan. ¹⁵ And he divided himself against them by night, ||he, and his servants||, and smote them,—and pursued them as far as Hobah,

which was on the left of Damascus. ¹⁶ So he brought back all the goods,—yea <Lot also his brother, with his goods> did he bring back, and the women also, and the people.

¹⁷ Then came forth the king of Sodom to meet him, after his return from the smiting of Chedorlaomer, and the kings who were with him,—into the vale of Shaveh, ||the same|| was the vale of the king. ¹⁸ Now ||Melchizedek^a king of Salem||^b had brought forth bread and wine,—||he|| being priest of God Most High. ¹⁹ So he blessed him, and said,—

Blessed' be Abram, of God Most High, possessor of [the] heavens and earth;

²⁰ And blessed' be God Most High, who hath delivered thine enemies into thy hand. So he gave unto him a tenth of all. ²¹ Then said the king of Sodom unto Abram,—

Give unto me the persons,^c but <the goods> take thou for thyself.

²² And Abram said unto the king of Sodom,—

I have lifted up my hand unto Yahweh, God Most High, possessor of [the] heavens and earth:

²³ That <not from a thread even unto a sandal-thong>—will I take ||anything|| that is thine,—

Lest thou shouldst say, ||I|| enriched Abram!

²⁴ |Save only| what the young men have eaten, and the share of the men who went with me,—Aner, Eshcol, and Mamre, ||they|| may take their share.

§ 23. *Abram's questioning faith confirmed as to the Seed and the Land.*

¹ <After these things> came the word of ¹⁵ Yahweh unto Abram, in a vision, saying,—

Do not fear, Abram,

||I|| am a shield to thee, thine exceeding great reward.

² And Abram said,

My Lord Yahweh, what canst thou give me, when ||I|| am going on childless,—and ||the heir of my house|| is Eliezer |of Damascus|^d

³ And Abram said—

Lo, <to me> hast thou not given seed,—

And lo! ||a son of my household|| is mine heir!

⁴ And lo! the word of Yahweh [came] unto him, saying,

This' one |shall not be thine heir|;

But ||one who cometh forth of thy body—he|| shall be thine heir.

⁵ And he brought him forth abroad, and said—

Look steadfastly, I pray thee, towards the heavens, and number the stars, if thou be able to number |them|,

And he said to him,

<Thus> shall be thy seed.

^a Or: "terebinths." Cp. chap. xviii. 1.

^b Some cod. (w. Sam., Sep., Syr.): "and Arioch"—G.n.

^c Some cod.: "Sinab"—G.n.

^d Writen "Zeboim"; read, "Zeboyim"—G.n.

^e An addition sustained by

Sam., Sep., Syr. is: "and the king of"—G.n., G. Intro. 604.

^f Ml: "the fugitive," but prob. art. of "species."

^g Ml: "being lords (or 'owners—bards') of a covenant," etc.

^h "Tried and trusty"—O.G. 395.

^a "King of righteousness."

^b Prob. the same as Jerusalem.

^c U.: "souls."

^d Ml: "the Damascus Eliezer."

⁶ And he had faith in Yahweh,—so he reckoned it to him, as righteousness. ⁷ And he said unto him,—

||I|| am Yahweh, who brought thee forth out of Ur of the Chaldees, to give thee this land, to inherit it.

⁸ And he said :

My Lord Yahweh, <whereby> can I know, that I shall inherit it?

⁹ And he said unto him,

Take for me a heifer, three years old, and a she-goat three years old, and a ram three years old, and a turtle-dove, and a young pigeon.

¹⁰ So he took for him all these, and divided [them] in the midst, and placed each piece over against its fellow,—but <the birds> divided he not. ¹¹ Then came down the birds of prey upon the carcases,—and Abram drove^a them away.

¹² And it came to pass <when ||the sun|| was about to go in, and ||a deep sleep|| had fallen upon Abram> lo! ||a terror—a great darkness|| was falling upon him. ¹³ And he said to Abram—

Thou ||must surely know|| that <sojourners> will thy seed become in a land not theirs, and shall serve them, and they will humble them,—four hundred years; ¹⁴ moreover also, <the nation whom they will serve> ||I|| am going to judge, and <after that> shall they come forth with great substance.

¹⁵ But ||thou|| shalt go in unto thy fathers, in peace,—thou shalt be buried in a good old age.

¹⁶ And <in the fourth generation> shall they return hither,—for <not complete> is the iniquity of the Amorites ||as yet||.

¹⁷ So it came to pass <when ||the sun|| had gone in, and ||a thick darkness|| had come on> that io! there was a smoking hearth and torch of fire, which passed through between these pieces.^b ¹⁸ <In that day> did Yahweh solemnise^c with Abram a covenant, saying,—

<To thy seed> have I given this land, from the river of Egypt, as far as the great river—the river Euphrates: ¹⁹ the Kenite, and the Kenizzite, and the Kadmonite; ²⁰ and the Hittite and the Perizzite, and the Rephaim; ²¹ and the Amorite, and the Canaanite, and the Girgashite, and the Jebusite.

§ 24. *Yielding to Sarai, Abram takes Hagar, who bears Ishmael.*

16 ¹ But ||Sarai, Abram's wife|| had borne him no children,—||she had||, however, an Egyptian handmaid, whose name was Hagar.^d ² So then Sarai said unto Abram,

Behold, I pray thee, Yahweh [hath restrained

me| from bearing, go in, I pray thee, unto my handmaid, peradventure^e I may be built up from her,—

And Abram hearkened^f to the voice of Sarai.

³ So Sarai, Abram's wife, took Hagar the Egyptian, her handmaid, [at the end of ten years of Abram's dwelling in the land of Canaan], and gave her to Abram her husband, to be to him as a wife. ⁴ And he went in unto Hagar, and she conceived,—and <when she saw that she had conceived> ||lightly esteemed|| was her lady, in her eyes.

⁵ Then said Sarai unto Abram :

||My wrong|| is [on thee]! ||I|| gave my handmaid into thy bosom, and <when she seeth that she hath conceived> then am I lightly esteemed in her eyes!

Yahweh judge betwixt me and her.^g

⁶ And Abram said unto Sarai,

Lo! ||thy handmaid|| is in thy hand, do to her, what is good in thine eyes.

So Sarai humbled her, and she fled from her face.

⁷ And the messenger of Yahweh^h found her, by the fountain of water, in the desert,—by the fountain in the way to Shur. ⁸ So he said—

Hagar! handmaid of Sarai!

Whence hast thou come, and whither wouldst thou go?

And she said :

<From the face of Sarai, my lady> am ||I|| fleeing.

⁹ And the messenger of Yahweh said to her, Return unto thy lady,—and humble thyself under her hands.

¹⁰ And the messenger of Yahweh said to her, I will ||greatly multiply|| thy seed—so that it shall not be numbered for multitude.

¹¹ And the messenger of Yahweh said to her, Behold thee! with child, and about bearing a son—and thou shalt call his name Ishmael [=“God hearkeneth”], for Yahweh hath hearkenedⁱ unto thy humiliation.

¹² But ||he|| will be a wild ass of a man, ||his hand|| against every one, and ||every one's hand|| against him—yet <in presence of all his brethren> shall he have his habitation.

¹³ And she called the name of Yahweh, who had spoken unto her,

Thou God of vision!

For she said,

Do I <even here> retain my vision after a vision?

¹⁴ <On this account> is the well called The well of the life of vision,—lo! it is between Kadesh and Bered.

¹⁵ So Hagar bare to Abram a son,—and Abram called the name of his son, whom Hagar bare, ||Ishmael.|| ¹⁶ Now ||Abram|| was eighty-six years old,—when Hagar bare Ishmael to Abram.

^a Ml: “puffed them away.”

^b This appears to have been a most solemn and impressive ceremonial of covenanting by sacrifice:

cp. Jer. xxxiv. 18, 19; and N.T. Ap. “Covenant.”

^c Cp. chap. xxi. 27, n.

^d “Flight.”

^e So it shd be—G. Intro. 324.

^f N.B.: The first mention

of “the messenger of Yahweh” in the O.T.

§ 25 *The Covenant-Sign of Circumcision. Abram becomes Abraham; and Sarai, Sarah.*

- 17 ¹ And it came to pass that <when Abram was ninety and nine years old> Yahweh appeared unto Abram, and said unto him,
 ||I|| am God Almighty,—
 Walk^a thou before me, and become thou blameless:^b
- ² That I may set^c my covenant betwixt me and thee,
 And may multiply thee |exceedingly|.
- ³ And Abram fell on his face,—and God spake with him, saying:
- ⁴ <As for me> lo! my covenant is with thee,—
 So shalt thou become—father of a multitude of nations;
- ⁵ And thy name shall no more be called Abram,^d—but thy name shall become Abraham,^e for <father of a multitude of nations> have I appointed thee;
- ⁶ And I will make thee fruitful |exceedingly|, and grant thee to be nations,—
 Yea ||kings||, <out of thee> shall come forth;
- ⁷ And I will confirm my covenant betwixt me and thee, and thy seed after thee to their generations, for an age-abiding covenant,—to become to thee a God, and to thy seed after thee;
- ⁸ And I will give, to thee and to thy seed after thee, the land of thy sojournings—all the land of Canaan, for an age-abiding possession—
 And I will be to them, a God.
- ⁹ And God said unto Abraham,
 But ||as for thee|| <my covenant> must thou keep, ||thou and thy seed after thee||, to their generations:—
- ¹⁰ ||This|| is my covenant, which ye shall keep, betwixt me and you, and thy seed after thee,—
 To circumcise to you, every male:
- ¹¹ So shall ye be circumcised, in the flesh of your foreskin,—
 So shall it become a sign of a covenant, betwixt me and you.
- ¹² And ||he that is eight days old|| shall be circumcised to you, every male to your generations,—<he that is born of the house, and he that is bought with silver, of any son of a stranger, who is |not of thy seed|>
 ||He must surely be circumcised||, |born of thy house, or bought with thy silver|,—
 So shall my covenant be in your flesh, for an age-abiding covenant.
- ¹³ But <as for the uncircumcised male who shall not be circumcised in the flesh of his foreskin>—that person^f shall be cut off

^a MI: "walk to and fro"
 =lead thy life. Cp chap.
 v 22, n.

^b Or: "complete"—all of
 a piece, an *integer*.

^c Or: "gr-nt."

^d Ch. xi. 26.

^e "Father of a multitude":
 "root expressive of the
 din and noise of a great
 throng"—Davies.

^f Cp. Eze. xviii. 4.

from among his people,^a— <my cove-
 nant> hath he made void.

- ¹⁵ And God said unto Abraham,
 <As for Sarai thy wife> thou shalt not call
 her name, Sarai,—but^b ||Sarah|| is her
 name;
- ¹⁶ And I will bless her, yea moreover^c will give—
 from her—to thee, ||a son||,—
 And I will bless her, and she shall become
 nations.
 ||Kings^e of peoples|| <from her> shall arise.
- ¹⁷ And Abraham fell on his face, and laughed,^d—
 and said in his heart,
 <To one a hundred years old> shall a child
 be born?
 And shall ||even Sarah, who is ninety years
 old||, give birth?
- ¹⁸ And Abraham said unto God,—
 Oh that ||Ishmael|| might live before thee!
- ¹⁹ And God said—
 Truly^f ||Sarah thy wife|| is about to bear thee
 a son, and thou shalt call his name, Isaac,—
 and I will establish my covenant with him,
 as an age-abiding covenant, to^g his seed
 after him.
- ²⁰ Yet <as for Ishmael> I have heard thee;
 lo! I have blessed him, and will make him
 fruitful, and multiply him ||exceedingly||,^h—
 <twelve princes> shall he beget, and I will
 grant him to be a great nation;
- ²¹ But <my covenant> will I establish with
 Isaac,—whom Sarah shall bear to thee, by
 this set time, in the next year.
- ²² And he left off speaking with him,—and God
 went up from Abraham.
- ²³ So Abraham took Ishmael his son, and all born
 of his house, and all bought with his silver—
 every male among the men of the house of
 Abraham,—and circumcised the flesh of their
 foreskin, on this selfsame day, according to that
 which God had spoken with him. ²⁴ Now
 ||Abraham|| was ninety-nine years old,—when
 he was circumcised, in the flesh of his fore-
 skin. ²⁵ And ||Ishmael his son|| was thirteen
 years old, when he was circumcised in the flesh
 of his foreskin. ²⁶ <On this selfsame
 day> was Abraham circumcised,—and Ishmael
 his son; ²⁷ and ||all the men of his house, born of
 his house, and bought with silver, from the son
 of a stranger||, were circumcised with him.

§ 26. *Three Messengers visit Abraham, who is
 promised a Son, and intercedes for Sodom.*

- ¹ And Yahweh appeared unto him, among the **18**
 oaks^g of Mamre,—as ||he|| was sitting at
 the opening of the tent, in the heat of the
 day. ² And he lifted up his eyes, and looked,

^a MI: "peoples."

^b U.: "for." "After a
 negative 'for'='but'"
 —O.G. 474^a, e.

^c Some cod. (w. Sam., Onk.
 MS., Jon., Sep., Syr.):
 "and kings"—G.n.

^d "laughed the unbelief
 out of him."—William
 MacDougall.

^e Some cod. (w. Sam., Onk.
 MS., Jon., Sep., Syr.):
 "and to"—G.n.

^f Heb.: *'him'ôdh me'ôth* =
 "mightily, mightily."
 Cp. Intro., Chap. II.,
 Synopsis, B., "repeti-
 tion."

^g Or: "terebinths." Cp.
 chap. xiii. 18.

and lo! ||three men|| standing over against him, —so he looked, and ran to meet them from the opening of the tent, and bowed himself to the earth; ² and said,—

O My Lord! ^a <if, I pray thee, I have found favour in thine eyes> do not, I pray thee, pass on from thy servant.

⁴ Let there be fetched, I pray thee, a little water, and bathe ye your feet,—and rest yourselves under the tree.

⁵ And let me fetch a morsel of bread, and stay ye your heart, <Afterwards>^b ye may pass on,

For <on this account> have ye passed by, over against your servant.

And they said,

<Thus> shalt thou do, as thou hast spoken.

⁶ So Abraham hastened towards the tent, unto Sarah,—and said,

Hasten thou three measures^c of fine meal, knead it, and make hearth-cakes.

⁷ And <unto the herd> ran Abraham,—and took a calf, tender and good, and gave unto the^d young man, and he hastened to make it ready.

⁸ And he took butter, and milk, and the calf that he had made ready, and set before them,—while ||he|| was standing near them under the tree, they did eat. ⁹ And they said unto him,

As to Sarah thy wife. . . .^e

And he said,

Lo! [she is] in the tent.

¹⁰ And he said,

I will ||surely return|| unto thee, at the quickening season,—and lo! ||a son|| for Sarah thy wife.

Now ||Sarah|| was hearkening at the opening of the tent, ||it|| being behind him. ¹¹ But ||Abraham and Sarah|| were old, far gone in days,—it had ceased to be with Sarah after the manner of women. ¹² So then Sarah laughed^f within herself, saying:

<After I am past age> hath there come to me pleasure, ||my lord|| also being old?

¹³ And Yahweh said unto Abraham,—

Wherefore, now, did Sarah laugh, saying, Can it really and truly be that I should bear, seeing that ||I|| have become old?

¹⁴ Is anything ||too wonderful for Yahweh||?

<At the appointed time> I will return unto thee, at the quickening season, and ||Sarah|| shall have a son.

¹⁵ And Sarah denied, saying,

I laughed not,

For she was afraid. And he said—

Nay! but^g thou didst laugh!

¹⁶ And the men rose up from thence, and looked out over the face of Sodom,—||Abraham also|| going with them, to set them on their way. ¹⁷ Now ||Yahweh|| had said,—

Am I going to hide from Abraham what I do,

¹⁸ when ||Abraham|| shall ||surely become|| a great, and mighty nation,—and all the nations of the earth [shall be blessed in him]? ¹⁹ For I have become his intimate friend,^h

To the end that he may command his sons and his house after him, so shall they keep the way of Yahweh, by doing righteousness and justice,—

To the end that Yahweh may bring in for^b Abraham, what he hath spoken concerning him.

²⁰ So Yahweh said,

<The outcry of Sodom and Gomorrah, because it hath become great,—

And their sin, because it hath become exceeding grievous>

²¹ Let me go down, pray, and let me behold, whether <according to their^c outcry which hath come in unto me> they have done altogether,

And if not, I must know!

²² And the men turned from thence, and went their way, towards Sodom,—but ||Yahweh|| was yet standing before Abraham.^d

²³ So then Abraham drew near, and said,—

Wilt thou really sweep away, the righteous, with the lawless?

²⁴ <Peradventure^e there are' fifty righteous, in the midst of the city>

Wilt thou really sweep away, and not spare the place, for the sake of the fifty' righteous, which are therein?

²⁵ Far be it from thee! to do after this manner, to put to death the righteous with the lawless! then should righteous and lawless be alike,—

Far be it from thee!

Shall ||the Judge of all the earth|| not do [justice]?

²⁶ And Yahweh said,

<If I find in Sodom, fifty' righteous, in the midst of the city>, then will I spare all the place for their sake.

²⁷ And Abraham responded, and said,—

Behold, I pray thee, I have ventured to speak unto My Lord, though ||I|| am dust and ashes:

²⁸ Peradventure^f there may lack, of the fifty' righteous, ||five||,

Wilt thou destroy [for five] ||all the city||?

And he said—

I will not destroy, if I find there, forty and five.

^a Heb.: 'ādhōnāy (vowels editorial), hence may be simply: ('ādhōn) "O my lord."

^b Some cod. (w. Sam., Onk. MS., Jon., Sep., Syr.): "and afterwards." The "and" was cancelled by the Sopherim "against the recensions of other

Schools, and notably against the Septuagint and Samaritan"—G.n., G. Intro. 308.

^c Or: "pecks."

^d Or: "a."

^e So it shd be—G.n., G.

Intro. 324.

^f See ch. xxi. 3.

^g Cp. O.G. 474*a*, *e*.

^a Or: "I have acknowledged him."

^b Mi: "upon," or "unto."

^c So Onk., Jer., Sep.

Manifestly the primitive and better reading—G.n., G. Intro. 412.

^d So it shd be. "It was deemed derogatory to the

Deity to say that the Lord stood before Abraham. Hence in accordance with the above rule to remove all indelicate expressions the phrase was altered by the Sopherim."—G. Intro. 352, 353.

²⁹ And he added |yet once more| to speak unto him, and said,

Peradventure^c there may be found there—
|forty|.

And he said—

I will not do it, for the sake of the forty.

³⁰ And he said

Let it not, I pray thee, be vexing to My
Lord, but let me speak,

Peradventure^c there may be found there—
|thirty|.

And he said,

I will not do it, if I find there—thirty.

³¹ And he said,

Behold, I pray thee, I have ventured to speak
unto My Lord,

Peradventure^c there may be found there—
|twenty|.

And he said,

I will not destroy [it], for the sake of the
twenty.

³² And he said,

Let it not, I pray thee, be vexing to My Lord,
but let me speak |only this once|,

Peradventure^c there may be found there—
|ten|.

And he said,

I will not destroy [it], for the sake of the ten !

³³ And Yahweh went his way, when he had
made an end, of speaking unto Abraham,—
||Abraham|| also returned to his place.

§ 27. *Lot delivered: Sodom destroyed: the Fate of
Lot's Wife: Moab and Ben-ammi born.*

19 ¹ So the two messengers went in towards Sodom,
at eventide, ||Lot|| b-ing seated in the gate
of Sodom,—so Lot beheld, and rose up to meet
them, and bowed himself with his face to the
earth. ² And he said,

Behold, I pray you, my lords, turn aside. I
pray you, into the house of your servant,—
and tarry the night, and bathe your feet,
so shall ye rise early, and go on your way.

And they said,

Nay, but <in the Broadway> will we tarry
the night.

³ But he became exceeding urgent with them, so
they turned aside unto him, and entered into
his house,—and he made for them a banquet,
<unleavened cakes> also did he bake, and they
did eat. ⁴ <Ere yet they lay down>

||the men of the city—the men of Sodom|| had
come round against the house, from youth,
even unto age,—|all the people from every
quarter|. ⁵ And they called unto Lot, and
said to him,

Where are the men who have come in unto
thee, to-night? Bring them forth unto us,
and let us know them !

⁶ And Lot went forth unto them, to the entrance;
but <the door> closed he behind him. ⁷ And
he said,—

Do not, I pray you, my brethren, act wickedly.

⁸ Behold, I pray you, ||I|| have two daughters
who have not known man, I must needs

now, bring |them| forth unto you, and do
ye |to them| as may be good in your
eyes,—

Only^a <to these men> ye may do nothing;
for <on this account> have they come
under the shade of my roof.

⁹ And they said,

Stand back,

And they said,

||This one|| <by himself> hath come in to
sojourn, and must always be acting the
judge,

||Now|| will we do more wickedly to thee,
than to them.

So they pressed sore upon the man—upon Lot—
exceedingly, and drew near to break open^a the
door. ¹⁰ And the men thrust forth

their hand, and brought Lot in unto them,
into the house—and <the door> they closed:

¹¹ <the men also who were at the entrance of
the house> smote they with blindness, from
small even unto great, so that they wearied
themselves to find the entrance. ¹² And
the men said unto Lot,

Whom |besides| hast thou here? <Son-in-law,
and thy sons and thy daughters,^b and all
that thou hast in the city> bring thou
forth out of the place;

¹³ For we are about to destroy^c this place,—
for ||great|| is the outcry of them unto the
face of Yahweh, so that Yahweh hath sent
us to destroy it.

¹⁴ And Lot went forth and spake unto his sons-in-
law who were about to take his two daughters,
and said,

Arise, come forth out of this place, for
Yahweh is about to destroy^c the city.

And it came to pass, that he was as one that
laughed, in the eyes of his sons-in-law. ¹⁵ But
<as soon as |the dawn| had sprung up> the
messengers hastened Lot, saying,—

Arise! take thy wife, and thy two daughters
that are at hand, lest thou be swept away
in the punishment of the city.

¹⁶ And he lingered—so the men laid hold of his
hand and of the hand of his wife, and of the
hand of his two daughters, in the tenderness
of Yahweh towards him,—and they brought him
out, and led him forth outside the city. ¹⁷ And
it came to pass, <when they had brought them
forth outside> that they^c said,

Escape for thy life,^d

Look not behind thee, neither stand still in
all the vale,^e—

<To the mountain> escape thou, lest thou
be swept away.

¹⁸ And Lot said unto them,—

No, I pray thee, My Lord !

¹⁹ Behold, I pray thee, thy servant hath found
favour in thine eyes, so that thou hast

^a Mi: "break in pieces,"
"shiver."

^b Some cod. (w. Sam.,
Jon.): "thy sons." But
Gt.: "Thy sons-in-law
and thy daughters"—

G.n.

^c So it shd. be (w. Sep.)—
G.n.

^d U.: "soul"—Cp. N.T. Ap.

^e Or: "circuit"—chap.
xiii. 11, 12.

magnified thy lovingkindness which thou hast performed with me, in keeping alive my soul,—

But ||I|| cannot escape to the mountain, lest calamity overtake me, so shall I die.

20 Behold, I pray thee, ||this city|| is near, for fleeing thither.

And ||it|| is a little one,—let me, I pray thee, escape thither—is it not a ||little|| one?

That my soul may live!

21 And he said unto him,

Behold! I have lifted up thy countenance,^a even as to this thing,—so that I will not overthrow the city, of which thou hast spoken.

22 Haste thee, escape thither, for I cannot do anything, until thou have come in thither.

||For this cause|| was the name of the city called ||Zoar||.^b 23 <When ||the sun|| had come forth on the earth> ||Lot|| had entered into Zoar.

24 And ||Yahweh|| rained, upon Sodom and upon Gomorrah, brimstone and fire,—from Yahweh, out of the heavens: 25 so he overthrew these cities, and all the circuit,^c—and all the inhabitants of the cities, and the produce of the ground. 26 But his wife looked from behind him,—and became—a pillar of salt.

27 And Abraham gat up early in the morning,—unto the place, where he had stood before Yahweh; 28 and he looked out over the face of Sodom and Gomorrah, and over all the face of the land of the circuit,^d—and beheld, and lo! the smoke of the land went up, like the smoke of a furnace. 29 And it came to pass <when God destroyed the cities of the circuit> that God remembered Abraham,—and sent forth Lot out of the midst of the overthrow, when he overthrew the cities wherein Lot had dwelt.

30 And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him, for he feared to dwell in Zoar,—so he dwelt in a cave, ||he, and his two daughters||. 31 And the firstborn said unto the younger,

||Our father|| is old,—and ||a man|| there is not in the earth, to come in unto us, after the way of all the earth.

32 Come on! let us cause our father to drink wine, and let us lie with him,—that we may keep alive <from our father> a seed.

33 So they caused their father to drink wine, that night,—and the firstborn went in, and lay with her father, but he noticed not her lying down nor her rising up.^e 34 And it came to pass

on the morrow, that the firstborn said unto the younger,

Lo! I lay, last night, with my father,—let us cause him to drink wine [this night also], and go thou in—lie with him, that we may keep alive <from our father> a seed.

35 So they caused their father [on that night also] to drink wine,—and the younger arose, and lay with him, but he noticed not her lying down, nor her rising up. 36 Thus did [the two daughters of Lot conceive] from their father. 37 And the firstborn bare a son, and called his name Moab,^a—||the same|| is the father of Moab, unto this day. 38 And ||the younger—she also|| bare a son, and called his name Ben-ammi,^b—||the same|| is the father of the sons of Ammon—unto this day.

§ 28. Abraham and Abimelech in Gerar.

1 And Abraham brake up from thence, towards 20 the land of the South,^c and fixed his dwelling between Kadesh and Shur,—so he sojourned in Gerar. 2 And Abraham said of Sarah his wife:

My <sister> is she,—

So Abimelech king of Gerar sent, and took Sarah. 3 Then God went in unto Abimelech, in a dream of the night,—and said to him,

Behold thee—dead! because of the woman whom thou hast taken, seeing that ||she|| is a married woman.

4 Now ||Abimelech|| had not come near unto her,—so he said,

O My Lord!^d <a nation—even a righteous one> wilt thou slay?

5 Had not ||he himself|| said to me, <My sister> is she? and ||even she herself|| said, <My brother> is he?

<In the integrity of my heart and in the pureness of my hand> have I done this!

6 And God said unto him in a dream,

||I also|| knew, that <in the integrity of thy heart> thou didst this, so then ||even I myself|| withheld thee from sinning against me,—<for this reason> have I not suffered thee to touch her.

7 ||Now|| therefore, restore the man's wife, for ||a prophet|| is he, that he may pray for thee, and live thou,—

But <if thou art not going to restore her> know, that thou ||shalt die||, ||thou—and all that are thine||.

8 So Abimelech rose early in the morning, and called all his servants, and spake all these words in their ears.—and the men feared greatly. 9 Then Abimelech called Abraham, and said to him,

What hast thou done to us? and wherein had I sinned against thee, that thou shouldst have brought in over me and over my kingdom, a sin so great?

^a Or: "accepted thee."

^b = "smallness."

^c Cp. chap. xiii. 10, 11.

^d Some cod. (w. Sam., Onk. MS.): "over the face of all the land." Sep.: "over the face of the

circuit"—G.n.

^e Heb. word (ubekumah = the whole last clause, "nor . . . up.") is in some MSS. dotted [as spurious]—G. Intro. 325.

^a = "From a father."

^b = "Son of my people."

^c Heb.: *negel*.

^d Some cod.: "O Yahweh"

—G.n.

<Deeds which should not be done> hast thou done with me.

¹⁰ And Abimelech said unto Abraham,—

What hadst thou seen, that thou shouldst have done this thing?

¹¹ And Abraham said,

Because I thought,^a Surely there is no fear of God, in this place,—therefore will they slay me for the sake of my wife. ¹² Moreover also <in truth> <my sister, daughter of my father> she is, only not daughter of my mother,—so she became my wife.

¹³ And so it came to pass <when the Gods^b caused me to wander from my father's house> that I said to her,

||This|| is thy lovingkindness, wherewith thou shalt deal with me,—<Into whatsoever place we enter> say of me,

<My brother> is he.

¹⁴ Then took Abimelech sheep and oxen, and menservants and maid-servants, and gave to Abraham,—and restored to him Sarah his wife. ¹⁵ And Abimelech said,

Lo! ||my land|| is before thee,—<wherever it may seem good in thine eyes>, dwell.

¹⁶ And <to Sarah> he said,

Lo! I have given a thousand of silver unto thy brother:

Lo! ||that|| is for thee, as a covering of eyes,^c to all who are with thee,—

And so <in every way> hath right been done.

¹⁷ And Abraham prayed' unto God,—and God healed' Abimelech, and his wife, and his maid servants, so that they bare children. ¹⁸ For Yahweh ||had restrained from bearing|| every female^d of the house of Abimelech,—because of Sarah, wife of Abraham.

§29. *Isaac is born; and Hagar and Ishmael are dismissed.*

²¹ ¹ Now ||Yahweh|| visited Sarah, as he had said,—

And Yahweh did' for Sarah, as he had spoken.

² So ||Sarah|| conceived and bare ||to Abraham|| a son, for his old age,—at the set time, of which God had spoken with him. ³ And Abraham called the name of his son that was born to him, whom ||Sarah|| bare to him ||Isaac||.^e ⁴ And Abraham circumcised Isaac his son, when eight days old,—as God' commanded him. ⁵ Now

^a Ml: "said" = "said to myself" = "thought."

^b N.B.: Heb. verb as well as noun is here plural.

^c Mf: "as a propitiation, appeasement, making atonement."

^d Ml: "had closed every womb."

^e = "He will laugh" = "one will laugh" = "there will be laughing." It is both amusing and instructive to observe how "laughter"—

whether of gladness, incredulity, mockery, or marital pleasantries—gathers round this name: cp. chaps. xvii. 17; xviii. 12, 13, 15; xxi. 6, 9; xxvi. 8. With graver apprehension the view may be extended to Exo. xxxii. 6, where the same word is employed. For the emphasis marked on "Isaac," see Intro., Chap. II. Synopsis, A, f.

Abraham was a hundred years old,—when Isaac his son was born to him. ⁶ And Sarah said,

<A laughing> hath God made for me,—

||Everyone that heareth|| will laugh with^a me!

⁷ And she said—

Who would have announced to Abraham, Sarah hath suckled children? yet have

I borne a son, for his old age!

⁸ And the child grew, and was weaned,—and Abraham made a great banquet, on the day of the weaning of Isaac. ⁹ And Sarah

saw the son of Hagar the Egyptian woman, whom she had borne to Abraham, ||laughing||! ¹⁰ So she said to Abraham,

Cast out this bondwoman^c and her son,—for the son of this bondwoman must not inherit ||with my son|| ||with Isaac||.^d

¹¹ And the word was very grievous in the eyes of Abraham,—on account of his son. ¹² And God said unto Abraham,

Let it not be grievous in thine eyes concerning the boy and concerning thy bondwoman,

<In all that Sarah may say unto thee> hearken to her voice,—

For <in Isaac> shall there be called to thee—a seed.

¹³ Yet <even the son of the bondwoman> will I appoint to become ||a nation||, because <thy seed> he is'.

¹⁴ So Abraham rose up early in the morning—and took bread and a skin of water, and gave unto Hagar,—putting them on her shoulder and the child,^e and sent her forth,—so she went her way and wandered, in the desert of Beer-sheba.

¹⁵ And the water out of the skin was spent,—so she cast the child under one of the shrubs;

¹⁶ and went and sat her down over against him, at a distance like as of such as draw the bow, for she said,

Let me not look upon the death of the child,—So she sat down over against him, and the boy lifted up his voice, and wept.^f ¹⁷ And God

heard the voice of the boy, and a messenger of God called unto Hagar out of the heavens, and said to her,

What aileth thee, Hagar?

Do not fear, for God hath hearkened' unto the voice^g of the boy ||where he is||.

¹⁸ Arise, lift up the boy, and hold him up with thy hand,—for <a great nation> will I make him.

¹⁹ And God opened her eyes, and she saw a well of water,—and went and filled the skin with water, and gave drink unto the boy ²⁰ And it came to pass, that

^a Or: "at." And see ver. 3, n.

^b Or: "mocking"—Ml (if we could say so): "isaacking." And evidently climacteric. Cp. Intro., Chapter II., Synopsis, A, f.

^c Or: "maid-servant."

^d Observe here also a

climax. Cp. note ^b, ante.

^e *Gr.* (w. Sep.): "and the boy he put on her shoulder"—G-n.

^f So it shd be (w. Sep.)—G-n.

^g Some cod. (w. Sam., Onk. MS., Sep.): "hath heard the voice" [*eth* instead of *el*].—G-n.

God was with the boy, and he grew,—and dwelt in the desert, and he became, as he grew up, an archer. ²¹ And he dwelt in the desert of Paran,—and his mother took him a wife out of the land of Egypt.

§ 30. *Abimelech obtains a Covenant with Abraham.*

²² And it came to pass <at that time>, that Abimelech, with Phicol chieftain of his host, spake unto Abraham, saying,—

||God|| is with thee in all that ||thou|| art doing.

²³ ||Now|| therefore, swear to me by God, here, that thou wilt not deal falsely by me, nor by mine offspring, nor by my descendants,—<according to the lovingkindness wherewith I have dealt with thee> shalt thou deal with me, and with the land wherein thou hast sojourned.

²⁴ And Abraham said,

||I|| will swear.

²⁵ But Abraham reprov'd Abimelech,—on account of the well of water, which the servants of Abimelech had seized. ²⁶ And Abimelech said,

I know not, who hath done this thing,—nor hast ||even thou|| ever told me, nor have ||even I|| ever heard, save to-day.

²⁷ And Abraham took sheep and oxen, and gave to Abimelech,—and they two solemnised^a a covenant. ²⁸ So then Abraham set^b seven young sheep of the flock, by themselves. ²⁹ And Abimelech said unto Abraham,

||What||, then, mean these seven young sheep |here|, which thou hast set by themselves?

³⁰ And he said

<The seven young sheep> shalt thou take at my hand,—that they may serve as my witness, that I digged this well.

³¹ <On this account> was the name of that place called Beer-sheba [= oath well],—because <there> had they two sworn. ³² And when they had solemnised a covenant in Beer-sheba,—then arose Abimelech, with Phicol chief of his host, and returned unto the land of the Philistines. ³³ Then planted he a tamarisk tree in Beer-sheba,—and called there^c on the name of Yahweh, the age-abiding^c God. ³⁴ So Abraham sojourned in the land of the Philistines many days.

§ 31. *The Offering up of Isaac in the Land of Moriah.*

²² ¹ And it came to pass <after these things> that ||God|| did prove Abraham,—and he said unto him,

Abraham!

And he said,

Behold me!

² And he said—

Take, I pray thee, thy son, thine only one,

^a MI: "cut," "because of the cutting up and distribution of the flesh of the victim for eating in

the sacrifice of the covenants"—O.G. 503^b, 4.

^b Or: "stationed."

^c N.T.Ap.: "Age-abiding."

whom thou lovest, even ||Isaac||, and get thee into the land of Moriah,^a—and cause him to ascend there, as an ascending-sacrifice, on one of the mountains, which I shall name unto thee.

³ So Abraham rose early in the morning, and saddled his ass, and took his two young men with him, and Isaac his son,—and clave the pieces of wood for an ascending-sacrifice, and mounted and went his way unto the place which God had named to him.

⁴ It was <on the third day> that Abraham lifted up his eyes, and saw the place, afar off. ⁵ And Abraham said unto his young men—

Tarry by yourselves here, with the ass, but ||I and the young man||^b must go yonder,^c—that we may bow ourselves down, and return unto you.

⁶ So Abraham took the pieces of wood for the ascending-sacrifice, and laid them on Isaac his son, and took in his own hand, the fire and the knife,—and they went on their way |both of them, together|. ⁷ Then said Isaac unto Abraham his father, then said he:

My father!

And he said,

Behold me, my son,—

And he said,

Behold—the fire, and the pieces of wood,—but where is the lamb, for an ascending-sacrifice?

⁸ And Abraham said,

||God|| will provide^d for himself the lamb, for an ascending-sacrifice, my son!

So they went on their way |both of them, together|.

⁹ Then came they into the place which God had named to him, and Abraham built there the altar, and laid in order the pieces of wood,—and bound Isaac his son, and laid him on the altar, above the pieces of wood. ¹⁰ And Abraham put forth his hand, and took the knife,—to slay his son.

¹¹ Then called out unto him the messenger of Yahweh, out of the heavens, and said,

Abraham, Abraham!

And he said,

Behold me!

¹² Then he said,

Do not put forth thy hand, unto the young man,^b neither do to him—anything at all,—for |now|| know I that <one who reverest God> thou art', when thou hast not withheld thy son, thine only one, from me.

¹³ And Abraham lifted up his eyes, and looked, and lo! a ram, behind,^c caught in a thicket by his horns,—and Abraham went, and took the ram, and caused him to ascend as an ascending-sacrifice, instead of his son.

¹⁴ So Abraham called the name of that place,

^a "Probably, shown or provided by Jah . . . one of the hills of Jerusalem . . . on which Solomon built the temple"—Davies' H.L., p. 330.

^b Or: "lad."

^c MI: "as far as here" (as though pointing).

^d Heb.: *gireh*. Cp. ver. 14.

^e Some cod. (w. Sam., Jon., Sep., Syr.): "lo! one ram [prob. = "a certain ram"] caught"—G.n.

Yahweh-yireh,^a—as to which it is still said to-day,

<In the mountain of Yahweh> will provision be made.

¹⁵ Then called out the messenger of Yahweh, unto Abraham,—a second time, out of the heavens; ¹⁶ and said,

<By myself> have I sworn is the oracle of Yahweh,—

<Because thou hast done this thing, and hast not withheld thy son, thine only one>

¹⁷ That I will ||richly bless|| thee, and ||abundantly multiply|| thy seed, as the stars of the heavens, and as the sand which is on the lip of the sea,—that thy seed may take possession of the gate of his foes:

¹⁸ So shall all the nations of the earth bless themselves in thy seed,—

||Because thou didst hearken^b unto my voice||.

¹⁹ So Abraham returned unto his young men, and they mounted, and went on their way together unto Beer-sheba,—and Abraham dwelt in Beer-sheba.

§ 32. *The Descendants of Nahor. Rebekah.*

²⁰ And it came to pass <after these things> that it was told Abraham, saying,—

Behold! ||Milcah||—||she also|| hath borne sons, to Nahor thy brother:

²¹ Uz his firstborn, and Buz his brother,—and Kemuel, father of Aram—²² and Chesed and Hazo, and Pildash, and Jidlaph,—and Bethuel;

²³ And ||Bethuel|| hath begotten Rebekah,—<These eight> hath Milcah borne to Nahor, brother of Abraham.

²⁴ And ||his concubine, whose name was Reumah, she also|| hath borne Tebah and Gaham, and Tahash, and Maacah.

§ 33. *The Death of Sarah, and her Burial in Machpelah.*

²⁵ ¹ And the life of Sarah came to be, a hundred and twenty-seven years,—||the years of the life of Sarah||.² And Sarah died in Kiriath-arba, ||the same|| is Hebron, in the land of Canaan,—and Abraham went in to wail for Sarah, and to weep for her.

³ And Abraham rose up from over the face of his dead,—and spake unto the sons of Heth, saying;

⁴ ||A sojourner and settler|| am I' with you,—Give me a possession of a buryingplace with you,

That I may bury my dead, from before me.

⁵ And the sons of Heth answered Abraham, saying to him:

⁶ Hear us, my lord!

<A prince of God> art thou' in our midst, <In the choice of our buryingplaces> bury thy dead,—

Not ||a man from among us|| <his burying-place> will withhold from thee, from burying thy dead.

⁷ And Abraham rose up, and bowed himself down to the people of the land, to the sons of Heth;

⁸ and spake with them, saying,—

<If it is' with the consent of your minds, ^a that I should bury my dead from before me> hear me, and intercede for me, with Ephron son of Zohar:

⁹ That he would give me the cave of Machpelah, which pertaineth unto him, which is within the bounds of his field,—

<For full silver> let him give it me, in your midst.

For a possession of a buryingplace.

¹⁰ Now ||Ephron|| was sitting in the midst of the sons of Heth,—so Ephron the Hittite responded to Abraham, in the ears of the sons of Heth, even all that were entering the gate of his city, saying:

¹¹ Nay, my lord, hear me,

<The field> have I given to thee,

And ||the cave that is therein|| <to thee>

have I given it,—

<In the eyes of the sons of my people> have I given it thee,

Bury thy dead.

¹² So Abraham boweth himself down, before the people of the land: ¹³ and spake unto Ephron, in the ears of the people of the land, saying,

<Only' if ||thou|| wouldst> hear me,—

I have given the silver of the field,

Take it of me,

That I may bury my dead here.

¹⁴ And Ephron responded to Abraham, saying to him,

¹⁵ My lord, hear me,—

<Land worth four hundred shekels of silver—betwixt me and thee> what is that?

And <thy dead> bury thou.

¹⁶ And Abraham hearkened unto Ephron, and Abraham weighed out to Ephron the silver, of which he had spoken in the ears of the sons of Heth,—four hundred shekels of silver, current with the merchant.

¹⁷ So was confirmed the field of Ephron, which is in Machpelah, which is before Mamre,—<the field, and the cave which is therein, and all the timber which was in the field, which was in all the boundary thereof round about> ¹⁸ to Abraham as a purchase, in the eyes of the sons of Heth,—with all ^b who were entering the gate of his city.

¹⁹ And <after this> did Abraham bury Sarah his wife, within the cave of the field of Machpelah, over against Mamre, ||the same|| is Hebron,—in the land of Canaan.

²⁰ So was confirmed the field, with the cave which was therein, to Abraham, for a possession of a buryingplace,—from the sons of Heth.

§ 34 *Abraham, sending his servant into Mesopotamia, obtains Rebekah, Nahor's granddaughter, as wife for Isaac.*

¹ Now ||Abraham|| was old, far gone in days,—²⁴ and ||Yahweh|| had blessed Abraham, in all

^a "Yahweh will provide."

^b Or: "hast hearkened."

^c Pathetic emphasis, "by

repetition." Cp. Intro., Chap. II. Synopsis, B. c.

^a Mi: "If it is with your souls."

^b Some cod. (w. Sam. MS., Jon.): "even all"—G. n.

things. ² So Abraham said unto his servant, elder of his house, ruler of all that he had,—

Place, I pray thee, thy hand under my thigh ;
³ that I may put thee on oath, by Yahweh God of the heavens, and God of the earth,—

That thou wilt not take a wife for my son, from among the daughters of the Canaanites, in the midst of whom ||I|| am dwelling : ⁴ but <unto my own land and unto my own kindred> wilt go,—

So shalt thou take a wife, for my son—[for Isaac].

⁶ And the servant said unto him, Peradventure' the woman may not be willing to follow me into this land,—

May I ||take back|| thy son, into the land from whence thou camest?

⁶ And Abraham said unto him,— Beware, that thou do not take back my son thither !

⁷ <Yahweh, God of the heavens, and God of the earth,^a who took me out of the house of my father, and out of the land of my kindred, and who spake to me, and who sware to me, saying, <To thy seed> will I give this land> ||he|| will send his messenger, before thee, so shalt thou take a wife for my son, from thence.

⁸ But <if unwilling' be the woman to follow thee> then shalt thou be clear, from this mine oath,—

Only' <my son> shalt thou not take back thither !

⁹ So the servant placed his hand, under the thigh of Abraham, his lord,—and sware to him, over this thing.

¹⁰ Then took the servant ten camels, from among the camels of his lord, and went his way,—||all the goods of his master|| being in his hand,—so he mounted, and went his way unto Mesopotamia, unto the city of Nahor. ¹¹ And he made the camels kneel down outside the city, against the well of water,—at the time of evening, at the time of the coming forth of the women that drew water. ¹² Then he said,

O Yahweh, God of my lord Abraham !

I pray thee, cause it to fall out before me to-day,—that thou deal in lovingkindness, with my lord Abraham.

¹³ Here' am ||I|| stationed by the fountain of water,—and ||the daughters of the men of the city|| are coming forth to draw water :

¹⁴ so it shall come to pass that <the young woman unto whom I shall say, Let down, pray, thy pitcher, that I may drink, and she shall say, Drink, and <to thy camels also> will I give to drink> that ||her|| hast thou appointed for thy servant, for Isaac,

And ||hereby||^b shall I get to know, that thou hast dealt in lovingkindness with my lord !

¹⁵ And it came to pass <ere yet ||he|| had done

speaking> that lo ! ||Rebekah|| was coming forth, who had been born to Bethuel son of Milcah, wife of Nahor, brother of Abraham,—with her pitcher upon her shoulder. ¹⁶ Now

||the young woman|| was of very pleasing appearance, a virgin whom ||no man|| had known,—and she went down unto the fountain, and filled her pitcher, and came up. ¹⁷ And the servant ran to meet her,—and said,

I pray thee, let me drink a little water, out of thy pitcher.

¹⁸ And she said,

Drink, my lord,—

And she hastened, and lowered her pitcher on her hand, and let him drink. ¹⁹ And <when she had done giving him drink>,—she said,

<For thy camels also> will I draw, until they have done drinking.

²⁰ So she hastened, and emptied her pitcher into the drinking-trough, and ran again unto the well, to draw,—and she drew for all his camels.

²¹ Now ||the man|| was eagerly watching her,—keeping silence, to see—whether Yahweh had prospered his way, or not.

²² And it came to pass <when the camels had done drinking> that the man took a ring^a of gold, half a shekel its weight,—and two bracelets, for her hands, ten of gold their weight; ²³ and said,

Whose daughter art ||thou|| ? I pray thee, tell me. Is' there, in the house of thy father, a place for us to tarry the night ?

²⁴ And she said unto him,

<Daughter of Bethuel> am ||I||—[Bethuel] son of Milcah, whom she bare to Nahor.

²⁵ And she said unto him,

<Both straw and fodder in plenty> have we,—also a place, to tarry the night.

²⁶ Then the man bowed his head, and bent himself down unto Yahweh ; ²⁷ and said,

Blessed' be Yahweh, God of my lord Abraham, who hath not withdrawn his lovingkindness and his faithfulness, from my lord,—

<I—being in the way>, Yahweh led' me unto the house of the brethren of my lord !

²⁸ And the young woman ran, and told the household of her mother,—according to these words. ²⁹ Now ||Rebekah|| had a brother, ||whose name|| was Laban,—so Laban ran unto the man, outside, unto the fountain.

³⁰ And it came to pass, <when he saw the ring,^b and the bracelets on the hands of his sister, and when he heard the words of Rebekah his sister saying,

||Thus|| did the man speak unto me>

that he came unto the man, and lo ! he was standing by the camels, near the fountain ; ³¹ and he said,

Come in, thou blessed of Yahweh,—

Wherefore' shouldst thou stand outside, when ||I|| have made ready the house and a place for the camels ?

^a So it shd be (w. Sep.).
 Cp. ver. 8—G-n.

^b Or: "||by her ||."

^a M1: "a nose-ring" ("nasal-gem" —Horsley).

^b Cp. ver. 22.

³² So the man came in towards the house, and ungirded the camels,—and there was given him straw and fodder for the camels, and water for bathing his own feet, and the feet of the men who were with him; ³³ and [food] was set before him to eat, But he said,

I cannot eat, until I have spoken my words.

And he said—

Speak!

³⁴ Then said he,—

<Servant of Abraham> am I'.

³⁵ Now <||Yahweh|| having blessed my lord exceedingly, and made him great,—and given him flocks and herds, and silver and gold, and men-servants and maid-servants, and camels, and asses> ³⁶ then did Sarah, wife of my lord, bear a son to my lord, after she had become old,—so he gave to him all that he had;

³⁷ And my lord put me on oath, saying,—

Thou shalt not take a wife for my son, of the daughters of the Canaanites, in whose land ||I|| am dwelling; ³⁸ but <unto the house of my father> shalt thou go, and unto my family,—and take a wife for my son.

³⁹ So I said unto my lord,—

Peradventure' the woman will not follow me.

⁴⁰ And he said unto me,—

||Yahweh, before whom I have walked to and fro||^a will send his messenger with thee, so shall he prosper thy way, and thou shalt take a wife for my son out of my kindred,^b and out of the house of my father.

⁴¹ ||Then|| shalt thou clear thyself from mine oath, for thou shalt go in unto my kindred, —and <if they will not grant her unto thee> then shalt thou be clear from mine oath.

⁴² So I came in to-day, unto the fountain,—and I said,

O Yahweh, God of my lord Abraham! <if, I pray thee, thou art prospering my way whereon ||I|| am going> ⁴³ here' am I' stationed by the fountain of water,—so then it shall come to pass that <the maiden that is coming forth to draw,^c and I shall say unto her, Let me drink, I pray thee, a little water out of thy pitcher; ⁴⁴ and she shall say unto me, Both ||thou|| drink, and <for thy camels also> will I draw> ||the same|| shall be the woman whom Yahweh hath appointed for the son of my lord.

⁴⁵ <Ere yet ||I|| could make an end of speaking unto mine own heart> lo! then ||Rebekah|| coming forth, with her pitcher on her shoulder, and she went down to

the fountain, and drew,—and I said unto her,

Let me drink, I pray thee!

⁴⁶ So she hastened, and lowered her pitcher from off her; and said,

Drink! and <to thy camels also> will I give to drink,—

So I drank, and <the camels also> she let drink.

⁴⁷ Then I asked her, and said, |Whose daughter| art ||thou||? And she said,

Daughter of Bethuel, son of Nahor, whom ||Milcah|| bare to him,— Then put I the ring^a upon her nose, and the bracelets upon her hands; ⁴⁸ and bowed my head and bent myself down, unto Yahweh,—and I blessed Yahweh, God of my lord Abraham, who had led me, in a way of faithfulness, to take the daughter of the brother of my lord, for his son.

⁴⁹ ||Now|| therefore <if ye are' dealing in^b loving-kindness and faithfulness with my lord> tell me,— and <if not> tell me, that I may turn unto the right hand, or unto the left.

⁵⁰ Then answered Laban and Bethuel, and said, <From Yahweh> hath come forth the word,—we cannot speak unto thee, ill or well.

⁵¹ Lo! ||Rebekah|| is before thee,

Take [her] and go thy way,—

And let her become wife unto the son of thy lord, as Yahweh hath spoken.

⁵² And it came to pass, <when Abraham's servant heard their words>, that he bowed himself down towards the earth unto Yahweh.

⁵³ Then the servant brought forth jewels of silver and jewels of gold, and raiment,^c and gave unto Rebekah,—and <precious things> gave he to her brother, and to her mother.

⁵⁴ And they did eat and drink, ||he, and the men who were with him||, and they tarried the night,—and when they arose in the morning, he said,

Let me go unto my lord!

⁵⁵ Then said her brother and her mother,

Let the young woman remain with us some days, or rather ten,—

<After that> she shall go.

⁵⁶ And he said unto them,

Do not hinder me, when ||Yahweh|| hath prospered my journey,—

Let me go, that I may take my journey unto my lord!

⁵⁷ Then said they,

We must call the young woman, and ask at her mouth.

⁵⁸ So they called Rebekah, and said unto her,

Wilt thou go with this man?

And she said,

I will go.

⁵⁹ So they let go Rebekah their sister, and her

^a Or: 'wandered.'

^b Or: 'family.'

^c Some cod. (w. Sep., Syr.,

Vul.) add: "water"—G.n.

^a Cp. ver. 22.

^b Or: "doing a loving-kindness and faithful-

ness unto my lord."

^c Or: "garments"—"changes of raiment."

nurse, and Abraham's servant, and his men. ⁶⁰ And they blessed Rebekah, and said to her,

||Our sister||! become ||thou|| thousands of ten thousands,—

And let thy seed take possession of the gate of them that hate them! ^a

⁶¹ Then mounted Rebekah and her young woman, and they rode upon the camels, and followed the man,—so the servant took Rebekah, and went his way.

⁶² Now ||Isaac|| had come in at the entrance, of Beer-lahai-roi, ^b—for ||he|| was dwelling in the land of the South: ⁶³ and Isaac came forth to meditate in the field, at the approach^c of evening,—so he lifted up his eyes, and looked, and lo! ||camels|| coming in. ⁶⁴ And Rebekah lifted up her eyes, and saw Isaac,—so she alighted with haste^d from off the camel;

⁶⁵ and said unto the servant,
Who' is this man that is walking in the field, to meet us?

And the servant said,
||That|| is my lord.

So she took the veil and covered herself. ⁶⁶ And the servant recounted to Isaac,—all the things which he had done. ⁶⁷ And Isaac brought her into the tent of Sarah his mother; thus he took Rebekah, and she became his wife, and he loved her,—and Isaac consoled himself, for the loss of^e his mother.

§ 35. *Abraham marries Keturah, by whom he has Sons; his Death and Burial: the Prosperity of Isaac.*

²⁵ ¹ And Abraham took another wife, and ||her name|| was Keturah; ² and she bare to him Zimran, and Yokshan, and Medan, and Midian,—and Ishbak, and Shuah. ³ And ||Yokshan|| begat Sheba and Dedan,—and ||the sons of Dedan|| were Asshurim and Letushim, and Leummim.

⁴ And ||the sons of Midian|| Ephah and Ephraim, and Hanoah, and Abida, and Eldaah,—||all these|| were the sons of Keturah.

⁵ And Abraham gave all that he had to Isaac;

⁶ but <to the sons of the concubines^f whom Abraham had> Abraham gave gifts,—and then sent them away from Isaac his son, while he himself yet lived, eastward, unto the land of the east.

⁷ Now ||these|| are the days of the years of the life of Abraham, which he lived,—a hundred and seventy-five years. ⁸ So Abraham breathed his last, and died, in a fine old age, old and satisfied.—⁹ and was gathered^g unto his people.^h

⁹ And Isaac and Ishmael his sons buried him, in the cave of Machpelah,—in the field of Ephron son of Zohar the Hittite, which is over

^a Or: "him (it)."

^b = "The well of the life of vision"—cp. chap. xvi. 13, 14.

^c Or: "appearance."

^d Lit.: "fell."

^e MI: "himself, after."

^f Probably Hagar and Keturah: see 1 Ch. i. 32.

^g Some cod. (w. Sam., Onk., Jon., Sep., Syr.) add: "with days"—G-n

^h Lit.: "peoples."

against Mamre; ¹⁰ ||the field which Abraham purchased of the sons of Heth||,—<there> was buried Abraham, with Sarah his wife.

¹¹ And it came to pass <after the death of Abraham> that God blessed Isaac his son,—and Isaac dwelt by Beer-lahai-roi.^a

§ 36. *The Line of Ishmael.*

¹² Now ||these|| are the generations of Ishmael, son of Abraham,—whom Hagar the Egyptian woman, the handmaid of Sarah, bare to Abraham; ¹³ and ||these|| are the names of the sons of Ishmael, by their names, after their generations,—||the firstborn of Ishmael|| Nebaioth, and Kedar and Adbeel, and Mibsam;

¹⁴ and Mishma, and Dumah, and Massa; ¹⁵ Hadad, and Tema, Jetur, Naphish, and Kedemah:

¹⁶ ||these same|| are the sons^b of Ishmael, and ||these|| their names, by their villages, and by their encampments,—twelve princes, after their tribes. ¹⁷ And ||these|| are the years of the life of Ishmael, a hundred and thirty-seven years,—and he breathed his last and died, and was gathered unto his people.^c ¹⁸ And they stretched their habitations, from Havilah as far as to Shur, which is over against Egypt, as thou goest in towards Assyria,—<over against all his brethren> he settled down.^d

§ 37. *The further "Genesis" of the Covenant-Family, from Isaac: the Birth, and early Characters, of Jacob and Esau.*

¹⁹ And ||these|| are the generations of Isaac, son of Abraham,—||Abraham|| begat Isaac; ²⁰ and it came to pass, that ||Isaac|| was forty years old, when he took Rebekah, daughter of Bethuel the Syrian, of the Plain of Syria,—sister of Laban the Syrian, to himself to wife. ²¹ So then Isaac made entreaty unto Yahweh, in behalf of his wife, for she was ||barren||,—and Yahweh suffered himself to be entreated by him, and Rebekah his wife conceived. ²² And the sons within her struggled together, so she said—

<If so so' wherefore' now am ||I|| [thus]? And she went to seek Yahweh. ²³ And Yahweh said to her,

||Two nations|| are in thy womb,
And ||two races|| <from thy body> shall be parted,—

And ||one race|| shall be stronger ||than the other race||,

And ||the elder|| shall serve the younger.^e

²⁴ Then were fulfilled her days to bring forth,—and lo! twins in her womb. ²⁵ And the first came forth red, all over,^f as a mantle of hair,—so they^g called his name, Esau. ²⁶ And <after that> came forth his brother, with his hand fast hold of the heel of Esau, so they^g called his

name Jacob.

§ 38. *The Birth of Esau and Jacob.*

§ 39. *The Birth of Jacob and Esau.*

^a "The well of the life of vision"—chap. xvi. 14.

^b Or: "These are they—the sons." Cp. O.G. 241,

^c Lit.: "peoples."

^d Or: "encamped." MI: "fell"—cp. Jdg. vii. 12.

^e MI: "And the great shall serve the little."

^f MI: "the whole of him."

^g MI: "he," or "one."

name, Jacob,^a—Now ||Isaac|| was sixty years old, when she bare them.

²⁷ And <when the youths grew up> it came to pass that ||Esau|| was a man skilled in game, a man of the field,—but ||Jacob|| was a ready^b man, dwelling in tents. ²⁸ And ||Isaac|| loved^c ||Esau||, because of the game [he put] in his mouth,—but ||Rebekah|| was a lover of ||Jacob||. ²⁹ And Jacob had boiled pottage,—when Esau came in from the field, ||he|| being famished. ³⁰ So Esau said unto Jacob,

Do let me devour some of the red—this red, for ||famished|| I am^d.

<For this cause> was his name called Edom.^e ³¹ And Jacob said,—

Come sell, |just now|^d thy birthright, unto me.

³² And Esau said,

Here am ||I||, on the point of dying,—wherefore, then, should I |have| ||a birthright||?

³³ And Jacob said,

Come swear to me, just now !

And he swore to him,—and sold his birthright, to Jacob. ³⁴ And ||Jacob|| having given to Esau bread and a dish of lentils, he did eat and drink, and rose up, and went his way,—thus Esau despised^f his birthright !

§ 38. *Another Famine: Isaac forbidden to go into Egypt: Isaac and Abimelech: Esau's Marriages grieve his Father and Mother.*

²⁶ ¹ And there came to be a famine in the land, besides the first famine, which happened in the days of Abraham,—so Isaac went his way unto Abimelech, king of the Philistines, towards Gerar; ² and Yahweh appeared unto him, and said,

Do not go down towards Egypt,—

Make thy habitation in the land, which I may name unto thee :

³ Sojourn in this land, that I may be with thee, and bless thee,—for <to thee, and to thy seed> will I give all these lands,

So will I establish the oath which I swore to Abraham, thy father; ⁴ and will multiply thy seed as the stars of the heavens, and will give to thy seed, all these lands,—

And all the nations of the earth shall bless themselves in thy seed :

⁵ Because that Abraham hearkened unto my voice,—and so kept my charge, my commandments, my statutes and my laws.

⁶ So Isaac dwelt in Gerar. ⁷ Then he said the men of the place, as to his wife, and he said,

<My sister> is she,—

For he feared to say My wife, lest [said he] the men of the place should slay me, on account of Rebekah, for <fair to look on> she is.

^a "Heel-catcher," then

Heb.: *tām*—a simple

"trickster."

word, sometimes difficult

^b Or: "handy," "clever,"

to render.

"versatile," "all-round"

^c "Red," "ruddy,"—O.G.

—Scottice, "canny."

^d Or: "this very day."

⁸ And it came to pass <when the days had lengthened out to him there>, that Abimelech, king of the Philistines, looked out through the lattice of a window,—and he beheld, and lo ! ||Isaac||—laughing^a with Rebekah his wife||. ⁹ So Abimelech called for Isaac, and said,

But lo ! she is ||thy wife|| !

How, then, saidst thou, She is ||my sister||?

And Isaac said unto him,

Because I said, Lest I die on her account.

¹⁰ Then said Abimelech,

What' is this' thou hast done to us ?^b

<A little more> and one of the people might have lien with thy wife, so shouldst thou have brought upon us |guilt|.

¹¹ And Abimelech commanded all the people, saying,—

||He that toucheth this man or his wife|| shall ||surely be put to death||.

¹² And Isaac sowed in that land, and found, in the same year, a hundredfold,—seeing that Yahweh had blessed^c him. ¹³ So the man waxed great,—and went on and on waxing great, until that he had waxed exceeding great. ¹⁴ So he came to have possessions of flocks, and possessions of herds, and a large body of servants,—and the Philistines envied^d him. ¹⁵ And <as for all the wells, which the servants of his father digged, in the days of Abraham his father> the Philistines stopped them up, and filled them with dust. ¹⁶ And Abimelech said unto Isaac,—

Get thee from us, for thou hast become far mightier than we.

¹⁷ So Isaac went from thence,—and encamped in the valley of Gerar, and dwelt there. ¹⁸ And Isaac again digged the wells of water which they had digged in the days of Abraham his father, and which the Philistines stopped up after the death of Abraham,—and he called their names, after the names which his father called^e them. ¹⁹ And Isaac's servants digged in the valley,—and found, there, a well of living water. ²⁰ And the herdmen of Gerar disputed with the herdmen of Isaac, saying,

[Ours] is the water !

So he called the name of the well, Esek,^f because they had stirred up a quarrel with him. ²¹ And they digged another well, and they disputed over that also,—so he called the name thereof, Sitnah.^g ²² And he moved on from thence, and digged another well, and they disputed not for it,—so he called the name thereof, Rehoboth,^h and said,

For [now] hath Yahweh made room for us, and we shall be fruitful in the land.

²³ And he went up from thence, to Beer-sheba. ²⁴ And Yahweh appeared unto him the same night, and said,

||I|| am the God of Abraham thy father,—

Do not fear, for <with thee> am ||I||,

and we shall be fruitful in the land.

²³ And he went up from thence, to Beer-sheba.

²⁴ And Yahweh appeared unto him the same night, and said,

||I|| am the God of Abraham thy father,—

Do not fear, for <with thee> am ||I||,

^a Or: "sporting."

^e = "strife."

^b Or: "What, now ||hast thou done to us?" Cp.

^d "Opposition," or

O.G. 261, 4, d.

^f "charge."

^g "Roominess."

And I will bless thee, and multiply thy seed,
For the sake of Abraham my servant.

²⁵ So he builded there an altar, and called on the name of Yahweh, and spread out there his tent,—and the servants of Isaac cut out there, a well.

²⁶ And ||Abimelech|| came unto him from Gerar, —with Ahuzzath his friend, and Phicol commander of his host. ²⁷ And Isaac said unto them, Wherefore have ye come in unto me,—seeing that ||ye|| hated me, and sent me away from you?

²⁸ And they said:

We ||saw plainly|| that Yahweh was with thee, so we said.

Let there be, we pray thee, an oath betwixt us both, |betwixt us and thee|,—and let us solemnise a covenant with thee:—

²⁹ That thou wilt not do wrong by us, according as we touched not thee, and according as we did by thee |nothing but good|, and then sent thee away in peace, ||thee|| who ||now|| art blessed of Yahweh!

³⁰ So he made for them a banquet, and they did eat and drink,—³¹ and rose up early in the morning, and took an oath, each man to his brother,—so Isaac let them go, and they departed from him, in peace.

³² And it came to pass, on the same day, that the servants of Isaac came in, and told him concerning the well, which they had digged,—and said to him,

We have found water!

³³ So he called it, Shibah.^a ||For this cause|| hath ||the name of the city|| been Beer-sheba, unto this day.

³⁴ And <when Esau was forty years old> he took to wife Judith, daughter of Beeri, the Hittite; and Basemath, daughter of Elon, the Hittite; ³⁵ and they became a bitterness of spirit,—to Isaac and to Rebekah.

§ 39. *Jacob, at Rebekah's Instigation, defrauds Esau of the Birthright Blessing, leaving only an Inferior Blessing for his elder Brother.*

²⁷ ¹ And it came to pass that Isaac |was old|, and his eyes became too dim to see, so he called Esau his elder son, and said unto him—

My son!

And he said unto him,

Behold me!

² And he said,

Behold, I pray thee, I am old,—I know not the day of my death.

³ ||Now|| therefore, take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and catch for me game;

⁴ and make for me dainty meats, such as I love, and bring in to me, that I may eat,—To the end my soul may bless thee, ere yet I die!

⁵ Now ||Rebekah|| was hearkening, when Isaac

spake unto Esau his son,—and Esau went his way to the field, to catch game, to bring in.

⁶ ||Rebekah|| therefore, spake unto Jacob her son, saying,—

Lo! I heard thy father, speaking unto Esau thy brother, saying:

⁷ Bring in for me game, and make for me dainty meats, that I may eat; and let me bless thee in the presence of Yahweh, before my death.

⁸ ||Now|| therefore, my son, hearken unto my voice,—in that which I am commanding thee:

⁹ Go, I pray thee, unto the flock, and fetch me from thence, two kids of the goats, fine ones,—that I may make of them dainty meats for thy father, such as he loveth;

¹⁰ Then shalt thou take them in unto thy father, and he shall eat,—To the end he may bless thee, before his death.

¹¹ And Jacob said unto Rebekah his mother,—

Lo! ||Esau my brother|| is a hairy man, whereas ||I|| am a smooth man: ¹² peradventure my father might feel me, then should I be in his eyes, as one that mocketh,—and should bring upon myself a reproach, and not a blessing!

¹³ And his mother said to him,

<Upon me> be thy reproach, my son,—only hearken unto my voice, and go fetch [them] for me.

¹⁴ So he went, and fetched [them], and brought them in to his mother,—and his mother made dainty meats, such as his father loved.

¹⁵ Then took Rebekah the garments of Esau her elder son, the costly ones, which were with her in the house,—and put them on Jacob, her younger son; ¹⁶ and the <skins of the kids of the goats> put she upon his hands,—and on the smooth part of his neck; ¹⁷ then placed she the dainty meats and the bread, which she had made ready,—in the hand of Jacob her son. ¹⁸ So he went in unto his father, and said—

My father!

And he said,

Behold me! who' art ||thou||, my son?

¹⁹ And Jacob said unto his father,

||I|| am Esau thy firstborn, I have made ready, as thou didst bid me.

Rise, I pray thee, sit up, and eat thou of my game,

To the end thy soul may bless me.

²⁰ Then said Isaac unto his son,

How is it thou hast been so quick in finding, my son?

And he said,

Because Yahweh thy God caused it so to fall out before me.

²¹ Then said Isaac unto Jacob,

Come near, I pray thee, that I may feel thee, my son,—whether ||thou thyself|| art my son Esau, or not.

^a = "Seven"—Davies' "swear," cp. chap. xxi.
H.L. [Seven sacrifices, 31.]
seven witnesses; hence

²² So Jacob came near unto Isaac his father, and he felt him; then said he,

||The voice|| is the voice of Jacob';

But ||the hands|| are the hands of Esau'.

²³ So he did not find him out, because ||his hands|| were ||like the hands of Esau his brother|| hairy||,—so he blessed him. ²⁴ And he said,

||Thou thyself|| art' my son Esau?

And he said,

I am!

²⁵ So he said,

Bring it near to me, that I may eat of the game of my son,

To the end my soul may bless thee.

And he brought it near to him, and he did eat, and he brought in to him wine, and he drank. ²⁶ Then Isaac his father said unto him,—

Come thou near, I pray thee, and kiss me, my son.

²⁷ So he came near, and kissed him, and he smelled the smell of his garments, and blessed him,—and said,

See! ||the smell of my son||,

As the smell of a field, which Yahweh hath blessed;

²⁸ Then, may God give thee of the dew of the heavens,

And of the fatness of the earth,—

And abundance of corn, and new wine:

²⁹ Let peoples serve thee,

And races bow down to thee,

Become thou lord to thy brethren,

And let the sons of thy mother bow down to thee,—

||He that curseth thee|| be accursed!

And ||he that blesseth thee|| be blessed!

³⁰ And it came to pass <as soon as Isaac had made an end of blessing Jacob>—yea it came to pass <when Jacob ||had only just gone forth|| from the presence of Isaac his father> that ||Esau his brother|| came in from his hunting.

³¹ Then|| he too|| made dainty meats, and brought in to his father,—and said to his father,

Let my father rise, that he may eat of the game of his son,

To the end thy soul may bless me!

³² And Isaac his father said to him,

Who' art ||thou||?

And he said,

||I|| am thy son, |thy firstborn|, ||Esau||.

³³ Then did Isaac tremble with an exceeding great trembling, and said,

Who then' was' it that caught game and brought in to me, and I did eat of all ere yet thou didst come in, and I blessed him?

<Yea, blessed> shall he remain!

³⁴ <When Esau heard the words of his father> then cried he out with an outcry' loud and bitter, exceedingly,—and said to his father,

Bless ||even me also||, O my father!

³⁵ Then he said,

Thy brother came in, with deceit,—and took away thy blessing.

³⁶ And he said,

Is it because |his name| is called ||Jacob||^a that he hath tricked^b me, now twice?

<My birthright> he took away,

And lo! ||now|| he hath taken away ||my blessing||!

And he said,

Hast thou not reserved, for me, a blessing?

³⁷ Then answered Isaac, and said to Esau,—

Lo! <a lord> have I appointed him unto thee,

And <all his brethren> have I given to him |as servants|,

And <with corn and new wine> have I sustained him,—

And <for thee—now> what can I do, my son?

³⁸ And Esau said unto his father,

<But one blessing> hast thou, O my father?

Bless ||me also||, O my father!

And Esau lifted up his voice, and wept.

³⁹ Then answered Isaac his father, and said unto him,—

Lo! <of^c the fat parts of the earth> shall be thy dwelling,

And of^e the dew of the heavens, above;

⁴⁰ And <on thy sword> shalt thou live,

And <thy brother> shalt thou serve:

But it shall come to pass <when thou shalt rove at large>

Then shalt thou break his yoke from off thy neck.

⁴¹ And Esau lay in wait' for Jacob, on account of the blessing wherewith his father had blessed him,—and Esau said in his heart,

The days of mourning for my father draw near, when I can slay Jacob my brother.

⁴² Then were told to Rebekah, the words of Esau, her elder son,—so she sent and called for Jacob, her younger son, and said unto him—

Lo! ||Esau thy brother|| is consoling himself as touching thee, to slay thee.

⁴³ ||Now|| therefore, my son, hearken to my voice,—and rise, flee thou^d to Laban my brother, to Haran;

⁴⁴ And thou shalt dwell with him a few days,—until that the wrath of thy brother turn away: ⁴⁵ ||until the turning away of the anger of thy brother from thee||, and he forget what thou hast done to him, and I send and fetch thee from thence.

Wherefore' should I lose ||you both|| in one day?

⁴⁶ So then Rebekah said unto Isaac,

I am disgusted with my life, because of the daughters of Heth,—

<Should Jacob be taking a wife of the daughters of Heth, like these, of the daughters of the land> wherefore' could I wish for life?^e

^a "Heel-catcher," "trickster."

^b Or: "overreached"—O.G.

^c Or: "away from."

^d MI: "flee for thyself!" =

"flee in thine own interest."

^e MI: "Wherefore—to me—life?" MF: "What good would my life be to me?"

- 28 ¹ Then Isaac called Jacob, and blessed him,—and commanded him, and said to him,
Thou shalt not take a wife of the daughters of Canaan.
- ² Rise, go thy way to Padan-aram^a to the house of Bethuel, thy mother's father,—and take thee from thence^c a wife, of the daughters of Laban, thy mother's brother.
- ³ And ||God Almighty|| bless thee, and make thee fruitful, and multiply thee,—so shalt thou become a multitude^b of peoples.
- ⁴ And may he give thee the blessing of Abraham, |to thee, and to thy seed with thee|,—that thou mayest possess the land of thy sojournings, which God gave to Abraham.
- ⁵ So Isaac sent away Jacob, and he took his journey to Padan-aram,^a—unto Laban son of Bethuel, the Syrian, brother of Rebekah, mother of Jacob and Esau.
- ⁶ And Esau beheld that Isaac <when he blessed Jacob, and sent him to Padan-aram^a to take to himself from thence a wife> that |in blessing him| he laid command upon him, saying.
Thou shalt not take a wife of the daughters of Canaan;
- ⁷ And that Jacob hearkened unto his father, and unto his mother,—and took his journey to Padan-aram. ⁸ So then Esau beheld that ||displeasing|| were the daughters of Caanan,—in the eyes of Isaac his father; ⁹ Esau therefore went unto Ishmael,—and took Mahalath daughter of Ishmael, son of Abraham, sister of Nebaioth, to himself to wife, |in addition to the wives that he had|.

§ 40. *Jacob's Departure: Heaven opened: First Divine Appearing to Jacob.*

- ¹⁰ So Jacob went forth from Beer-sheba,—and journeyed towards Haran. ¹¹ And he lighted on a place, and tarried the night there, because the sun had gone in,—and he took of the stones of the place; and put for his pillow,—and lay down in that place. ¹² And he dreamed, and lo! ||a stairway|| planted earthwards, with ||its top|| reaching towards the heavens,—and lo! ||messengers of God|| ascending and descending thereon; ¹³ and lo! ||Yahweh|| standing by^c him,—and he said,
||I|| am Yahweh, God of Abraham thy father and God of Isaac,—
<The land whereon ||thou|| art lying> |to thee| will I give it, and to thy seed;
- ¹⁴ And thy seed shall become as the dust of the earth, and thou shalt break forth westward and eastward, and northward and southward,—
And all the families of the ground shall be blessed in thee, |and in thy seed|. ^d

^a = "The plain of Syria."
^b Or: "convocation."
Heb.: *kāhāl*.

^c A very common meaning of the Heb. prep. here used; and greatly more congruous to the facts and the very words of

the narrative, than "above." Cp. Jn. i. 51. "In this place," not "that"; "This," not "that"; is the house of God (vers. 16, 17).
^d Chap. xii. 3: cp. chap. iii. 17.

- ¹⁵ Lo! then, ||I|| am with thee, so will I keep thee in every place whithersoever thou mayest go, and will bring thee back unto this soil,—For I will not forsake thee until I have done that of which I have spoken to thee.
- ¹⁶ And Jacob awoke from his sleep, and said, ||Surely|| Yahweh was^c in this place, And ||I|| knew it not.
- ¹⁷ And he feared, and said,
How^c fearful is this place!
None other^c this, than the house of God!
Nor this^c than the gate of the heavens!
- ¹⁸ So Jacob rose early in the morning, and took the stone which he had put for his pillow, and put it for a pillar,—and poured out oil upon the top thereof; ¹⁹ and called the name of that place—Beth-el,^a—||nevertheless|| |Luz| was the name of the city, aforetime. ²⁰ And Jacob vowed a vow, saying,—
<If God will be with me, and will keep me in this way whereon ||I|| am going, and give me bread to eat, and raiment to put on;
²¹ And I come back in prosperity unto the house of my father>
Then will Yahweh prove to be my^c God,—
- ²² And ||[this stone which I have put for a pillar| shall be the house of God,—
And <of all which thou shalt give me> ||a tenth| will I tithe unto thee.

§ 41. *Jacob and Rachel meet: After seven Years' Waiting—the Deceiver is deceived.*

- ¹ Then Jacob lifted up his feet,—and went his way towards the land of the sons of the East. ² And he looked, and lo! ||a well|| in the field, and lo! <there> three flocks of sheep, lying down near it, for <out of that well> do they water the flocks,—but ||the stone|| is great, on the mouth of the well: ³ so they gather together thither all the flocks, and roll away the stone from off the mouth of the well, and water the sheep,—and put back the stone upon the mouth of the well, to its place. ⁴ And Jacob said to them,
My brethren, whence are ye?
And they said:
<From Haran> are we'.
⁵ And he said to them,
Know ye Laban, son of Nahor?
And they said,
We know [him].
⁶ And he said to them,
Is it well with him?
And they said,
Well, but lo! ||Rachel his daughter|| coming in with the sheep.
⁷ And he said—
Lo! the day is yet^c high, it is not time for gathering together the cattle,—water the sheep, and go feed.
⁸ And they said,
We cannot, until that all the flocks are gathered together, and they roll away the

^a = "House of God."

stone, from off the mouth of the well,—and then can we water the sheep.

⁹ <While yet^a he was speaking with them> ||Rachel|| had come in with the sheep which belonged to her father, for <a shepherdess> was she.

¹⁰ And it came to pass <when Jacob saw Rachel daughter of Laban, his mother's brother, and the sheep of Laban, his mother's brother> that Jacob went near, and rolled away the stone from off the mouth of the well, and watered the sheep of Laban, his mother's brother.

¹¹ And Jacob kissed Rachel,—and lifted up his voice, and wept.

¹² And <when Jacob told Rachel that he was ||her father's brother|| and that he was Rebekah's son> then ran she, and told her father.

¹³ And it came to pass <when Laban heard the tidings of Jacob his sister's son> that he ran to meet him, and embraced him, and fondly kissed him, and brought him into his house,—when he recounted to Laban all these things.

¹⁴ And Laban said to him, Surely^a <my bone and my flesh> art thou^b. So he abode with him a month of days.

¹⁵ Then said Laban to Jacob, Is it because <my brother> thou art^c, that thou shouldst serve me for naught?

Come, tell me! What shall be thy wages?

¹⁶ Now ||Laban|| had two daughters,—the name of the elder^d ||Leah||, and the name of the younger^e ||Rachel||. ¹⁷ But ||the eyes of Leah|| were weak,—whereas ||Rachel|| was comely in form, and comely in countenance.^a ¹⁸ So Jacob loved^b Rachel,—and he said,

I will serve thee seven years, for Rachel thy younger daughter.

¹⁹ And Laban said,

||Better|| that I give her to thee^c, than that I should give her to another^d man,—

Abide with me!

²⁰ So Jacob served for Rachel—seven years,—and they became, in his eyes, as single days, for his love to her.

²¹ Then said Jacob unto Laban:

Come give me my wife, for fulfilled^a are my days,—that I may go in unto her.

²² So Laban gathered together all the men of the place, and made a banquet.

²³ And it came to pass, <in the evening> that he took Leah his daughter, and brought her in unto him,—and he went in unto her.

²⁴ And Laban gave her Zilpah, his handmaid, unto Leah his daughter, as handmaid. ²⁵ And it came to pass <in the morning>, that lo! ||it was Leah||,—and he said unto Laban,

What^a is this^b thou hast done to me?

Was it not <for Rachel> I served with thee? Wherefore, then, hast thou deceived me?

²⁶ And Laban said,

It must not be done so, in our place,—to give the later-born before the firstborn.

²⁷ Fulfil the week of this one,—then must we

give thee ||the other one also||, for the service wherewith thou shalt serve with me |yet seven years more|.

²⁸ And Jacob did so, and fulfilled the week of this one,—and he gave him Rachel his daughter,—to him^a to wife. ²⁹ And Laban gave, to Rachel his daughter Bilhah, his handmaid,—to be hers, as a handmaid. ³⁰ So he went in ||unto Rachel also||, and loved ||Rachel also|| more than Leah,—and he served with him |yet seven years more|.

§ 42. *There are born to Jacob eleven Sons and a Daughter.*

³¹ And <when Yahweh saw that Leah was hated> he granted her to bear children,^b—whereas ||Rachel|| was barren. ³² So Leah conceived, and bare a son, and called his name, ||Reuben||,—for she said,

Because^a Yahweh hath looked^b upon my humiliation,

For ||now|| will my husband love^c me.

³³ And she conceived again, and bare a son, and said,

<Because^a Yahweh heard that ||I|| was |hated|> he gave me ||this one also||.

So she called his name ||Simeon||.^e ³⁴ And she conceived again, and bare a son, and said,

||Now—this time|| will my husband be bound unto me,

For I have borne him three sons,—

<For this cause> called she^f his name ||Levi||.^g ³⁵ And she conceived again, and bare a son, and said,

||This time|| will I praise Yahweh,

<For which cause> she called his name ||Judah||.^h And she left off bearing.

¹ And Rachel saw she had borne no children ³⁰ unto Jacob, so Rachel became envious of her sister,—and said unto Jacob,

Come! give me children, or else |I die|.

² Then kindled the anger of Jacob with Rachel,—and he said,

Am I^a ||in the place of God|| who hath withheld from thee the fruit of the womb?

³ And she said,

Lo! my handmaid, Bilhah.

Go in unto her,—that she may bear upon my knees, so that ||I also|| may be builded up by her!

⁴ And she gave him Bilhah her handmaid, to wife,—and Jacob went in unto her; ⁵ and Bilhah conceived, and bare unto Jacob a son; ⁶ and Rachel said,

God hath vindicated me.

Moreover also^a he hath hearkened unto my voice, and hath given me a son.

^a "To him," absent from most MSS.—G.n.
^b MI: "he opened her womb."

^c Prob.: "See ye a son,"
^d Or omit "because," as not needed in English.
Cp. O.G. 471, b.

^e "A hearing."

^f So it shd be (w. Sam. and Sep.)—G.n. [Error of M.C.T. due to neglected abbreviation: *kara'* = *kara' h.*]

^g "A binding."

^h "Praised," "He shall be praised." "But this dubious"—O.G. 397^a.

^a See chap. xxxix. 6.

^b Or: "||What, now|| hast

thou done to me?" Cp.

O.G. 261, 4, d

<For this cause> called she his name [Dan].^a ⁷ And Bilhah, Rachel's handmaid, conceived again, and bare a second son to Jacob. ⁸ Then said Rachel,

<With wrestlings of God>^b have I wrestled with my sister.

Yea! I have prevailed.

So she called his name [Naphtali].^c

⁹ Then saw Leah, that she had left off bearing,—so she took Zilpah, her handmaid, and gave her to Jacob, to wife. ¹⁰ And Zilpah, Leah's handmaid, bare to Jacob a son: ¹¹ and Leah said,

Victory hath come!

So she called his name [Gad].^d ¹² And Zilpah, Leah's handmaid, bare a second son to Jacob;

¹³ and Leah said,

<For my happiness> surely happy' have daughters pronounced me.

So she called his name [Asher].^e

¹⁴ Then went Reuben, in the days of the wheat harvest, and found mandrakes in the field, and brought them in unto Leah his mother,—and Rachel said unto Leah,

Pray give me, some of the mandrakes of thy son!

¹⁵ And she said to her,

Is it [a small thing] that thou hast taken away my husband?

And wouldst thou take away [even the mandrakes of my son]?

Then said Rachel,

[Therefore] shall he lie with thee to-night, for the mandrakes of thy son.

¹⁶ And Jacob came in from the field, in the evening, so Leah went out to meet him, and said:

<Unto me> shalt thou come in, for I have [hired] thee, even with the mandrakes of my son.

And he lay with her that night. ¹⁷ And God hearkened unto Leah,—and she conceived, and bare to Jacob a fifth son. ¹⁸ Then said Leah,

God hath given my hire, in that I gave my handmaid to my husband.

So she called his name [Issachar].^f ¹⁹ And Leah conceived again, and bare a sixth son to Jacob. ²⁰ Then said Leah,

God hath dowered me, [even me] with a handsome dowry,

[Now] will my husband dwell with me, for I have borne him six sons.

So she called his name [Zebulon].^g ²¹ And afterwards she bare a daughter,—so she called her name [Dinah].^h

²² Then God remembered Rachel,—and God hearkened unto her, and granted her to bear.ⁱ

²³ So she conceived and bare a son,—and said,

God hath taken away my reproach;

²⁴ So she called his name [Joseph].^a saying, Yahweh is adding unto me another son.

§ 43. *Jacob again defrauded by Laban, makes Reprisals upon him.*

²⁵ And it came to pass [when Rachel had borne Joseph],—that Jacob said unto Laban, Let me go, that I may take my journey, unto my place, and to my land.

²⁶ Come, give me my wives and my children, for whom I have served thee, and let me take my journey,—for [thou] knowest my service, wherewith I have served thee.

²⁷ And Laban said unto him,

<If, I pray thee, I have found favour in thine eyes> . . . I have divined that Yahweh hath blessed me for thy sake.

²⁸ And he said,—

Come, fix thy wages for me, that I may give it!

²⁹ And he said unto him,

[Thou] knowest how I have served thee,—and how thy cattle have fared [with me].

³⁰ For it was [little] that thou hadst—before I came,^b and then it brake forth into a multitude, and Yahweh blessed thee at my every step.

[Now] therefore, when am I [also to do something] for my own house?

³¹ And he said,

What shall I give thee?

And Jacob said:

Thou shalt give me [nothing at all],

<If thou wilt do for me this thing> I will return, I will shepherd thy flock, I will keep it:

³² <Let me pass through all thy flock to-day, removing from thence—every young one that is speckled and spotted, and every young one that is dark-coloured, [among the young sheep], and spotted and speckled [among the goats]> and they shall be my wages.

³³ And my righteousness shall answer for me, on a future day, when thou shalt come in respecting my hire that is before thee,—

<Every one that is not speckled and spotted among the goats, and dark-coloured among the young sheep> [stolen], shall it be accounted, if found [with me].^c

³⁴ Then said Laban,

Lo! would it might be according to thy word!

³⁵ So he removed, on that day, the he-goats that were striped and spotted, and all the she-goats that were speckled and spotted, every one^d that had white in it, and every dark-coloured one among the young sheep,—and delivered them into the hand of his sons; ³⁶ then put he a journey of three days between himself and Jacob,—but [Jacob himself] continued tending the flocks of Laban that were left.

^a "Judge."

^b Or: "mighty wrestlings."

^c "My wrestling."

^d "Fortune."

^e "Prosperous," "Happy."

^f "There is hire"; or,

^g "He is hired."

^h Prob.: "Habitation."

ⁱ Prob.: "Strife."

^j Ml.: "opened her womb."

^a Prob.: "He is adding"; or: "He is giving increase."

^b Ml.: "before me" = "before my time."

^c Ml.: "stolen—it—with me."

^d Some cod. (w. Sep. and Syr.): "and every one"—G.n.

37 So then Jacob took him rods of young storax, and hazel and maple,^a—and peeled in them white stripes, laying bare the white, which was on the rods. ³⁸ And he set the rods which he had peeled, in the channels, in the troughs of water,—where the flocks came in to drink, straight before the flocks, and the females of the flock used to be in heat when they came in to drink; ³⁹ and the males of the flock were in heat before the rods,—so the flocks brought forth ring-straked, speckled, and spotted. ⁴⁰ <The rams also> did Jacob separate, and then set the faces of the flocks towards the ring-straked and all the dark-coloured, among the flocks of Laban,—and he put [his own] droves by themselves, and put them not with the flocks of Laban. ⁴¹ So it came to pass <whenever the stronger of the flocks were in heat> that Jacob set the rods before the eyes of the flocks, in the channels,—that the females might be in heat among the rods; ⁴² but <when the flocks were late in bearing> he did not set them,—and so the late-born were Laban's, but the strong ones Jacob's. ⁴³ Thus did the man break forth ||exceedingly||,—thus came he to have flocks in abundance, and maid-servants, and men-servants, and camels, and asses.

§ 44. *Jacob, stealing away, is pursued by Laban. They covenant together.*

- 31 ¹ Then heard he the words of the sons of Laban, saying,
Jacob hath taken away' all that belonged to our father;
Yea <out of what belonged to our father> hath he made all this wealth.^b
- ² And Jacob looked upon the face of Laban,—and lo! it was not with him as aforetime.^c ³ Then said Yahweh unto Jacob,
Return unto the land of thy fathers, and to thy kindred,—that I may be with thee.
- ⁴ So Jacob sent, and called for Rachel and for Leah,—to the field, unto his flock; ⁵ and said to them,
||Beholding|| am I' the face of your father, that it is not' towards me as aforetime,^c—nevertheless ||the God of my father|| hath been with me; ⁶ and ||ye|| know that <with all my vigour> have I served your father.
- ⁷ But ||your father|| hath deceived me, and hath changed my wages ten times,—yet God hath not suffered' him to deal harmfully with me.
- ⁸ <If thus' he saith, ||The speckled|| shall be thy wages> then do all the flock bring forth speckled,—
But <if thus' he saith, ||The ring-straked|| shall be thy wages> then do all the flock bring forth ring-straked.

- ⁹ So hath God stripped away the herds of your father, and given them to me.
- ¹⁰ And it came to pass <in the season when the flock were in heat> then lifted I mine eyes, and beheld in a dream,—and lo! ||the he-goats that were leaping upon the flock|| were ring-straked, speckled, and dappled.
- ¹¹ And the messenger of God said unto me in a dream, Jacob! and I said, Behold me! ¹² Then he said,
Lift, I pray thee, thine eyes and behold.
||All the he-goats that are leaping upon the flock|| are ring-straked, speckled, and dappled,—for I have seen all that ||Laban|| has been doing to thee.
- ¹³ ||I|| am the God of Beth-el, where^a thou didst anoint a pillar, where thou didst vow to me a vow,—||Now||^b rise, go forth out of this land, and return unto the land of thy kindred.^c
- ¹⁴ Then responded Rachel and Leah, and said to him,—
Have we any longer' a portion or an inheritance, in the house of our father?
- ¹⁵ Are we not accounted ||aliens|| to him, seeing that <having sold us> he hath then gone on' ||devouring|| our silver?
- ¹⁶ Surely <all the riches which God hath stripped off from our father> ||unto us|| it belongeth, and unto our sons,—
||Now||, therefore, <whatsoever God hath said unto thee> ||do||.
- ¹⁷ So Jacob arose,—and mounted his sons and his wives on the camels; ¹⁸ and drave away all his herds, and all his goods which he had gathered, the gains he had gained,^d which he had gathered in Padan-aram; that he might go in unto Isaac his father, unto the land of Canaan.
- ¹⁹ Now ||Laban|| had gone, to shear his sheep,—so Rachel stole the household gods^e that belonged to her father. ²⁰ Thus Jacob stole away unawares to Laban,^f the Syrian,—in that he had not told him that he was ||about to flee||. ²¹ So he fled, ||he—and all that he had||, and he arose, and passed over the River,^g—and set his face towards the mountain of Gilead.
- ²² And it was told Laban, on the third day,—that Jacob had fled. ²³ So he took his brethren with him, and pursued after him, a journey of seven days,—and overtook him in the mountain of Gilead. ²⁴ And God went in unto Laban the Syrian, in a dream of the night,—and said to him,
Take heed to thyself, that thou speak not with Jacob, either good or bad.
- ²⁵ So then Laban came up with Jacob,—||Jacob|| having pitched his tent in the mountain,

^a Or: "plane."

MI: "weight."

^b U: "glory," "honour."

^c MI: "yesterday—third."

^a Some cod. (w. Sam., Sep., Syr.): "where also," or "even where"—G.n.

^b Some cod. (w. Sam. and Syr.): "Now therefore"—G.n.

^c Or: "birth."

^d MI: "the gains of his gaining."

^e Heb.: *teraphim*.

^f MI: "stole the heart of L."

^g I.e.: "Euphrates."

¶Laban|| also, with his brethren, pitched in the mountain of Gilead. ²⁶ Then said Laban to Jacob,

What hadst thou done, that thou shouldst steal away unawares to me,^a—and shouldst carry off my daughters, as captives of the sword?

²⁷ Wherefore' didst thou secretly' flee, and rob me,—and didst not tell me, that I might send thee away with rejoicing and with songs, with timbrel and with lyre; ²⁸ and didst not suffer me to kiss my sons and my daughters?

¶Now|| hast thou done [foolishly]. ²⁹ ¶It is' in the power of my hand|| to deal with thee for harm,—but ¶the God of your father|| <last night> spake unto me, saying,

Take heed to thyself that thou speak not with Jacob, either good or bad.

³⁰ But ¶now||, <though thou ||didst even take thy journey|| because thou ||didst sorely long|| for the house of thy father>, wherefore' didst thou steal away my gods?^b

³¹ And Jacob answered and said unto Laban,—Because I was afraid, for I said,
Lest thou take by force thy daughters from me!

³² ¶He with whom thou find thy gods|| shall not live!

<Before our brethren> note thou for thyself what is with me, and take what is thine.

Neither did Jacob know that ¶Rachel|| had stolen them.

³³ Then entered Laban into the tent of Jacob and into the tent of Leah and into the tent of the two handmaids, and found nothing,—then went he forth out of the tent of Leah, and entered into the tent of Rachel. ³⁴ Now

¶Rachel|| had taken the household gods^c and put them in the basket-saddle of the camel, and taken her seat upon them. And Laban felt about throughout all the tent, and found them not. ³⁵ And she said unto her father,

Let it not be vexing in the eyes of my lord, that I cannot rise up at thy presence, for ¶the way of women|| is upon me.

So he made search, but found not the household gods.^c ³⁶ And it was vexing to Jacob, and he contended with Laban,—and Jacob responded, and said to Laban,

What was my trespass, what my sin, that thou shouldst have come burning after me?

³⁷ <Now that thou hast felt about among all my goods> what hast thou found of the goods of thine own house?

Set it out here, right before my brethren and thy brethren,—that they may give sentence betwixt us two.

³⁸ <This twenty years' time> have ¶I|| been with thee—

¶Thy ewes and thy she-goats|| have not cast their young,—

<And the rams of thy flock> have I not eaten,

³⁹ <The torn> have I not brought in unto thee—

¶I|| bare the loss,

<At my hand> didst thou require it,—Stolen by day, or stolen by night.

⁴⁰ Thus have I been—

<By day> drought hath consumed me, And ¶frost,|| by [night],—

So that my sleep fled away from mine eyes.

⁴¹ ¶This|| hath been my' lot twenty years, in thy house,—

I served thee fourteen years, for thy two daughters,

And six years, for thy sheep—

And thou didst change my wages ten times:—

⁴² <But that the God of my father—

The God of Abraham, and the Dread of Isaac—

Proved to be mine> ^a

Surely' <even now> ¶empty|| hadst thou let me go?

<My humiliation and the wearying toil of my hands> God had seen,

And therefore gave sentence last night!

⁴³ Then responded Laban and said unto Jacob—

¶The daughters|| are my' daughters,

And ¶the sons|| are my' sons,

And ¶the sheep|| are my' sheep,

And <all that [thou] beholdest>

¶To me|| doth it belong!

But <to my daughters> what can I do to these, this day,

Or to their sons, whom they have borne?

⁴⁴ ¶Now|| therefore, come on!

Let us solemnise^b a covenant ¶I and thou||,—

So shall it be a witness betwixt me and thee.

⁴⁵ So Jacob took a stone,—and set it up as a pillar. ⁴⁶ Then said Jacob to his brethren—

Gather stones.

And they took stones, and made a heap,—and they did eat there, by the heap. ⁴⁷ And

Laban called it, Jegar-sahadutha,^c—but ¶Jacob|| called it, Galeed.^d ⁴⁸ Then said Laban:

¶This heap|| be witness, betwixt me and thee, to-day.

[For this cause] is the name thereof called, Galeed; ⁴⁹ also The Watch Tower,^e as to which it is said,

Yahweh watch betwixt me and thee, when we are parted one from another.

⁵⁰ If thou oppress my daughters, or if thou take wives besides my daughters>—¶there may be no man with us||—see! ¶God|| be witness betwixt me and thee!

⁵¹ And Laban said to Jacob—

Behold this heap, and behold this pillar, which I have set betwixt me and thee:

⁵² <A witness> be this heap, and <a witness> the pillar,—

^a MI: "steal away my heart," of the familiar word 'elohim.

^b The construct plural (with 1st pers. pronoun) ^c Heb.: teraphim.

^a Or: "was on my side." Cp. Ps. cxviii. 6, 7.

^b Cp. chap. xxi. 27, n. ^c = "witness-heap,"

(Aramaic). ^d = "witness-heap" (Heb.)

^e Heb.: Mizpeh.

That ||I|| am not to pass, unto thee, over this heap,

And ||thou|| art not to pass, unto me, over this heap and this pillar ||for harm||.

⁵³ The Gods of Abraham and the Gods of Nahor judge^a betwixt us—the Gods of their fathers.

And Jacob sware by the Dread of his father Isaac; ⁵⁴ and Jacob offered sacrifice in the mountain, and called on his brethren to eat bread. So they did eat bread, and tarried the night in the mountain. ⁵⁵ And Laban rose up early in the morning, and kissed his sons and his daughters, and blessed them; and Laban went his way and returned to his place.

§ 45. *Jacob prepares to meet Esau: his Arrangements, Prayer and Wrestling.*

32 ¹ <When ||Jacob|| had gone on his way> there met him, messengers of God. ² And Jacob said, when he saw them,

<The camp of God> is this!

So he called the name of that place, Mahanaim.^b ³ Then did Jacob send messengers before him, unto Esau his brother,—to the land of Seir, the field of Edom. ⁴ And he commanded them, saying,

<Thus> shall ye say to my lord, to Esau,

<Thus> saith thy servant Jacob,

<With Laban> have I sojourned, and tarried until |now|:

⁵ And I have oxen and asses, flocks^c and men-servants and maid-servants, So I must needs send to tell my lord, that I might find favour in thine eyes.

⁶ And the messengers returned unto Jacob, saying,—

We came in unto thy brother, unto Esau, moreover also' he is on his way to meet thee, and four hundred men with him.

⁷ Then was Jacob greatly afraid, and in distress. So he divided the people that were with him, and the flocks and the herds and the camels, into two camps. ⁸ And he said,

<Should Esau come upon the one camp, and smite it> yet shall the camp that is left escape.

⁹ And Jacob said,

God of my father Abraham, and God of my father Isaac,—Yahweh, who wast saying unto me,—

Return to thy land and to thy kindred, that I may deal well with thee;—

¹⁰ I am too small for all the lovingkindnesses, and for all the faithfulness, which thou hast done unto thy servant,—

For <with my staff> passed I over this Jordan,

But ||now|| have I become two camps.^d

¹¹ Deliver me, I pray thee, out of the hand of my brother, out of the hand of Esau,—for

||I|| am afraid' of him, lest he come in and smite—mother, as well as^a sons!

¹² But ||thou thyself|| saidst,—

I will ||deal well|| with thee,—

So will I make thy seed as the sand of the sea, which is not to be counted, for multitude.

¹³ And he tarried there that night, and took of that which came to his hand, a present for Esau his brother:—

¹⁴ She-goats, two hundred; their colts, thirty; Cows, forty;

And he-goats, twenty; And bulls, ten;

Ewes, two hundred; She-asses, twenty;

And rams, twenty; And young he-asses,

¹⁵ Milch camels, with ten.

¹⁶ And he gave, them into the hand of his servants, each drove by itself,—and said unto his servants—

Pass over before me, and <a breathing-space> shall ye put betwixt drove and drove.

¹⁷ And he commanded the first one, saying:

<When Esau my brother shall fall in with thee, and shall ask thee, saying, Whose' art ||thou||? and whither' wouldst thou go? and to whom' belong these before thee?> ¹⁸ then shalt thou say,

To thy servant Jacob:

It is ||a present|| sent to my lord, to Esau;

And behold ||he himself also|| is behind us.

¹⁹ And he commanded the second also, and the third, yea all that were going on behind the droves, saying,—

<According to this word> shall ye speak unto Esau, when ye find him. ²⁰ Then shall ye say,

Also, lo! ||thy servant Jacob|| is behind us.

For he said:

I must pacify him^b with the present that goeth on before me,

And <after that> will I see his face:

Peradventure' he will accept me.^c

²¹ So the present passed over before him,—whereas ||he himself|| tarried that night in the camp. ²² And he arose in that night,

and took his two wives, and his two handmaids, and his eleven sons,—and passed over the ford of Jabbok. ²³ So he took them, and sent them over the brook,—and sent over that which he had.^d

²⁴ And Jacob was left alone,—and there wrestled a man with him, until the uprisings of the dawn.

²⁵ And <when he saw that he prevailed not against him> he touched the hollow of his thigh,—and the hollow of Jacob's thigh was put out of joint, as he wrestled with him. ²⁶ Then said he—

Let me go, for upri-en hath the dawn.

And he said:

I will not let thee go,—except' thou have blessed me.

^a This verb is plural in the Heb. Cp. chap. i., n.^b

^c Some cod. (w. Sam., Sep., Syr., Vul.): "and flocks"

^b = "Two camps."

^d Comp. ver. 2.

^a MI: "over"—perh. graphic, as if he could see sons slain first, and the mother falling upon the dead bodies of her sons.

^b Lit.: "cover over his face."

^c MI: "lift up my face."

^d Some cod. (w. Sam., Sep., Syr., Vul.): "all that he had"—G. P.

- ²⁷ Then he said unto him—
What is thy name?
And he said—
Jacob.
- ²⁸ Then he said—
<Not Jacob> shall thy name be called any
more, but |Israel|,—
For thou hast contended with God and with
men, and hast prevailed.
- ²⁹ Then asked Jacob and said,
Do, I pray thee, tell me thy name!
And he said—
Wherefore' now, shouldst thou ask for my
name?
And he blessed him there. ³⁰ So
Jacob called the name of the place Peniel;^a
For I saw God, face to face; and my soul^b
was delivered.^c
- ³¹ And the sun rose on him as soon as he had
passed over Peniel,^a—|he| moreover, was
halting upon his thigh.^d ³² <For
this cause> the sons of Israel eat not of the
nerve of the large hip-sinew, which is by the
hollow of the thigh, until this day,—because he
touched the hollow of the thigh of Jacob, in the
nerve of the hip-sinew.

§ 46. *Jacob and Esau reconciled.*

- 33** ¹ Then Jacob lifted up his eyes, and looked, and
lo! |Esau| coming in,—and <with him> four
hundred men. So he divided the children
—unto Leah, and unto Rachel, and unto the
two handmaids; ² and put the handmaids and
their children first,—and Leah and her children
next, and Rachel and Joseph next; ³ but |he
himself| passed over before them, and bowed
himself to the earth seven times, until he had
come near unto his brother. ⁴ Then
ran Esau to meet him, and embraced him, and
fell on his neck,^e—and they wept. ⁵ Then
lifted he up his eyes, and beheld the women and
the children, and said,
What are these' to thee?
And he said—
The children wherewith God hath favoured
thy servant.
- ⁶ Then came near the handmaids, |they—
and their children|, —and bowed them-
selves. ⁷ Then came near Leah also,
with her children,—and they bowed them-
selves. And <afterwards> came near
Joseph with Rachel, and they bowed them-
selves. ⁸ Then said he,
What to thee is all this camp, which I have
fallen in with?
And he said,—
To find favour, in the eyes of my lord.

- ⁹ Then said Esau,
I have' an abundance,—my brother, |be
thine| what thou hast!
- ¹⁰ Then said Jacob,
Nay, I pray thee, <if I pray thee, I have
found favour in thine eyes> then thou
wilt take my present at my hand,—
For <on this account> hath my seeing thy
face been like seeing the face of God,
|in that thou wast well-pleased with
me|.
- ¹¹ Take, I pray thee, my blessing which hath
been brought in to thee,—because God
hath shewed me favour, and because I
have' everything.
So he was urgent with him, and he took
it. ¹² Then he said,
Let us break up and go,—and let me go on
before thee.
- ¹³ And he said unto him,
|My lord| is taking note, that |the children|
are tender,—and |the flocks and the herds|
are giving suck with me,—and <should I a
overdrive them a single day> then would
all the flocks die.
- ¹⁴ Let my lord, I pray thee, pass over before his
servant,—and let |me| lead on in my own
easy way, at the pace of the cattle that are
before me, and at the pace of the children,
until that I come in unto my lord, towards
Seir.
- ¹⁵ Then said Esau :
Let me leave, I pray thee, along with thee,
some of the people who are with me!
And he said —
Why so? let me find favour in the eyes of my
lord!
- ¹⁶ So Esau returned, that day, to his journey
towards Mount Seir. ¹⁷ But |Jacob| brake up
towards Succoth, and built for himself a house,
—<for his cattle> made he places of shelter,^b
<for which cause> the name of the place was
called, c Succoth.^d
- ¹⁸ And Jacob came in peace to the city of
Shechem, which is in the land of Canaan,—
when he came in from Padan-aram,^e—and he
encamped before the city. ¹⁹ And he bought the
portion of the field, where he had spread out his
tent, at the hand of the sons of Hamor, father
of Shechem,—for a hundred kesitahs.^f ²⁰ And
he set up there' an altar,—and called it, El-
elohe-Israel.^g
- § 47. *Dinah being defiled by Shechem, the Deed is
avenged by her Brothers.*
- ¹ Then went forth Dinah, the daughter of Leah, **34**
whom she had borne to Jacob,—to see the
daughters of the land. ² And Shechem, son
of Hamor the Hivite, prince of the land, saw

^a = "Face-of-God."

^b Or: "life."

^c Probably, from the death
which might well have
followed the vision; and
then, as a consequence,
delivered from suffering
death at the hand of

Esau.

^d He was late in getting
over; and halting as well
as late.

^e The words "and kissed
him" shd be omitted—
G. n., G. Intro. 325.

^a So it shd be (w. Sam.,
Sep.)—G. n.

^b Heb.: *succoth*, as below.

^c Or: "called he."

^d = "booths," or "places
of shelter."

^e The Plain of Syria.

^f The k. supposed = abt. 4
shekels.

^g = "God, the God of
Israel."

her,—so he took her, and lay with her, and humbled her. ³And his soul clave unto Dinah, daughter of Jacob,—and he loved the young woman, and spake to the heart of the young woman. ⁴Then spake Shechem unto Hamor his father, saying,—

Take me this girl, to wife!

⁵Now [Jacob] had heard that he had defiled Dinah his daughter, but [his sons] happened to be with his cattle, in the field,—so Jacob kept quiet, until they came in. ⁶Then came forth Hamor, father of Shechem, unto Jacob,—to speak with him. ⁷Now [the sons of Jacob] came in from the field, as soon as they heard, and the men were grieved, and it was vexing to them exceedingly,—for [a disgraceful deed] had he done with Israel, in lying with Jacob's daughter, seeing that <so> it should not be done. ⁸So then Hamor spake with them, saying—

<As for Shechem my son> his soul hath become attached to your daughter,—I pray you give her to him, to wife.

⁹And exchange ye daughters with us in marriage,—<your daughters> shall ye give to us, and <our daughters> shall ye take to you'.

¹⁰And <with us> shall ye dwell,—and [the land] shall be before you, tarry, and go through it, and get possessions therein.

¹¹Then said Shechem unto her father, and unto her brethren,

Let me find favour in your eyes,—and <whatsoever ye may say unto me> will I give:

¹²Heap on me, exceedingly, dowry and gift, and I will give, just as ye may say unto me,—but give me the young woman, to wife.

¹³And the sons of Jacob answered Shechem, and Hamor his father, deceitfully, and spake (because he had defiled Dinah their sister)—

¹⁴and said unto them—

We cannot do this thing, to give our sister to a man that is uncircumcised,—for <a reproach> it would be to us.

¹⁵<Only herein> can we consent to you,—

<If ye will become like us, by circumcising to you every male> ¹⁶then will we give our daughters to [you], and <your daughters> will we take to [us],—and we will dwell with you, and become one people.

¹⁷But <if ye will not hearken unto us, to be circumcised> then will we take our daughter, and be gone.

¹⁸And their words looked fair, in the eyes of Hamor,—and in the eyes of Shechem, Hamor's son; ¹⁹and the young man deferred not to do the thing, because he had delight in Jacob's daughter,—[he] moreover being more honourable than all the house of his father.

²⁰So Hamor entered, with Shechem his son, into the gate of their city,—and they spake unto the men of their city, saying:

²¹<As for these men> [in peace] they are with us—let them therefore dwell in the land, and go through it, for [the land], lo! it is roomy on both hands, before them,—

<their daughters> let us take to us for wives, and <our daughters> let us give to them.

²²<Only herein> will the men consent to us, to dwell with us, to become one people,—If we circumcise to us every male, even as [they] are circumcised.

²³<Their herds, and their substance, and all their beasts> shall [they] not be [ours]? <Only> we must consent to them, that they may dwell with us.

²⁴And they hearkened unto Hamor, and unto Shechem his son, [even all that were going forth out of the gate of his city],—and every male was circumcised, [all that were going forth out of the gate of his city]. ²⁵And it came to pass on the third day, [when they were in pain], that two of the sons of Jacob, Simeon and Levi, Dinah's brothers, took each man his sword, and came in upon the city, boldly,—and slew every male; ²⁶<Hamor also, and Shechem his son> slew they with the edge of the sword,—and took Dinah out of the house of Shechem, and came forth. ²⁷[The sons of Jacob] came in upon the slain, and plundered the city,—because they had defiled their sister: ²⁸<their flocks, and their herds, and their asses, and that which was in the city, and that which was in the field> they took; ²⁹and <all their wealth, and all their little ones, and their women> took they captive, and seized as plunder,—even all that was in their houses.

³⁰Then said Jacob unto Simeon and unto Levi—Ye have troubled me, by making me odious among them that dwell in the land, among the Canaanites, and among the Perizzites,—<[I] having only men that may be counted>—they will gather themselves together against me, and smite me,—and I shall be destroyed, [both I' and my house].

³¹And they said,—<As with a harlot> was he to deal with our sister?

§ 48. The Covenant renewed with Jacob at Beth-el. Death of Deborah; Birth of Benjamin; Death of Rachel and of Isaac.

¹Then said God unto Jacob, Arise, go up to Beth-el, and dwell there,—and make there an altar, to the God who appeared unto thee, when thou fleddest from the face of Esau thy brother.

²And Jacob said unto his house, and unto all who were with him,—Put away the gods of the alien which are in your midst, and purify yourselves, and change your garments;

³And let us arise, and go up to Beth-el,—that I may make there an altar, to the God who answered me in the day of my distress, and was with me, in the way that I went.

⁴And let us arise, and go up to Beth-el,—that I may make there an altar, to the God who answered me in the day of my distress, and was with me, in the way that I went.

⁵And let us arise, and go up to Beth-el,—that I may make there an altar, to the God who answered me in the day of my distress, and was with me, in the way that I went.

⁶And let us arise, and go up to Beth-el,—that I may make there an altar, to the God who answered me in the day of my distress, and was with me, in the way that I went.

⁷And let us arise, and go up to Beth-el,—that I may make there an altar, to the God who answered me in the day of my distress, and was with me, in the way that I went.

^a Some MSS: "And the sons of J."—G-n.

^b Some cod. (w. Sam., Sep., Syr.): "and their flocks"—G-n.

^c Ml: "in the house"; but prob. = "in doors."

^d Ml: "men of number"; mf: "a few men," "a handful."

⁴ So they gave unto Jacob all the gods of the alien which were in their hand, and the earrings which were in their ears,—and Jacob hid them under the oak^a which was by Shechem. ⁵ And they brake up,—and it came to pass that ||the terror of God||^b was on the cities which were round about them, so that they pursued not after the sons of Jacob.

⁶ And Jacob came in towards Luz, which was in the land of Canaan, ||the same|| is Beth-el,—||he|| and all the people who were with him||. ⁷ And he built there an altar, and called the place El-Beth-el,^c—because |there| God revealed himself unto him, when he fled from the face of his brother.^d ⁸ And Deborah, Rebekah's nurse died, and was buried below Beth-el, under the oak,—so the name thereof was called, Allon-bacuth.^e

⁹ And God appeared unto Jacob, again, when he came in from Padan-aram,—and blessed him. ¹⁰ And God said to him—

||Thy name|| is Jacob,—

Thy name shall no longer^f he called Jacob',
But ||Israel|| shall be thy name.

So he called his name |Israel'|. ¹¹ And God said to him—

||I|| am God Almighty!^g

Be fruitful and multiply,
||A nation, and a multitude^h of nations|| shall spring from thee,—

And ||kings|| |from thy loins| shall come forth;

¹² And <the land which I gave to Abraham and to Isaac>

||To thee|| will I give it,—

And <to thy seed after thee> will I give the land.

¹³ And God went up from him, at the place where he had spoken with him. ¹⁴ And Jacob set up a pillar, in the place where he had spoken with him, |a pillar of stone|,—and he poured out thereon, a drink-offering, and poured thereon, oil.

¹⁵ And Jacob called the name of the place, where God had spoken with him, ||Beth-el||.

¹⁶ Then brake they up from Beth-el, and it came to pass <when there was yet a stretch of country, to enter into Ephrath> that Rachel was in child-birth, and had hard-labour in her child-birth. ¹⁷ So it came to pass <when she was in hard-labour in her child-birth> that the midwife said to her—

Do not fear, for ||this also|| of thine, is |a son|.

¹⁸ And it came to pass <when her soul was going forth—for she died> that she called his name, |Ben-oni|,^h—but ||his father|| called him, |Benjamin|.ⁱ ¹⁹ So Rachel died,—and was buried on the way to Ephrath, ||the same|| is Bethlehem.

²⁰ And Jacob set up a pillar, over^k her grave,—||the same|| is—The Pillar of the Grave of Rachel, until this day.

^a Or: "terebinth."

^b Or: "a divine terror."

^c = "God of the house of God."

^d Some cod. (w. Sam. MS., Jon., Sep., Syr.): "Esau his brother"—G.n.

^e = "The oak of weeping."

^f Heb.: *Êl Shaddai*.

^g Or: "convocation."

Heb.: *kāhāl*.

^h = "Son of my sorrow."

ⁱ = "Son of (the) right hand."

^k Or: "by."

²¹ Then Israel brake up,—and spread his tent at a distance from Migdal Eder.^a

²² And it came to pass <while Israel inhabited that land> that Reuben went and lay with Bilhah his father's concubine; and Israel heard^b of it.

And so the Sons of Israel came to be Twelve.

²³ <The sons of Leah>

||The firstborn of Jacob|| Reuben,—

And Simeon, and Levi and Judah, and Issachar and Zebulon:

²⁴ <The sons of Rachel>

Joseph, and Benjamin:

²⁵ <And the sons of Bilhah, handmaid of Rachel> Dan, and Naphtali:

²⁶ <And the sons of Zilpah, handmaid of Leah> Gad and Asher:

||These|| are the sons of Jacob, who were born to him, in Padan-aram.^b

²⁷ Then came Jacob, unto Isaac his father, to Mamre, the city of Arba,—||the same|| is Hebron, where had sojourned Abraham and Isaac. ²⁸ And the days of Isaac came to be—a hundred and eighty years. ²⁹ And Isaac breathed his last, and died, and was added unto his people,^c old, and satisfied with days,—and Esau and Jacob, his sons, buried him.

§ 49. *Esau's Wives and Sons in Canaan, Removal to Mount Seir, Descendants and Chiefs. Seir's Sons and Chiefs. The Kings of Edom and Chiefs.*

¹ Now ||these|| are the generations of Esau, ||the same|| is Edom. ² ||Esau|| took his

wives of the daughters of Canaan,—

Even Adah, daughter of Elon, the Hittite,
And Oholibamah, daughter of Anah, son^d of Zibeen, the Hivite;

³ And Basemath daughter of Ishmael, sister of Nebaioth.

⁴ So Adah bare to Esau, Eliphaz, and ||Basemath|| bare Reuel; ⁵ and ||Oholibamah|| bare Jeush^e and Jalam and Korah.

||These|| are the sons of Esau, who were born to him in the land of Canaan.

⁶ Then took Esau his wives, and his sons, and his daughters, and all the souls of his house, and his herds and all his beasts, and all his possessions whatsoever he had gathered in the land of Canaan,—and went into a land, away from the face of Jacob his brother.^f ⁷ For their substance had become too great, for them to dwell together,—neither could the land of their sojournings sustain them, because of their herds.

⁸ So Esau dwelt in Mount Seir, ||Esau|| is Edom. ⁹ And ||these|| are the generations of Esau, father of Edom,—

^a Or: "The tower of the flock," a place near Bethlehem.

^b The Plain of Syria.

^c Lit.: "peoples."

^d So it shd be (w. Sam., Sep., Syr.) — G.n.

[M.C.T.: "daughter."]
^e *Written*, Jeish; *read*, Jeush — G.n., G. Intro. 413, 414.

^f *Gt.*: "unto Seir" should be added—G.n.

- in Mount Seir. ¹⁰ ||These||^a are the names of the sons of Esau,—
Eliphaz, son of Adah, wife of Esau,
Reuel, son of Basemath, wife of Esau.
- ¹¹ Then came the sons of Eliphaz to be,—
Teman, Omar, Zepho, and Gatam, and Kenaz.
- ¹² Now ||Timna|| became the concubine of Eliphaz, son of Esau, and she bare to Eliphaz, Amalek.
||These|| are the sons of Adah,^b wife of Esau.
- ¹³ And ||these|| are the sons of Reuel, Nahath and Zerah, Shammah and Mizzah,—
||These were the sons of Basemath, wife of Esau.
- ¹⁴ And ||these|| were the sons of Oholibamah, daughter of Anah, son^c of Zibeon, wife of Esau,—she bare to Esau
Jeush,^d and Jalam, and Korah.
- ¹⁵ ||These|| are the chiefs of the sons of Esau :—
<The sons of Eliphaz, firstborn of Esau>—
Chief Teman, chief Omar, chief Zepho, chief Kenaz; ¹⁶ chief Korah, chief Gatam, chief Amalek.
||These|| are the chiefs of Eliphaz, in the land of Edom, ||these|| the sons of Adah.
- ¹⁷ And ||these|| are the sons of Reuel, son of Esau—
Chief Nahath, chief Zerah, chief Shammah, chief Mizzah,—
These are the chiefs of Reuel in the land of Edom, ||these|| the sons of Basemath, wife of Esau.
- ¹⁸ And ||these|| are the sons of Oholibamah, wife of Esau,
Chief Jeush, chief Jalam, chief Korah,—
These are the chiefs of Oholibamah, daughter of Anah, wife of Esau.
- ¹⁹ ||These|| are the sons of Esau, and ||these|| their chiefs,—||the same|| is Edom.
- ²⁰ ||These||^e are the sons of Seir, the Horite, who were dwelling in the land,—
Lotan and Shobal, and Zibeon and Anah;
²¹ and Dishon and Ezer, and Dishan,—
||These|| are the chiefs of the Horites, the sons of Seir, in the land of Edom.
- ²² Then came the sons of Lotan to be,
Hori and Hemam,—
And ||the sister of Lotan|| was Timna.
- ²³ And ||these|| are the sons of Shobal, Alvan and Manahath, and Ebal,—Shepho, and Onam.
- ²⁴ And ||these|| are the sons of Zibeon :
Both^f Aiah and Anah,—
||The same|| is the Anah that found the warm springs^g in the desert, as he fed the asses of Zibeon his father.
- ²⁵ And ||these|| are the sons of Anah, Dishon,—and ||Oholibamah|| is daughter of Anah.
- ²⁶ And ||these|| are the sons of Dishon,—
Hemdan and Eshban, and Ithran and Cheran.
- ²⁷ ||These|| are the sons of Ezer,—
Bilhan and Zaaavan, and Akan.
- ²⁸ ||These|| are the sons of Dishan,—
Uz and Aran.
- ²⁹ ||These|| are the chiefs of the Horites,—
Chief Lotan, chief Shobal, chief Zibeon, chief Anah; ³⁰ chief Dishon, chief Ezer, chief Dishan.
||These|| are the chiefs of the Horites, after their chiefs, in the land of Seir.
- ³¹ And ||these|| are the kings, who reigned in the land of Edom,—before there reigned a king of^a the sons of Israel : ³² There reigned in Edom, Bela, son of Beor,—and ||the name of his city|| was Dinhabah. ³³ Then died Bela,—and there reigned in his stead, Jobab son of Zerah, from Bozrah. ³⁴ Then died Jobab,—and there reigned in his stead, Husham, from the land of the Temanites. ³⁵ Then died Husham,—and there reigned in his stead, Hadad, son of Bedad, who smote Midian in the field of Moab, and ||the name of his city|| was Avith. ³⁶ Then died Hadad,—and there reigned in his stead, Samlah, from Masrekah. ³⁷ Then died Samlah,—and there reigned in his stead, Shaul, from Rohoboth of the River.^b ³⁸ Then died Shaul,—and there reigned in his stead, Baal-hanan, son of Achbor. ³⁹ Then died Baal-hanan son of Achbor, and there reigned in his stead, Hadar, and ||the name of his city|| was Pau,—and ||the name of his wife|| Mehetabel, daughter of Matred, daughter of Me-zahab.
- ⁴⁰ ||These|| then are the names of the chiefs of Esau, after their families, after their places, by their names,—
Chief Timnah, chief Alvah, chief Jetheth;
⁴¹ chief Oholibamah, chief Elah, chief Pinon;
⁴² chief Kenaz, chief Teman, chief Mibzar;
⁴³ chief Magdiel, chief Iram.
||These|| are the chiefs of Edom—after their dwellings, in the land of their possession, ||the same|| is Esau, father of Edom.

§ 50. *Joseph—envied, hated and sold by his Brethren—is taken down into Egypt.*

¹ So Jacob dwelt in the land of the sojournings ³⁷ of his father,—in the land of Canaan.

² ||These|| are the generations^c of Jacob—
||Joseph|| <when seventeen years old> was shepherding with his brethren among the flocks, and ||he|| being |a youth| was with the sons of Bilhah and with the sons of Zilpah, wives of

^a Some cod. (w. Sam., Sep., Syr.): “And these” — G.n.

^b N.B.: “the sons of Adah” is her son and grandsons.

^c So it shd be (w. Sam., Sep., Syr.) — G.n.

^d Written, Jeish; read, Jeush

—G.n., G. Intro. 413, 414.

^e Some cod. (w. Sam., Onk. MS., Sep., Syr.): “And these” — G.n.

^f Some cod. (w. Sam., Sep., Syr.) omit: “both” — G.n.

^g But cp. O.G. 411^b

^a Or: “to.”

^b I.e. “The Euphrates.”

^c Note the latitude of the

Heb. *toledoth*, here=“details of the family history.”

his father,—so then Joseph brought in the talk about them—something bad, unto their father.

³ Now ||Israel|| loved Joseph more than any of his sons, because he was to him ||the son of his old age||,—and he had made him, a long tunic.

⁴ So his brethren saw that their father loved ||him|| more than any of his brethren,^a and they hated him,—and could not bid him prosper.^b

⁵ And Joseph dreamed a dream, and told it to his brethren,—and they went on yet more' to hate him. ⁶ And he said unto them,—

Hear ye, I pray you, this dream which I have dreamed :

⁷ Lo! then, ||we|| were binding sheaves in the midst of the field, when lo! my sheaf rose up, yea and took its stand,—and lo! round about' came your sheaves, and bowed themselves down, to my sheaf.

⁸ And his brethren said to him, Shalt thou ||reign|| over us, shalt thou^c ||have dominion|| over us?

So they went on yet more' to hate him', because of his dreams, and because of his words. ⁹ Then dreamed he |yet another| dream, and related it to his brethren,—and said :—

Lo! I have dreamed a dream |yet again|, Lo! then, ||the sun and the moon, and eleven stars|| were bowing themselves down to me.

¹⁰ So he related it unto his father, and unto his brethren,—and his father rebuked him, and said unto him,

What is this dream which thou hast dreamed?

Shall we ||indeed come in|| <I, and thy mother and thy brethren> to bow ourselves down to thee, to the earth?

¹¹ Then were his brethren jealous of him,—but ||his father|| marked the word.

¹² Now his brethren went their way,—to feed their father's flock in Shechem. ¹³ So Israel said unto Joseph—

Are not ||thy brethren|| feeding the flock in Shechem? Come on! and let me send thee unto them.

And he said to him—

Behold me!

¹⁴ So he said to him—

Go, I pray thee, look after the welfare of thy brethren, and the welfare of the flock, and bring me back, word.

And he sent him from the vale of Hebron, and he came in towards Shechem. ¹⁵ And

a man found him, and lo! he was wandering about, in the field,—so the man asked him, saying—

What seekest thou?

¹⁶ And he said,

<My brethren> am ||I|| seeking,—do tell me, I pray thee, where they' are feeding their flock.

¹⁷ And the man said,

They have broken up from hence, for I heard them saying—

Let us go our way towards Dothan.

So Joseph went after his brethren, and found them, in Dothan. ¹⁸ And they saw him,

afar off,—and <ere yet he drew near unto them> they conspired against him, to put him to death. ¹⁹ And they said, each man unto his brother,—

Lo! ||that master^a of dreams yonder|| coming in! ²⁰ ||Now|| therefore, come! let us

slay him, and cast him into one of the pits, and we will say—

||A cruel beast|| hath devoured him,—

And let us see what will become of his dreams.

²¹ And Reuben heard it, and rescued him out of their hand,—and said—

Let us not smite him, so as to take his life!^b

²² And Reuben said unto them—

Do not shed blood! Cast him into this pit, which is in the wilderness, but put not forth ||a hand|| against him!

that he might rescue him out of their hand, to restore him unto his father.

²³ So it came to pass <when Joseph had come in unto his brethren> that they stript Joseph of his tunic, |the long tunic^c which was upon him|, ²⁴ and took him, and cast him into the pit,—but ||the pit|| was empty, there was in it |no water|. ²⁵ And <when they had sat

down to eat bread> they lifted up their eyes, and looked, and lo! ||a caravan of Ishmaelites|| coming in from Gilead,—and ||their camels|| were bearing tragacanth gum, and balsam and cistus-gum, they were going their way, to take them down to Egypt. ²⁶ So Judah said

unto his brethren,—

What profit, that we slay our brother, and conceal his blood?

²⁷ Come, and let us sell him to the Ishmaelites; but let not ||our own hand,|| be upon him, for ||our own brother, our own flesh,|| is he!

And his brethren hearkened. ²⁸ And there passed by certain Midianites, travelling merchants, so they drew forth and uplifted Joseph out of the pit, and sold Joseph to the Ishmaelites, for twenty pieces of silver,—and they brought Joseph unto Egypt.

²⁹ And Reuben returned unto the pit, and lo! Joseph was not' in the pit,—so he rent his clothes; ³⁰ and returned unto his brethren, and said,—

The ||lad|| is' not! And ||I|| oh where can ||I|| go?^d

³¹ And they took Joseph's tunic,—and slaughtered a buck of the goats, and dipped the tunic in the blood; ³² and sent the long tunic and brought it in unto their father, and said—

<This> have we found!

Examine, we pray thee, whether it is ||the tunic of thy son||, or not!

^a Some cod. (w. Sam., Sep., Syr.): "sons"—G.n.

peace (or, welfare)."

^c Some cod.: "or shalt thou."—G.n.

^b Or: "speak to him for

^a Heb: *ba'al*—note the word.

^b Mt: "smite him, to the soul."

^c Some cod.: "and" (or "even") the l.t.—G.n.

^d Mt: "go in"—as if to hide himself.

³³ So he examined it, and said—

The tunic of my son! ||A cruel beast|| hath devoured him,—< torn in pieces—torn in pieces> is Joseph!

³⁴ And Jacob rent his garments, and put sackcloth upon his loins,—and mourned over his son many days. ³⁵ And all his sons and all his daughters rose up to console him, but he refused to be consoled, and said—

Surely I will go down unto my son, mourning, to hades!^a

And his father wept for him.

³⁶ Now ||the Midianites|| sold him into Egypt,—to Potiphar, courtier of Pharaoh, chief of the royal executioners.

§ 51. *Judah, and his Family. Tamar bears Perez and Zerah.*

³⁸ ¹ And it came to pass <at that time> that Judah went down, away from his brethren,—and turned aside unto a certain Adullamite, whose ||name|| was Hirah. ² And Judah saw there, a daughter of a certain Canaanite, whose ||name|| was Shua,—and he took her, and went in unto her; ³ and she conceived, and bare a son,—and he^b called his name, Er.

⁴ And she conceived again, and bare a son,—and she called his name Onan. ⁵ And she ||yet again|| bare a son, and called his name, Shelah,—and ||she||^c was at Chezib, when she bare him.

⁶ And Judah took a wife, for Er his firstborn,—and ||her name|| was Tamar. ⁷ And it came to pass that Er, Judah's firstborn, was displeasing^d in the eyes of Yahweh,—so Yahweh put him to death. ⁸ Then said Judah to Onan,

Go in unto thy brother's wife, and fulfil the duty of a brother-in-law unto her,—and raise up seed, to thy brother.

⁹ And Onan knew that the seed would not be his,—and so <although he did go in unto his brother's wife> yet made her waste upon the ground, so as not to give seed to his brother.

¹⁰ And it was displeasing^d in the eyes of Yahweh, what he had done,—so he put ||him also|| to death. ¹¹ Then said Judah to Tamar his daughter-in-law—

Remain a widow in the house of thy father, until Shelah my son grow up.

For he said,

Lest ||he also|| die, like his brethren.

So Tamar went her way, and remained in the house of her father.

¹² And <when the days were multiplied> then died Shua's daughter, Judah's wife,—and Judah consoled himself, and went up unto his sheep-shearers ||he, and Hirah his friend the Adullamite||, towards Timnah. ¹³ And it was told Tamar, saying,—

Lo! ||thy father-in-law|| is going up towards Timnah, to the shearing of his sheep.

¹⁴ So she put off from her the garments of her widowhood, and covered herself with a veil, and wrapped herself up, and sat down in the entrance of Enaim,^a which is by the way towards Timnah,—for she saw that Shelah had grown up, and ||she|| had not been given him to wife. ¹⁵ And Judah, seeing her, reckoned her to be an unchaste woman,—for she had covered her face. ¹⁶ So he turned aside unto her, by the way, and said,

Grant it! I pray thee, let me come in unto thee!

For he knew not that she^c was ||his daughter-in-law.|| And she said,

What wilt thou give me, if thou shouldst^b come in unto me?

¹⁷ And he said,

||I|| will send a kid of the goats, from the flock.

And she said,

Wilt thou give a pledge, until thou send it?

¹⁸ And he said—

What is the pledge that I shall give thee?

And she said—

Thy signet-ring, and thy guard, and thy staff that is in thy hand.

So he gave them to her, and came in unto her, and she conceived by him. ¹⁹ Then she arose and went her way, and put off her veil from her,—and put on the garments of her widowhood. ²⁰ And Judah sent the kid of the goats, by the hand of his friend the Adullamite, to receive the pledge, at the hand of the woman,—but he found her not. ²¹ So he asked the men of her place, saying,

Where is the devotee, ||she^c that was in Enaim, by the way||?

And they said,—

There hath been here, no devotee.

²² Then returned he unto Judah, and said—

I found her not,—moreover^a also, ||the men of the place|| said,

There hath been here, no devotee.

And they said,—

There hath been here, no devotee.

²³ Then returned he unto Judah, and said—

I found her not,—moreover^a also, ||the men of the place|| said,

There hath been here, no devotee.

²⁴ And Judah said:

Thou must take it to her, lest we become a contempt,—lo! I sent this kid, and ||thou|| hast not found her.

²⁵ And it came to pass that <about three months after> it was told Judah, saying—

Tamar thy daughter-in-law hath been guilty of unchastity, moreover^a also lo! ||she hath conceived by unchastity||.

Then said Judah,

Bring her forth, and let her be burnt.

²⁶ <When ||she|| was about to be brought forth> then ||she herself|| sent unto her father-in-law, saying,

<By the man to whom these belong> have ||I|| conceived!

And she said—

Examine, I pray thee, to whom belong the signet-ring, and the guard, and the staff—||these||!

^a Heb.: *shē'olah* = "towards sheol" (or "hades").

^b Some cod. (w. Sam. MS., and Sep.): "she"—G.n.,

G. Intro. 597.

^c So it shd be (w. Sep.)—G.n.

^d Or: "base."

^a = "Two fountains."

^b Cp. O.G. 473a, 2 b.

26 So Judah examined them and said—
More righteous than I! ||forasmuch|| as I
had not given her to Shelah my son.
And he knew her again ||no more||.

27 And it came to pass <at the time of her
travail> that lo! ||twins|| were in her womb.

28 And it came to pass <when she was in travail>
that one put forth a hand,—so the midwife
took and bound upon his hand a crimson thread,
saying—

This|| came first!

29 And so it was that <no sooner had he with-
drawn his hand> than lo! his brother had come.
And she said,

Wherefore hast thou made for thyself a
breach?

So his name was called^a Perez.^b 30 And
<afterwards> came his brother, on whose
hand, was the crimson thread,—so his name was
called^a Zerah.^c

§52 *Joseph, from Potiphar's House, is cast
into Prison.*

39 1 Now ||Joseph|| was taken down to Egypt,—
and Potiphar, courtier of Pharaoh, chief of the
royal executioners, an Egyptian, bought him,
at the hand of the Ishmaelites, who had brought
him down thither. 2 And it came to
pass that ||Yahweh|| was with Joseph, so that
he became a prosperous man,—and was in the
house of his lord the Egyptian. 3 And his
lord saw, that ||Yahweh|| was with him,—and
that <whatsoever [he] was doing> ||Yahweh||
was causing to prosper in his hand. 4 So
Joseph found favour in his eyes, and waited
upon him,—and he made him overseer over his
house, and <all that he had> gave he into his
hand. 5 And it came to pass <from the time
that he made him overseer in his house, and
over all that he had> that Yahweh blessed the
house of the Egyptian, for Joseph's sake,—
yea it came to pass, that ||the blessing of
Yahweh|| was with all that he had, in the
house, and in the field; 6 so that he left all
that he had in the hand of Joseph, and took
note with him [of nothing], ||save only the
bread which [he himself] was eating||. And so
it was, that Joseph' was comely in form and
comely in countenance.^a

7 And it came to pass <after these things>
that his lord's wife lifted up her eyes unto
Joseph,—and she said—

Come! lie with me.

8 And he refused, and said unto his lord's wife,
Lo! ||my lord|| taketh no note with me, as to
what is in the house,—but <all that pertaineth'
to him> hath he delivered into my
hand: 9 There is no' one greater in this
house than I, neither hath he withheld from
me, anything, save only thyself, in that

||thou|| art his wife,—how, then, could I do
this great wickedness, and sin against God?

10 And it came to pass, that <although she
spake unto Joseph day after day> yet hearkened
he not unto her, to lie beside her, to be
with her. 11 And it came to pass, <when, on
a certain day, he went into the house to
attend to his business,—and there was no' man,
of the household^a there, in the house> 12 that
she caught him by his garment, saying—

Come! lie with me.

Then left he his garment in her hand, and fled,
and gat forth outside. 13 And it came

to pass <when she saw that he had left his
garment in her hand,—and fled forth outside>

14 that she cried out to the men of her house,
and spake to them, saying,

Look ye! he hath brought in to us, a Hebrew
man to insult us,—

He came in unto me, to lie with me, so I
cried out with a loud voice.

15 And it came to pass <when he heard that I
lifted high my voice, and cried out> then
left he his garment beside me, and fled,
and gat forth outside.

16 So she laid by his garment, beside her,—until
his lord should come into his house. 17 Then
spake she unto him, according to these words,
saying,—

He hath been in unto me—the Hebrew servant
whom thou didst bring in to us—to insult
me.

18 And it came to pass <when I lifted high
my voice, and cried out> then left he his
garment beside me, and fled outside.

19 And it came to pass <when his lord heard the
words of his wife, which she spake unto him,
saying,

<According to these words>^b hath thy
servant done to me>

Then was kindled his anger.

20 So Joseph's
lord took him, and delivered him up to the
prison,^c the place where ||the prisoners of the
king|| were imprisoned,—so he was there, in the
prison.

21 And it came to pass, that ||Yahweh|| was with
Joseph, and extended unto him lovingkindness,
—and gave him his favour in the eyes of the
chief of the prison. 22 So the chief of the prison
delivered up, into Joseph's hand, all the
prisoners who were in the prison,—and <of all
that was doing there> ||he|| was the doer.

23 <After nothing> was the chief of the prison
looking, of whatever was in his hand,—in that
||Yahweh|| was with him, and <whatsoever ||he||
was doing> ||Yahweh|| was causing to prosper.

§53. *Pharaoh's Butler and Baker, in Prison, are
waited upon by Joseph; they dream, and Joseph
interprets their Dreams.*

1 And it came to pass <after these things> 40
that the butler of the king of Egypt, and the

^a Some cod. (w. Sam., Jon.,
Sep., Syr.): "So she
called his name"—G.n.

^b = "breach."

^c = "O of spring" or
"Dawn."

^a Or: "at home and a-
broad."

^b The very same descrip-
tion as that given of
Rachel, his mother, chap.
xxix. 17.

^a M1: "of the men of the
house."

^b Or: "thus and thus"—

O.G. 183,^b

^c Or: "round-house."

baker, had sinned against their lord, the king of Egypt. ² Then fell the wroth of Pharaoh upon his two courtiers,—upon the chief of the butlers, and upon the chief of the bakers; ³ so he delivered them up into the ward of the house of the chief of the royal executioners, into the prison,—the place where ||Joseph|| was imprisoned. ⁴ And the chief of the royal executioners charged Joseph with them, and he waited upon them,—and they were some days in ward. ⁵ And they dreamed a dream—they two, ||each man|| his dream, in one night, ||each man|| according to the interpretation of his dream,—the butler and the baker, who belonged to the king of Egypt, who were imprisoned in the prison. ⁶ And Joseph came in unto them, in the morning,—and looked at them, and lo! they were sad. ⁷ So he asked Pharaoh's courtiers, who were with him in the ward of his lord's house, saying,—

Why are your faces troubled to-day?

⁸ And they said unto him,

<A dream> have we dreamed, but there is none' ||to interpret|| it.

Then said Joseph unto them—

Is it not <unto God> that interpretations belong?

Relate it, I pray you, to me.

⁹ And the chief of the butlers related' his dream to Joseph,—and said to him,

<In my dream> then lo! ||a vine|| before me; ¹⁰ and <in the vine> three shoots,—and ||the same, at sprouting time|| had shot up her blossom, and her clusters had brought to perfection ripe grapes.

¹¹ Now <[the cup of Pharaoh| being in my hand> I took the ripe grapes, and pressed them out into the cup of Pharaoh, and set the cup upon Pharaoh's palm.

¹² And Joseph said to him,

||This|| is the interpretation thereof,—

||The three shoots|| are | three days|: ¹³ <In three days more> will Pharaoh lift up thy head, and restore thee to thine office, and thou shalt set the cup of Pharaoh in his hand, according to the former custom, when thou wast his butler.

¹⁴ But <if thou remember how I was with thee, when it shall go well with thee> then wilt thou, I pray thee, do me a loving-kindness,—and make mention of me unto Pharaoh, and bring me forth out of this house;

¹⁵ For I was ||stolen|| out of the land of the Hebrews,—and <even here> had I done nothing, that they should have put me in the dungeon.^a

¹⁶ Then the chief of the bakers, <seeing that he had well' interpreted>, said unto Joseph,

||I too|| was in my dream, when lo! ||three wicker baskets of fine bread|| were on my head; ¹⁷ and <in the uppermost basket> was some of every kind of food for Pharaoh, that a baker could make,—but ||the birds||

kept eating them out of the basket from off my head.

¹⁸ And Joseph responded, and said,

||This|| is the interpretation thereof,—

||The three baskets|| are | three days|: ¹⁹ <In three days more> will Pharaoh lift up thy head from off thee, and hang thee upon a tree,—and the birds shall eat thy flesh from off thee.

²⁰ And it came to pass <on the third day—the birthday of Pharaoh> that he made a banquet for all his servants,—and uplifted the head of the chief of the butlers, and the head of the chief of the bakers, in the midst of his servants; and restored the chief of the butlers to his butlership,—so that he set the cup upon the palm of Pharaoh; ²² but <the chief of the bakers> he hanged,—as |Joseph| had interpreted' unto them. ²³ Yet the chief of the butlers made no mention of Joseph, but did forget him.

§ 54. *Joseph interprets Pharaoh's Dreams; is made Ruler of Egypt; marries; and provides for the coming Famine.*

¹ And it came to pass <at the end of two years> ⁴¹ of days> that ||Pharaoh|| was dreaming, when lo! he was standing by the river (Nile); ² and lo! <from the river> were coming up seven heifers, comely in appearance, and fat in flesh,—and they fed among the rushes. ³ And lo! ||seven heifers more|| coming up after them, out of the river, uncomely in appearance, and lean in flesh,—and they came and stood beside the heifers, by the lip of the river. ⁴ Then did the heifers that were uncomely in appearance, and lean in flesh |eat up| the seven heifers that were comely in appearance, and fat.

So Pharaoh awoke.

⁵ And he fell asleep, and dreamed a second time,—when lo! ||seven ears|| coming up on one stalk, fat and good; ⁶ and lo! ||seven ears, lean and shrivelled by an east wind||, coming up after them. ⁷ Then did the lean ears swallow up the seven fat and full ears. So

Pharaoh awoke, and lo! it was a dream.

⁸ And it came to pass <in the morning> that his spirit became restless, so he sent and called for all the sacred scribes of Egypt, and all her wise men,—and Pharaoh related to them his dreams,^a but there was no one that could interpret them, to Pharaoh. ⁹ Then spake the chief

of the butlers with Pharaoh, saying,—

<My faults> would |I| mention this day.

¹⁰ ||Pharaoh|| was wroth with his servants,—and put them^b in the ward of the house of the chief of the royal executioners, |me, and the chief of the bakers|.

¹¹ Then must we needs dream, a dream in one night, |I and he|,—||each man|| <according to the interpretation of his dream>, did we dream.

^a So it shd be (pl.) (w. Sam.)—G.n.

^b So it shd be (w. Sam., Sep.)—G.n.

^a Or: "pit."

12 And <there with us>, was a young man,
a Hebrew, servant to the chief of the
royal executioners, and we related to him,
and he interpreted to us, our dreams,—
<to each man—according to his dream>
did he interpret.

13 And it came to pass <as he interpreted to
us> ||so|| it happened,— <me> he
restored to mine office, but <him> he
hanged.

14 Then sent Pharaoh and summoned Joseph,
and they hastened him out of the dungeon,^a—
so he shaved himself, and changed his garments,
and came in unto Pharaoh. 15 And
Pharaoh said unto Joseph,
<A dream> have I dreamed, but none' can
||interpret|| it,—but ||I|| have heard say con-
cerning thee, that <on hearing a dream>
thou canst interpret it.

16 And Joseph answered Pharaoh, saying,
||Not to me, doth it pertain !
May ||God|| grant in answer, the prosperity
of Pharaoh !

17 Then spake Pharaoh unto Joseph,—
<In my dream> ||there was I|| standing on
the lip of the river ;

18 When lo ! <out of the river> were coming
up seven heifers, fat in flesh, and comely
in form,—and they fed among the rushes.

19 And lo ! ||seven other heifers|| coming up
after them, poor, and very uncomely in
form, and lean in fles.,—I had never seen
such, in all the land of Eg |for
uncomeliness|.

20 Then did the lean and uncomely heifers
|eat up| the first seven, fat heifers ;

21 and they passed into their stomach, yet
could it not be known that they had
passed into them, |their appearance|
being uncomely, as at the begin-
ning. So I awoke.

22 Then looked I in my dream,—
And lo ! ||seven ears|| coming up on one
stalk, full and good ;

23 And lo ! ||seven ears, withered, lean,
shrivelled by an east wind|| growing up
after them.

24 Then did the lean ears |swallow up| the
seven good ears.
So I told [these things] unto the sacred
scribes, but there was none' that could
explain [them] to me.

25 Then said Joseph unto Pharaoh,
||The dream of Pharaoh|| is |one|. <What
God is about to do hath he announced to
Pharaoh.

26 ||The seven good heifers|| are |seven years|,
and ||the seven good ears|| are |seven
years|,—||the dream|| is |one|.

27 And ||the seven lean and uncomely heifers
that were coming up after them|| are
|seven years|, and ||the seven lean ears,
shrivelled by an east wind||, will turn out
to be—seven years of famine.

^a Mt. "pit "

28 <The very word that I spake unto
Pharaoh> <what ||God|| is about
to do> hath he showed unto Pharaoh.

29 Lo ! ||seven years|| coming in,—|of great
plenty, in all the land of Egypt|.

30 Then shall arise seven years of famine, after
them, so shall be forgotten all the plenty
in the land of Egypt,—and the famine
shall consume the land ; ³¹ neither shall
the plenty in the land be discernible,
because of that famine |coming after|,—
for it shall be ||very severe||.

32 And <for that there was a repeating of the
dream unto Pharaoh |twice|> it is
because the thing ||is established|| from
God, and God is hastening' to do it.

33 ||Now||, therefore, let Pharaoh look out a man,
discreet and wise,—and set him over
the land of Egypt. ³⁴ Let Pharaoh
do this, that he may appoint overseers
over the land,—so shall he take up a fifth
of the land of Egypt, during the seven
years of plenty.

35 And let them gather up all the food of these
seven good years that are coming in,—
and let them heap up corn under the
hand of Pharaoh, as food in cities, so
shall they keep it.

36 So shall the food become a store for the
land, for the seven years of famine,
which shall come about in the land of
Egypt,— and the land shall not be
cut off in the famine.

37 And the thing was good in the eyes of
Pharaoh,—and in the eyes of all his servants ;

38 and Pharaoh said unto his servants,—
Can we find such a one, ||a man in whom is
the Spirit of God||?

39 So Pharaoh said unto Joseph,
<After God hath made known unto thee all
this> there is no' one discreet and wise
like thee.

40 ||Thou|| shalt be over my house, and <on
thy mouth> shall all my people kiss,—
<only as to the throne> will I be greater
than thou.

41 And Pharaoh said unto Joseph,—
See, I have set thee over all the land of
Egypt.

42 So Pharaoh took his ring from off his hand, and
put it upon Joseph's hand,—and clothed him
in garments of fine linen, and put the chain of
gold upon his neck ; ⁴³ and made him ride in
the second chariot which belonged to him, and
they^a cried out before him,
Bow the knee !
thus setting him over all the land of
Egypt. ⁴⁴ And Pharaoh said unto
Joseph,
||I|| am Pharaoh,
<Without thee> therefore, shall no man
raise his hand or his foot, in all the land
of Egypt.

45 And Pharaoh called Joseph's name Zaph-

^a Some cod. (w. Sam., Sep., Syr.) : "one"—G.n.

nath-paneah, and gave him Asenath, daughter of Poti-phera^a priest of On, to wife,—and Joseph went forth over the land of Egypt.

⁴⁶ Now ||Joseph|| was thirty years old, when he took his station before Pharaoh king of Egypt. So Joseph went forth from before Pharaoh, and passed along through all the land of Egypt.

⁴⁷ And the land produced, <in the seven years of plenty> ||by handfuls||.

⁴⁸ And he gathered up all the food of the seven years in which there was plenty in the land of Egypt,^b and laid up food in cities,—<the food of the fields of the city, which were round about it> laid he up within it.

⁴⁹ Thus did Joseph heap up corn like the sand of the sea, making it exceeding abundant,—until one hath left off reckoning, because it cannot be reckoned.

⁵⁰ Now <to Joseph> were born two sons, ere yet came in the year of famine,—whom Asenath, daughter of Poti-phera^a priest of On, bare to him. ⁵¹ And Joseph called the name of the firstborn |Manasseh|,^c—

For God hath made me forget all my trouble, and all the house of my father.

⁵² And <the name of the second> called he |Ephraim|,^d—

For God hath made me fruitful' in the land of my humiliation.

⁵³ Then came to an end the seven years of the plenty,—which was^e in the land of Egypt;

⁵⁴ and the seven years of famine began to come in, according as Joseph had said,—and it came to pass that there was a famine in all the lands, but <in all the land of Egypt> there was bread.

⁵⁵ Yet was famine felt in all the land of Egypt, and the people made outcry unto Pharaoh for bread,—and Pharaoh said to all Egypt,—

Go ye unto Joseph, <that which he saith to you> shall ye do.

⁵⁶ Now ||the famine|| was over all the face of the land,—so Joseph opened all [places] wherein it was, and sold corn to the Egyptians, and the famine laid fast hold of the land of Egypt.

⁵⁷ ||All the earth also|| came in to Egypt to buy corn |unto Joseph|,—because the famine had laid fast hold on all the earth.

§ 55. *Jacob's Sons, sent down to Egypt to buy Corn, are examined by Joseph, and Simeon is detained. Jacob's Distress.*

42 ¹ Then saw Jacob that there was' corn, in Egypt,—and Jacob said to his sons, Wherefore look ye one at another?

² And he said,

Lo! I have heard that there is' corn, in Egypt,—

Go down thither, and buy corn for us from thence, that we may live, and not die.

^a Western recension—one word, written; two, read. Eastern recension—one word, written and read—G.n.

^b So it shd be (w. Sam.,

Sep.)—G.n., G. Intro. 303.

^c = "Causing to forget."

^d = "Fruitfulness."

^e Other cod. (w. Sam., Sep.): "were."—G.n.

³ So Joseph's ten brethren went down,—to buy corn from the Egyptians; ⁴ but <Benjamin, Joseph's own brother> Jacob sent not with his brethren,—for he said,

Lest there befall him any mischief.

⁵ Thus came in the sons of Israel, to buy corn, in the midst of them that came,—for the famine was in the land of Canaan.

⁶ Now ||Joseph—he|| it was, that was in power over the land, ||he|| it was, that was selling corn to all the people of the land,—so Joseph's brethren came in, and bowed themselves down to him, with their faces to the earth.

⁷ And Joseph beheld his brethren, and recognised them,—and made himself a stranger unto them, and spake with them harsh things, and said unto them—

Whence have ye come in?

And they said,

From the land of Canaan, to buy food.

⁸ And Joseph recognised his brethren,—whereas ||they|| recognised him not.

⁹ And Joseph remembered the dreams which he had dreamed regarding them,—so he said unto them— ||Spies|| are |ye|! <to see the nakedness of the land> have ye come in!

¹⁰ And they said unto him,

Nay, my lord,—but ||thy servants|| are come to buy food. ¹¹ ||All of us|| are |sons of one man|,—||honest men|| are |we|: |thy servants| are not' |spies|.

¹² And he said unto him,—

Nay! but^b <the nakedness of the land> are ye come in to see.

¹³ And they said:

We ||thy twelve servants|| are |brethren|, sons of one man, in the land of Canaan,—and lo! ||the youngest|| is with our father, this day, and ||the one|| is' not!

¹⁴ And Joseph said unto them,—

||The very thing|| that I spake unto you, saying—||Spies|| are |ye|. ¹⁵ <Hereby> shall ye be proved,—

<By the life of Pharaoh> ye shall not go forth from hence, save only by the coming in of your youngest brother, hither.

¹⁶ Send—from among you—one, that he may fetch your brother, but be ||ye|| held as prisoners, that your words may be proved, whether ||truth|| is with you,—and <if not> ||by the life of Pharaoh|| surely ||spies|| ye are'.

¹⁷ So he drew them all together into ward, for three days.

¹⁸ And Joseph said unto them, on the third day, ||This|| do, and live,—<<God himself> do ||I|| revere.

¹⁹ <If ye |are| ||honest men||> |one brother of you| shall be kept as a prisoner in your house of ward,—but ||ye|| go, take in corn for the famine of your houses; ²⁰ and <your youngest brother> shall ye bring in unto me, that your words may be confirmed, and ye die not.

^a Some cod.: "buy corn in Egypt"—G.n.

^b Cp. O.G. 474^a, e.

And they did so. ²¹ And they said, each man unto his brother—

<Verily guilty> we are', respecting our brother, in that we saw the distress of his soul, when he appealed unto us for favour, and we hearkened not,—||therefore|| hath come in unto us this distress.

²² And Reuben responded to them, saying—

Spake I not unto you, saying,

Do not sin against the child!

And ye hearkened not?

<His very blood> therefore, lo! it is required.

²³ But ||they|| knew not, that Joseph was hearkening,—for ||the interpreter|| was between them. ²⁴ So he turned away from them, and wept,—then came back unto them, and spake unto them, and took away from them, Simeon, and bound him prisoner before their eyes.

²⁵ Then commanded Joseph that their bags should be filled with corn, and their silver be returned, each man's into his sack, and provision be given, for the journey,—and it was done to them thus. ²⁶ So they lifted up their corn on their asses,—and went their way from thence.

²⁷ And the first opened his sack, to give fodder to his ass, at the inn,—an' beheld his silver, yea ||there|| it was, in the mouth of his sack! ²⁸ So he said unto his brethren,

My silver hath been returned', yea verily, ||there|| it is, in my sack!

Then went forth their heart, and they turned trembling—each man unto his brother, saying,

What' is this' that God hath done to us?*

²⁹ So they came in unto Jacob their father, to the land of Canaan,—and told him all that had befallen them, saying:

³⁰ The man that is lord of the land, spake unto us harsh things,—and then delivered us up, as spies of the land. ³¹ And we said unto him,

||Honest men|| are [we],—we are^b not spies!

³² ||Twelve brethren|| are [we], sons of our father,—||the one||^c is' not, and ||the youngest|| is this day with our father, in the land of Canaan.

³³ Then said the man, the lord of the land, unto us, <Hereby> shall I get to know that <honest men> ye are',—

<One brother of you> leave ye remaining with me, and <corn^d for the famine of your houses> take ye and go your way;

³⁴ And bring ye in your youngest brother unto me,

So must I get to know that ye' are ||not spies||, but are' ||honest men||:

<Your^e brother> will I give up to you, and <with the land> shall ye traffic.

^a Or: "||What, now||, hath God done to us?" Cp. O.G. 281, 4. d.

^b MI: "we have not become s.": mf: "we have not turned s."

^c Some cod. (w. Sam., Syr.):

"but the one"—G.n.

^d So it shd be (w. Aram., Sep.)—G.n.

^e Some cod. (w. Sep., Syr., Vul.): "And your"—G.n.

³⁵ And it came to pass <when ||they|| were emptying their sacks, then lo! ||each man's bundle of silver|| was in his sack,—and <when they beheld their bundles of silver—they and their father> they were afraid. ³⁶ And

Jaco^b their father said unto them,

<Me> have ye bereaved,—

||Joseph|| is not', and ||Simeon|| is not', and <Benjamin> ye would take!

<Against me> have happened | all these things|.

³⁷ Then spake Reuben unto his father, saying,

<My two sons> shalt thou put to death, if I bring him not unto thee,—

Come, give him up upon my hand, and ||I|| will restore him unto thee.

³⁸ And he said,

My son shall not go down with you,—

For ||his brother|| is dead, and ||he alone|| is left, and <as surely as there befall him any mischief by the way wherein ye go> so surely shall ye bring down my grey hairs with sorrow unto hades.

§ 56. *Jacob's Sons, with Benjamin, being sent to Egypt a second time, are entertained in Joseph's House.*

1 But ||the famine|| was severe in the land. ² § 43

it came to pass <when they had made an end of eating the corn which they had brought in out of Egypt> that their father said unto them,—Return, buy for us a little food.

³ Then spake Judah unto him, saying,—

The man ||did protest|| to us, saying—

Ye shall not see my face, except ||your brother|| is with you.

⁴ <If thou art' sending our brother with us> we will certainly go down, and buy for thee food; ⁵ but <if thou art not' sending him> we will not go down', for ||the man|| said unto us,

Ye shall not see my face, except ||your brother|| is with you.

⁶ And Israel said,

Wherefore' did ye ill to me,—to tell the man, there yet remained to you, a brother?

⁷ And they said,

The man ||did ask|| concerning ourselves and concerning our kindred, saying—

Is your father yet' alive? Have' ye a brother'?

So we told him according to the tenor^b of these words. Could we ||at all know|| that he would say,

Bring down your brother?

⁸ Then said Judah unto Israel his father—

Come! send thou down the young man with me, that we may arise and go our way,—and live and not die, both ||we and thou, and our little ones||.

⁹ ||I|| will be surety for him, <at my hand> shalt thou require him,—<as surely as I

^a MI: "upon the mouth."

bring him not in unto thee, and set him down before thee> so surely will I be counted a sinner against thee, all the days,
 10 For <if we had not lingered> surely ||now|| had we come back here a second time.

11 Then Israel their father said unto them—

<If so> |then| do ||this||,—

Take of the song* of the land in your vessels, and carry down to the man, a present,—
 A little balsam, and a little honey,
 tragacanth gum and cistus gum,
 pistachio nuts, and almonds.

12 And<double silver> take in your hand,—also <the silver that was put back in the mouth of your sacks> carry ye back in your hand, peradventure^c it was ||an error||

13 <Your brother also> take ye,—and arise, go again unto the man.

14 And ||God Almighty|| give you compassion before the man, so shall he send with you, your other brother, |and Benjamin|. But ||as for me|| <when I am bereaved> I am bereaved!

15 So the men took this present, <double silver also> took they in their hand, and Benjamin,—and arose, and went down into Egypt, and stood before Joseph. 16 And Joseph saw—with them—Benjamin, so he said to him that was over his house,

Bring the men into the house,—and slay meat, and make ready, for <with me> shall the men eat, at noon.

17 So the men did, as Joseph had said, and the man brought the men into Joseph's house. 18 Then were the men afraid, because they had been brought into the house of Joseph, and they said—

<For the matter of the silver that came back in our sacks at the beginning> have ||we|| been brought in,—that he may turn round upon us^b and fall upon us, and take us for servants, and our asses.

19 So they drew near unto the man that was over Joseph's house,—and spake unto him, at the entrance of the house; 20 and said,

May it please my lord! We ||did indeed come down|| at the beginning to buy food.

21 And it came to pass <when we had entered into the inn> that we opened our sacks, and lo! ||the silver of each man|| in the mouth of his sack,—our silver in its full weight,—so we have bought it back in our hand!^c

22 And <more silver> have we brought down in our hand,^c to buy food,—we know not who put our silver in our sacks.

23 And he said—

Peace to you, do not fear! ||Your God, and the God of your father|| hath given you secret treasure, in your sacks, <as for your silver> it came in unto me.

And he brought forth unto them, Simeon.

* Perh.: "choice products"
 —O.G. 275^a.

^b "To roll himself upon us,
 i.e., assail us with over-

whelming force"—O.G.

^c Some cod. (w. Sep.):
 "hands" (pl.)—G-n.

24 So the man brought the men into Joseph's house,—and gave them water, and they bathed their feet, and he gave them provender for their asses. 25 And they made ready the present, against the coming in of Joseph, at noon,—for they heard that it was ||there|| they should eat bread.

26 So <when Joseph came into the house> they brought in to him the present which was in their hand, into the house,—and bowed themselves down to him^a to the earth. 27 Then asked he after their welfare, and said—

Is it well with your aged father, of whom ye spake? Is he yet alive?

28 And they said—

It is well with thy servant our father, he is yet alive.

And they bent their heads, and bowed themselves down.

29 Then lifted he up his eyes, and saw Benjamin his brother, son of his mother, and said—

Is |this| your youngest brother, of whom ye spake unto me?

And he said,

||God|| grant thee favour, my son!

30 And Joseph made haste, for his compassions towards his brother |were pent up|, and he sought to weep,—so he went into the inner chamber, and wept there. 31 Then bathed he his face, and came forth,—and restrained himself, and said,

Set on bread!

32 So they set on, for him—by himself, and for them—by themselves,—and for the Egyptians that were eating with him—by themselves, for the Egyptians might not eat |bread| with the Hebrews, for <an abomination> had that^a been to Egyptians. 33 So they took their seats before him, ||the firstborn|| according to his birthright, and ||the youngest|| according to his youth,—and the men looked with amazement, each one at his companion. 34 And he sent portions,^b from before him, unto them, and the portion of Benjamin exceeded the portions of them all |five-fold|. And they drank and made merry with him.

§ 57. Joseph, returning his brethren's money, and depositing his own silver cup in Benjamin's sack, arrests his Brethren and brings them back.

1 Then commanded he him who was over his 44 house^a saying—

Fill the sacks of the men, with food, as much as they can carry,—and put each man's silver in the mouth of his sack; 2 and <my cup—the cup of silver> shalt thou put in the mouth of the sack of the youngest, with his corn-silver.

So he did, according to the word of Joseph, which he had spoken.

3 <By the time ||the morning|| was light> ||the men|| had been sent away, ||they, and their asses||. 4 ||They themselves|| had gone out of the

^a Some cod. (w. Sep. and Vul.) add: "with their

faces"—G-n.

^b Ml: "he lifted liftings."

city—they had not gone far, when ||Joseph|| said to him who was over his house,

Rise, chase after the men,—so shalt thou overtake them, and shalt say unto them,

Wherefore have ye requited evil for good?^a

Is not ||this|| that in which my lord drinketh, and whereby ||he himself|| doth ||divine||?

Ye have done evil, in what ye have done.

⁶ So he overtook them,—and spake unto them these words.

⁷ And they said unto him, Wherefore should my lord speak such words as these? Far be thy servants, from doing such a thing as this!

Lo! <the silver that we found in the mouth of our sacks> we brought back unto thee, out of the land of Canaan,—how then could we steal, out of the house of thy lord, silver or gold?

⁹ <With whomsoever of thy servants it can be found> he shall die,—and ||we also|| will become my lord's servants.

¹⁰ And he said,

||Yea, now||, <according to your words> ||so|| let it be,—||he with whom it is found|| shall be my servant,

||Ye|| however, shall be clear.

¹¹ So they hastened and took down each man his sack to the ground,—and opened each man his sack.

¹² Then made he thorough search, <with the eldest> he began, and <with the youngest> he ended,—and the cup was found in the sack of Benjamin!

¹³ And they rent their mantles,—and laded each man his ass, and returned to the city.

¹⁴ And Judah and his brethren came into the house of Joseph, ||he|| yet being there,—and fell down before him, to the earth.

¹⁵ And Joseph said to them,

What is this deed which ye have done?

Know ye not that such a man as I ||can even divine||?

¹⁶ Then said Judah—

What shall we say to my lord, how shall we speak, and how shall we justify ourselves—when^b ||God himself|| hath found out the iniquity of thy servants? Behold us! my lord's servants, ||both we, and he in whose hand the cup hath been found||.

¹⁷ And he said,

Far be it from me, to do this thing!

<The man in whose hand the cup hath been found> ||he|| shall be my servant, but <as for you> go ye up in peace, unto your father.

§ 58. *Judah's Intercession for the Return of Benjamin.*

¹⁸ Then Judah drew near unto him, and said—

Pardon, my lord! Pray let thy servant speak a word in the ears of my lord, and do not let thine anger be kindled against

thy servant,—for ||thus|| art ||thou||, as Pharaoh!

¹⁹ It was ||my lord|| who asked his servants, saying,—

Have ye a father, or a brother?

²⁰ So we said unto my lord,

We have an aged father, and the child of his old age, a youth,—<||his brother|| being dead> ||he alone|| is left of his mother, and ||his father|| loveth him.

²¹ So then thou saidst unto thy servants,

Bring him down unto me,—that I may set mine eyes upon him.

²² And we said unto my lord,

The lad cannot leave his father,—<as surely as he leaveth his father> so surely will he ||die||.

²³ And thou saidst unto thy servants,

<Except your youngest brother do come down with you> ye shall not again behold my face.

²⁴ So it came to pass, <when we had gone up unto thy servant, my father>, that we told him the words of my lord.

²⁵ Then said our father,—

Go again, buy us a little food.

²⁶ And we said,

We cannot go down,—<If our youngest brother be with us> ||then|| will we go down, for we cannot see the face of the man, if ||our youngest brother|| is not with us.

²⁷ Then said thy servant my father, unto us,—

||Ye yourselves|| know, that ||two|| did my wife bear to me, ²⁸ and the one went forth from me, and I said—

Certainly he hath been ||torn in pieces||,—And I have never seen him since.

²⁹ <As surely as ye take ||this one also|| away from before my face, and there befall him any mischief>, so surely shall ye bring down my grey hairs, with misfortune, to hades.

³⁰ ||Now|| therefore, <as surely as I go in unto thy servant my father, and ||the lad|| is not with us,—seeing that his soul is bound up with [the lad's] soul> ³¹ so surely shall it come to pass that <when he seeth that the lad is not with us>, then will he die.

So shall thy servants bring down the grey hairs of thy servant our father, with sorrow, to hades.

³² For ||thy servant|| became surety for the lad, while away from my father, saying,—

<If I bring him not unto thee> then will I count myself a sinner against my father all the days.

³³ ||Now|| therefore, I pray thee, let thy servant remain instead of the lad, as servant to my lord,—but <as for the lad> let him go up with his brethren.

³⁴ For how can I go up unto my father, should ||the lad|| not be with me? lest I look on the calamity, that shall find out my father.

^a ^cep. Syr. here insert: "Wherefore then have ye stolen the silver cup?"

^b "Is not," etc.—G.n.

^c Or: "since." So it shd

be (w. Sam. and Sep.)—G.n. [M.C.T.: is without the connecting particle (waw)].

^a So it shd be (w. Sam., Sep., Syr.)—G.n.

§ 59. *Joseph makes himself known to his Brethren, and sends for his Father.*

45 ¹ And Joseph could not restrain himself, before all who were stationed near him, so he cried out—

Have forth every man from me!

And there stood no man with him, when Joseph made himself known unto his brethren. ² Then gave he forth his voice, in weeping,—and the Egyptians heard, and the house of Pharaoh heard. ³ Then said Joseph unto his brethren:

||I|| am Joseph, is my father |yet| alive?

But his brethren could not answer him, for they were hindered because of him. ⁴ Then said Joseph unto his brethren—

Draw near, I pray you, unto me.
And they drew near. And he said—

||I|| am Joseph your brother, whom ye sold into Egypt.

⁵ But ||now|| do not grieve, neither let it be vexing in your eyes, that ye sold me hither,—for <to save life> did God send me before you.

⁶ For <these two years> hath the famine been in the midst of the land,—and <yet five years> are there, in which there shall be neither ploughing, nor harvest.

⁷ So then God sent^a me before you, to plant for you a remainder, in the earth,—and to save you alive, by a great deliverance. ⁸ ||Now|| therefore, it was not ||ye|| who sent me hither, but ||God|| himself,—who also appointed me to be a father to Pharaoh, and a lord to all his house, and a ruler, over all the land of Egypt.

⁹ Haste ye, and go up unto my father, then shall ye say unto him— ||Thus|| saith thy son Joseph,
God hath appointed me lord to all Egypt,—come down unto me, do not delay; ¹⁰ so shalt thou dwell in the land of Goshen, and shalt be near unto me, ||thou, and thy sons, and thy sons' sons,—and thy flocks and thy herds, and all that is thine||; ¹¹ so will I sustain thee, there, for there are yet^b five years, of famine,—lest thou come to poverty—||thou, and thy house, and all who are thine||.

¹² Now lo! ||your own eyes|| do see, and the eyes of my brother Benjamin,—that it is ||my own mouth|| that doth speak unto you.

¹³ <As soon as ye have told my father all my honour in Egypt, and all that ye have seen> so soon shall ye hasten, and bring down my father, hither.

¹⁴ Then fell he upon the neck of Benjamin his brother, and wept,—and ||Benjamin|| wept on his' neck. ¹⁵ Then kissed he all his brethren, and wept upon them,—and <thereafter> his brethren spake with him.

¹⁶ Now ||the report|| was heard by the house of Pharaoh, saying,

The brethren of Joseph have come in.

And it was good in the eyes of Pharaoh, and in

the eyes of all his servants. ¹⁷ So then Pharaoh said unto Joseph—

Say unto thy brethren,

||This| do,—lade your asses, and go, enter into the land of Canaan; ¹⁸ and fetch your father and your households, and come in unto me,—that I may give you the best of the land of Egypt, and eat ye the fat of the land.

¹⁹ ||Thou|| therefore, command them.^a

||This|| do ye,— Take you, out of the land of Egypt, waggons for your little ones, and for your wives, so shall ye bring your father, and come in.

²⁰ ||Your eye|| moreover, let it not look with pity^b upon your goods,—for ||the best of all the land of Egypt|| is |yours|.

²¹ And the sons of Israel did so, and Joseph gave them waggons, at the bidding^c of Pharaoh,—and gave them provisions for the way: ²² <to all of them> gave he, to each man, changes of raiment,—but <to Benjamin> he gave three hundred pieces of silver, and five changes of raiment. ²³ Moreover <to his father> sent he as followeth—ten he-asses, laden from the best of Egypt,—and ten she-asses, laden with corn and bread and nourishing food for his father, for the way. ²⁴ Thus sent he forth his brethren, and they departed,—and he said unto them,

Do not fall out, by the way.

²⁵ And they went up out of Egypt,—and came into the land of Canaan, unto Jacob their father. ²⁶ And they told him saying—

Joseph is |yet alive|, yea, indeed ||he|| is ruler in all the land of Egypt.

And his heart became faint,^d for he believed them not. ²⁷ So they spake unto him all the words of Joseph, which he had spoken unto |them|, then saw he the waggons, which Joseph had sent to carry him,—and the spirit of Jacob their father revived^e.

²⁸ And Israel said,
Enough! Joseph my son is |yet alive| I must go and see him before I die!

§ 60. *Jacob, encouraged by God, goes down into Egypt.*

¹ So Israel brake up, with all that he had, and 46 came in to Beer-sheba,—and offered sacrifices to the God of his father Isaac. ² And God said to Israel, in the visions of the night, and he said—

Jacob! Jacob!
And he said—

Behold me!
³ And he said:

||I|| am God himself,^g the God of thy father,—Be not afraid of going down to Egypt, seeing that <for a great nation> will I plant thee there.

⁴ ||I|| will go down with thee, to Egypt, and ||I|| will bring thee up, ||yea wholly up||,

^a So it shd be (w. Sep., Vul.)—G.n.

^b "Regret"—O.G.

^c MI: "upon the mouth."

^d MI: "began to cease beating."

^e MI: "the El."

—and ||Joseph|| shall lay his own hand upon thine eyes.

⁵ So Jacob rose up from Beer-sheba,—and the sons of Israel brought Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to bring him; ⁶ and they took their cattle, and the gains which they had gained, in the land of Canaan, and came into Egypt,—|Jacob, and all his seed with him|: ⁷ <his sons, and his sons' sons with him, his daughters, and his son's daughters, and all his seed> brought he with him, into Egypt.

⁸ Now ||these|| are the names of the sons of Israel, who came into Egypt—||Jacob and his sons||,—

||The firstborn of Jacob| Reuben:

⁹ And ||the sons of Reuben||,—

Hanoch and Pallu, and^a Hezron and Carmi;

¹⁰ And ||the sons of Simeon||,—

Jemuel and Jamin and Ohad, and Jachin and Zohar,—and Shaul, son of the Canaanitess;

¹¹ And ||the sons of Levi||,—

Gershon, Kohath, and Merari;

¹² And ||the sons of Judah||,—

Er and Onan and Shelah, and Perez and Zerah,—but Er and Onan died, in the land of Canaan, and the sons of Perez were Hezron and Hamul;

¹³ And ||the sons of Issachar||,—

Tola and Puvah, and Iob and Shimron;

¹⁴ And ||the sons of Zebulon||,—

Sered and Elon, and Jahleel.

¹⁵ ||These|| are the sons of Leah, whom she bare to Jacob, in Padan-aram, with Dinah also his daughter,—<All the souls of his sons and of his daughters> were thirty-three.

¹⁶ And ||the sons of Gad||,—

Zaphon^b and Haggi, Shuni^c and Ezbon,—Eri and Arodi, and Arel;

¹⁷ And ||the sons of Asher||,—

Innah and Ishvah and Ishvi and Beriah, and Serah their sister,—and ||the sons of Beriah|| Heber and Malchiel.

¹⁸ ||These|| are the sons of Zilpah, whom Laban gave to Leah his daughter,—so she bare these to Jacob,—sixteen souls.

¹⁹ ||The sons of Rachel, Jacob's wife||,—

Joseph, and Benjamin;

²⁰ And <there were born to Joseph in the land of Egypt, whom Asenath, daughter of Poti-phera, priest of On, bare to him>:

Manasseh, and Ephraim;

²¹ And ||the sons of Benjamin||—

Bela and Becher, and Ashbel, Gera and Naaman, Ehi and Rosh,—Muppin and Huppin, and Ard.

²² ||These|| are the sons of Rachel, who were

born^a to Jacob,—||all the souls|| were fourteen.

²³ And ||the sons^b of Dan||,—
Hushim;

²⁴ And ||the sons of Naphtali||,—

Jahzeel and Guni, and Jezer and Shillem.

²⁵ ||These|| are the sons of Bilhah, whom Laban gave to Rachel his daughter,—so she bare these to Jacob,—||all the souls|| were seven.

²⁶ <All the souls that came in with Jacob to Egypt, that had come forth of his loins, besides Jacob's sons' wives,—all the souls> were sixty-six; ²⁷ and <the sons of Joseph who were born to him in Egypt> were two souls: <All the souls of the house of Jacob that came into Egypt> were seventy.

²⁸ And he sent ||Judah|| before him, unto Joseph, to direct his face to Goshen,—so they came in towards the land of Goshen.

²⁹ Then yoked Joseph his chariot, and went up to meet Israel his father, towards Goshen,—and he appeared^c unto him, and fell upon his neck, and wept upon his neck, a good while.

³⁰ Then said Israel unto Joseph,

I am ready to die at last,—now that I have seen thy face, in that thou art [yet^d alive].

³¹ Then said Joseph unto his brethren, and unto the house of his father,

I must go up, and must tell Pharaoh,—and must say unto him,

||My brethren, and the house of my father, who were in the land of Canaan,|| have come in unto me.

³² Now ||the men|| are feeders of flocks, for ||men of cattle|| they are,—and <their flocks and their herds, and all that they have> have they brought in.

³³ So shall it come to pass <when Pharaoh shall call for you,—and shall say—
What is your occupation?>

³⁴ Then shall ye say—

<Men of cattle> have thy servants been, from our youth even until now, ||both we, and our fathers||,—

To the end ye may dwell in the land of Goshen, for <an abomination to Egyptians> is every feeder of a flock.^d

§ 61. Joseph introduces his Brethren and Father to Pharaoh, and relieves the Distress of the Egyptians. Israel multiplies.

¹ So then Joseph went in, and told Pharaoh, **47** and said—

||My father and my brethren, and their flocks and their herds and all that they have|| are come in, from the land of

^a Some cod. (w. Sam., Onk. MS., Sep., Syr.): "whom she bare"—G.n.

^b A. sp. v.r. (*sevir*): "son" (sing.). In some cod. "son," written and read.

^c Or: "manifested him-

self"—an interesting word!

^d Some cod. (w. Sam., Onk., Jon. and Syr.): "are all feeders of flocks"—G.n.

^a Some cod. (w. Sam. and Sep.) omit this "and"—G.n.

^b So it shd be (w. Sam.,

Sep.)—G.n.

^c Some cod. (w. Sam., Sep., Syr.): "and Shuni"—G.n.

Canaan,—and ||here they are|| in the land of Goshen.

- ² Moreover <out of the whole number of his brethren> he took with him^a five men,—and set them before Pharaoh. ³ And Pharaoh said unto the brethren of Joseph—^b

What is your occupation?

And they said unto Pharaoh—

<Feeders of flocks> are thy servants, |both we and our fathers|.

- ⁴ And they said unto Pharaoh—

<To sojourn in the land> are we come in, for there is no^a pasture for the flocks which pertain to thy servants, for ||severe|| is the famine, in the land of Canaan.

||Now|| therefore, let thy servants dwell, we pray thee, in the land of Goshen.

- ⁵ Then spake Pharaoh unto Joseph, saying,—

||Thy father and thy brethren|| are come in unto thee.

- ⁶ ||The land of Egypt|| is |before thee|, <in the best of the land> cause thou thy father and thy brethren to dwell,—let them dwell in the land of Goshen, And <if thou knowest that there are^a among them, men of ability> then shalt thou set them as chieftains of cattle, over mine.

- ⁷ So Joseph brought in Jacob his father, and caused him to stand before Pharaoh,—and Jacob blessed Pharaoh. ⁸ And Pharaoh said unto Jacob:

||About how many|| have been the days of the years of thy life?

- ⁹ And Jacob said unto Pharaoh,

||The days of the years of my sojournings|| have been a hundred and thirty years,—

||Few and evil|| have been the days of the years of my life, neither have they attained unto the days of the years of the lives of my fathers, in the days of their sojournings.

- ¹⁰ And Jacob blessed Pharaoh,—and came forth from the presence of Pharaoh.

- ¹¹ So then Joseph fixed the dwelling of his father and his brethren, and gave them a possession in the land of Egypt, |in the best of the land, in the land of Rameses|,—as Pharaoh had commanded. ¹² And Joseph nourished his father and his brethren, and all his father's house,—with bread, according to the need of their little ones.

- ¹³ But ||bread|| was there none, in all the land,—for the famine was |very severe|,—so that the land of Egypt and the land of Canaan, fainted by reason of the famine. ¹⁴ So Joseph gathered up all the silver that was found in the land of Egypt, and in the land of Canaan, for the corn which ||they|| were buying,—and Joseph brought the silver into the house of Pharaoh. ¹⁵ And the silver was spent out of the land of Egypt, and out of the land of

Canaan, so all the Egyptians came in unto Joseph, saying—

Do give us bread, for why^a should we die before thee, although ||silver|| hath failed?

- ¹⁶ Then said Joseph:

Give your cattle, and I will give you^a for your cattle,—if silver hath failed.

- ¹⁷ So they brought in their cattle unto Joseph, and Joseph gave them bread in exchange for the horses, and for the cattle of the flock, and for the cattle of the herd, and for the asses,—and he provided them with bread, for all their cattle, throughout that year.

- ¹⁸ When that year was ended, then came they unto him, in the second year, and said to him—

We will not hide from my lord, how that the silver, and the herds of beasts for my lord, are come to an end,—there is nothing left before my lord, save only our bodies, and our ground:

- ¹⁹ Wherefore^a should we die before thine eyes, ||both we, and our ground||? . Buy thou, us and our ground, for bread,—and |we| and our ground will become servants to Pharaoh, and give seed, that we may live, and not die, and ||the ground|| not lie waste.

- ²⁰ So Joseph bought all the ground of the Egyptians for Pharaoh, for the Egyptians sold every man his field, because the famine had laid fast hold upon them,—so the land became Pharaoh's. ²¹ And <as for the people> he brought them into bondage as servants,^b—|from one end of the boundary of Egypt unto the other end thereof|. ²² ||Only|| <the ground of the priests> bought he not,—for the priests had ||a statutory-portion|| from Pharaoh, and they had been eating their statutory-portion, which Pharaoh had given them, |for which cause| they had not sold their ground. ²³ And Joseph said unto the people,

Lo! I have bought you this day, and your ground, for Pharaoh,—see, here is seed for you, so shall ye sow the ground; ²⁴ and it shall come to pass that, <of the yield> ye shall give a fifth, to Pharaoh,—but ||the four parts|| shall be your own—for seed for the field, and for your food, and for them who are in your households, and for food for your little ones.

- ²⁵ And they said—

Thou hast saved our lives! let us find favour in the eyes of my lord, so will we become Pharaoh's servants.

- ²⁶ And Joseph appointed it for a statute—until this day, regarding the ground of Egypt, that ||Pharaoh|| should take a fifth,—||only|| <the ground of the priests> was theirs alone, it had not become Pharaoh's.

- ²⁷ Thus Israel dwelt in the land of Egypt, in the land of Goshen,—and gained possessions therein, and became fruitful and multiplied, exceedingly.

^a So it shd be (w. Sam., Jon., Sep.)—G.n.

^b So it shd be (w. Sam., Jon., Sep., Syr.)—G.n.

^a Sam., Jon., and Sep. add: "bread"—G.n.

^b So it shd be (w. Sam., Sep., Vul.)—G.n.

62. *Jacob blesses Ephraim and Manasseh.*

28 And Jacob lived in the land of Egypt seventeen years,—so it came to pass that the days of Jacob, the years of his life, were a hundred and forty-seven years. 29 And the days of Israel drew near that he must die, so he called for his son, for Joseph, and said to him—

<If, I pray thee, I have found favour in thine eyes> place, I pray thee, thy hand under my thigh,—so shalt thou deal with me in lovingkindness and faithfulness—

Do not, I pray thee, bury me in Egypt.

30 <When I shall lie down with my fathers> then shalt thou carry me out of Egypt, and bury me in their buryingplace.

And he said:

||I|| will do according to thy word.

31 Then he said:

Come, swear to me!

And he sware to him.

Then did Israel bow himself down on the head of the couch.^a

18 1 And it came to pass <after these things> that one said to Joseph,

Lo! ||thy father|| is sick.

So he took his two sons with him, Manasseh and Ephraim. 2 And one told Jacob, and said—

Lo! ||thy son Joseph|| coming in unto thee.

So Israel strengthened himself, and sat up on the couch. 3 Then said Jacob, unto Joseph,

||God Almighty|| appeared unto me in Luz, in the land of Canaan,—and blessed me; and said unto me—

Behold me! about to make thee fruitful, so will I multiply thee, and give thee to become a multitude^b of peoples,—so will I give this land to thy seed after thee, as an age-abiding possession.

6 ||Now|| therefore, <thy two sons who were born to thee in the land of Egypt, before I came in unto thee in Egypt> are |mine|! ||Ephraim and Manasseh|| <like Reuben and Simeon>, shall be mine! 6 But <thine offspring which thou hast begotten after them> ||thine own|| shall they be,—<after the name of their brethren> shall they be called, in their inheritance.

7 But ||as for me|| <when I came in from Padan>^c Rachel died by me, in the land of Canaan, in the way, while yet there was a stretch of country to come into Ephrath,—so I buried her there, in the way to Ephrath, ||the same|| is Bethlehem.

8 Then Israel saw Joseph's sons,—and said— Who are these?

9 And Joseph said unto his father, <My sons> they are, whom God hath given me, in this place.

And he said—

Bring them, I pray thee, unto me, that I may bless them.

10 Now ||the eyes of Israel|| had become dim from old age,—he^a could not see,—so he drew them near unto him, and kissed them, and embraced them. 11 And Israel said unto Joseph,

<To see thine own face> had I not thought,— and lo! God hath caused me to see ||even thy seed||!

12 And Joseph brought them out from beside his knees, and bowed himself down with his face towards the earth. 13 And Joseph took them both,—Ephraim in his right hand, on Israel's left hand, and Manasseh in his left hand, on Israel's right hand,—and drew them near unto him.

14 Then Israel put forth his right hand, and laid it upon the head of Ephraim, though ||he|| was the younger, and his left hand, upon the head of Manasseh,—crossing his hands, although ||Manasseh|| was the first-born. 15 Thus blessed he Joseph, and said,—

||God himself—before whom walked^b my fathers, Abraham and Isaac,

God himself—who hath been my shepherd, since I came into being until this day;—

16 The Messenger—who hath been my redeemer from all evil||—bless the lads!

And may there be called upon them, my name, and the name of my fathers, Abraham and Isaac;

And may they swarm into a multitude in the midst of the earth!^c

17 And Joseph saw that his father had laid his right hand on the head of Ephraim, and it was displeasing in his eyes,—so he took hold of his father's hand, to remove it from off the head of Ephraim, on to the head of Manasseh. 18 And Joseph said unto his father—

Not so, my father! for ||this|| is the firstborn, lay thy right hand upon his head.

19 And his father refused, and said—

I know—my son, I know!

||He also|| shall become a people, and ||he also|| shall become great,—but nevertheless, ||his younger' brother|| shall become greater than he, and ||his seed|| shall become a filling up of the nations.

20 And he blessed them on that day, saying—

<In thee> let Israel bless himself, saying, God set thee as Ephraim, and as Manasseh! So he set Ephraim before Manasseh.

21 And Israel said unto Joseph:

Lo! ||I|| am about to die,—but it shall come to pass that |God| will be |with you|, and will take you back into the land of your fathers.

22 But ||I|| have given to thee one mountain-track above thy brethren,—which I took out of the hand of the Amorite, with my sword and with my bow.

^a Some cod. (w. Jon., Sep., Syr.): “and he”—G-n.
^b Ml.: “walked about,” “walked to and fro”=
^c Or: “land.”

^a Or: “staff.”
^b Or: “convocation”—
E. O. R.
Heb.: *kāhal*.
^c =The plain.

§ 63. *Jacob's Prophecy of the Future of his Sons.*

- 49 ¹ Then called Jacob unto his sons,—and said—
Gather yourselves together, and let me tell
you, that which shall befall you in the
afterpart^a of the days.
- ² Assemble yourselves and hear, ye sons of
Jacob,—
And hearken, unto Israel your father!
- ³ ||Reuben|| <my first-born> thou',
My vigour, and the first-fruit of my
strength,—
Pre-eminence of elevation, and pre-eminence
of power:
- ⁴ Boiling over like water, thou mayest not
have pre-eminence,
Because thou didst mount the bed of thy
father,—
||Then|| wast thou profane—
<My marriage-bed> he mounted!
- ⁵ ||Simeon and Levi|| are brethren,—
||Instruments of violence|| are their agree-
ments:
- ⁶ <Into their circle> do not thou enter, my
soul!
<In^b their convocation> do not thou join,
mine honour!
For <in their anger>, they slew brave
men,
And <in their wantonness>, they ham-
strung oxen.
- ⁷ ||Accursed|| be their anger, because fierce,
And their wrath, because cruel,—
I divide them in Jacob,
And I disperse them in Israel.
- ⁸ ||Judah|| <as for thee> thy brethren shall
praise thee [when] ||thy hand|| is on the
neck of thy foes,—
The sons of thy father [shall bow them-
selves down to thee]:
- ⁹ <A lion's whelp> is Judah,
<From the prey>, my son, hast thou come
up!
He hath stooped—hath crouched,
As a lion—or as a lioness,
Who shall rouse him?
- ¹⁰ The sceptre^c shall not depart from Judah,
Nor the commander's staff^d from between
his feet,—
Until that he come in as a Shiloh,
And ||his|| be the obedience of the peoples:
- ¹¹ Binding, to the vine, his ass,
And, to the choice vine, his ass's colt,
He hath washed, in wine, his raiment,
And, in the blood of grapes, his mantle:
- ¹² Darker—his eyes, than wine,—
Whiter—his teeth, than milk!
- ¹³ ||Zebulon|| <by a haven^e of seas> shall
he settle down,—

^a Cp. Is. ii. 2.^b Some cod. (w. Sam., Jon.,
Sep., Syr.): "And in"
—G.n.^c Or: "tribeship." Cp. vv.
16, 28.^d Cp. Ps. lx. 7; cviii. 8.^e "Shore"—O.G.

||Even he|| by a haven^a of ships,
With his utmost part, upon^b Zidon

- ¹⁴ ||Issachar|| an ass of strength,—couching
between the pens;
- ¹⁵ Then beholdeth he rest, that it is good,
And the ground, that it is pleasant,—
So he bendeth his shoulder, to bear,
And becometh a tributary servant.
- ¹⁶ ||Dan|| shall vindicate his people,—as one
of the tribes^c of Israel;
- ¹⁷ It cometh to pass that ||Dan|| is a serpent
upon the way,
A horned viper, upon the path,—
That biteth the heels of the horse,
And his rider falleth backwards:—
<For thy salvation> have I waited, O
Yahweh!
- ¹⁹ ||Gad|| ||a troop|| shall troop on him,—
But ||he|| shall troop on the rear.
- ²⁰ ||Out of Asher|| fatness, is his food,—^d
So ||he|| setteth forth dainties for a king.
- ²¹ ||Naphtali|| is a slender hind,—
That putteth forth antlers of beauty.
- ²² <A fruitful bough> is Joseph,
A fruitful bough, over a fountain,—
Branches, creeping over a wall.
- ²³ So they attack him, and have shot,—
So they enclose him, do the masters of
arrows.
- ²⁴ But abideth, as an enduring one, his bow,
And supple are the arms of his hands,—
From the hands of the Mighty One of
Jacob,
<From thence> is the Shepherd, the
Stone of Israel:
- ²⁵ From the God of thy father, who doth
help thee,
And God^e Almighty, who doth bless thee,
Blessings of the heavens, above,
Blessings of the abyss,^f couching be-
neath,—
Blessings of breasts and womb:
- ²⁶ ||The blessings of thy father|| have prevailed
Over the blessings of the perpetual moun-
tains,^g
The charm^h of the age-abiding hills,—
They turn out to be, for the head of Joseph,
And for the crown of the head, of him who
was set apart from his brethren.ⁱ

^a "Shore"—O.G.^b A sp. v.r. (*sevir*) (w. many
cod., Sam., Jon., Sep.
and Syr.): "unto" (or
"as far as")—G.n.^c Ml: "sceptres."^d Gt. "||Asher||: ||fat-
ness|| is his food"—G.n.,
G. Intro. 100. [Change,
one of simply regrouping
the letters, and taking
back the mem from the
beginning of ver. 20 to
the end of ver. 19.]^e So it shd be (w. Sam.,
Sep., Syr.)—G.n. [merely
lamed for tau.]^f Or: "roaring deep."
Heb.: *tehom*, Gen. i. 2.^g So it shd be (w. Sep.)
—G.n.^h Or: "beauty," "orna-
ment."ⁱ Or: "who was the con-
secrated one (the *nazir*)
of his brethren."—This
marvellously strong and
tender outgush of affec-
tion for Joseph may be
regarded as bearing its
own witness of genuine-
ness. All the wealth of
Jacob's love for Rachel
is in it, together with the
patriarch's well-known
fondness for her elder
boy.

“Benjamin|| a wolf that teareth in pieces,
<In the morning> he eateth prey,
And <at eventide> he divideth spoil.

“All these|| are the twelve tribes^a of Israel,—
And ||this|| is that which their father spake to
them, when he blessed them,
Each man severally according to the bless-
ing wherewith he blessed them.

§ 64. *Jacob charges his Sons to bury him in Mach-
pelah. His Death, and his Burial in Canaan.*

29 Then commanded he them, and said unto
them—

“I|| am about to be gathered unto my people,
Bury me among my fathers,—within the cave,
that is in the field of Ephron the Hittite:
30 in the cave, that is in the field of Mach-
pelah, which is over against Mamre, in the
land of Canaan,—which Abraham bought,
along with the field, from Ephron the
Hittite, for a possession of a burying-
place:—

<There> buried they Abraham, and Sarah
his wife,
<There> buried they Isaac, and Rebekah
his wife,—

And <there> buried I Leah:—

32 buying the field, and the cave that is there-
in, from the sons of Heth.

33 So Jacob made an end of commanding his
sons, and gathered up his feet, into the couch,—
and ceased to breathe, and was gathered unto
his people.^b

50 1 And Joseph fell upon the face of his
father, and wept upon him, and kissed
him.

2 Then Joseph commanded his
servants, the physicians, to embalm his father,—
so the physicians embalmed Israel.

3 And they fulfilled for him forty days, for <so> are
they wont to fulfil the days of the embalmed,—
and the Egyptians wept for him seventy
days.

4 And <when the days of
weeping for him were passed> Joseph spake
unto the house of Pharaoh, saying,—

<If, I pray you, I have found favour in your
eyes> speak ye, I pray you, in the ears of
Pharaoh, saying:

5 “My father|| made me swear, saying,—

Lo! ||I|| am about to die,—<in my grave
which I digged^c for myself, in the land of
Canaan> ||there|| shalt thou bury me.

||Now|| therefore, let me go up, I pray thee,
and bury my father, and return.

6 And Pharaoh said,—

Go up, and bury thy father, according as he
made thee swear.

7 So Joseph went up, to bury his father,—and
there went up with him all the servants of
Pharaoh, the elders of his house, and all the
elders of the land of Egypt; ⁸ and all the house
of Joseph, and his brethren, and the house of
his father,—only^c <their little ones and their

flocks and their herds> left they, in the land
of Goshen.

9 And there went up with him,
both chariots, and horsemen,—so it came
to pass that ||the company|| was exceeding
great.

10 And they came in, as far as
the threshing-floor of the Buckthorn, which is
beyond the Jordan, then wailed they there—an
exceeding great and grievous wailing,—and he
made for his father a mourning, of seven days.

11 And <when the dwellers in the land—the
Canaanites—saw the mourning in the threshing-
floor of the Buckthorn> they said,—

<A grievous mourning> this! for the
Egyptians.

<For this cause> was the name thereof
called, Abel Mizraim,^a which is beyond the
Jordan.

12 And his sons did for him
thus, as^c he had commanded them; ¹³ so his
sons carried him to the land of Canaan, and
buried him in the cave of the field of Mach-
pelah,—which Abraham bought—with the field
—for a possession of a buryingplace, from
Ephron the Hittite, over against Mamre.

14 Then Joseph returned to Egypt, ||he, and his
brethren, and all who had been up with him to
bury his father||—after he had buried his father.

§ 65. *Joseph's Brethren are afraid, but reassured.
Joseph dies and is embalmed.*

15 Now <when the brethren of Joseph saw that
their father was dead> they said—

Oh! if Joseph should lie in wait for us,—and
||should return|| to us, all the evil where-
with we requited him!

16 So they sent in charge unto Joseph, saying,—

“Thy father|| gave command, before he died,
saying:

17 <Thus> shall ye say to Joseph—

Ah now! do forgive, we pray thee, the
transgression of thy brethren and their
sin, in that <with evil> they requited
thee.

||Now|| therefore, grant forgiveness, we pray
thee, for the transgression of the servants of
the God of thy father!

And Joseph wept, when they spake unto
him.

18 Then went his brethren also, and
fell down before him,—and said,
Behold us! thine, for servants.

19 And Joseph said unto them—

Do not fear,—although <in place of God>
I am^c.

20 “Ye|| indeed, planned against me [evil],—
||God|| planned it [for good], for the sake of
doing, as at this day, to save alive much
people.

21 “||Now|| therefore, do not fear! ||I|| will
nourish you, and your little ones.

Thus he consoled them, and spake unto their
heart.

22 And Joseph abode^c in Egypt, ||he, and his
father's house||,—and Joseph lived, a hundred
and ten years. ²³ And Joseph saw ||Ephraim's||

^a Mi: “sceptres.” ^b Mi: “peoples.” ^c Or: “bought.”

^a “The mourning of the Egyptians.”

sons of three generations,—moreover ||the sons of Machir, son of Manasseh|| were born upon Joseph's knees.

24 Then said Joseph unto his brethren,

||I|| am about to die,—but ||God|| will ||surely concern|| himself for you,^a so will he take you up out of this land, into the land, which he sware to Abraham, to Isaac, and to Jacob.

^a Cp : Ex. iii. 16.

25 Then Joseph made the sons of Israel swear, saying,—

God will ||surely concern|| himself for you,
So shall ye carry up my bones, from hence.—

26 So Joseph died, being a hundred and ten years old,—and they embalmed him, and put him in a coffin, in Egypt.

^a Some cod. (w. 1 ear. pr. edn. [1494], Sam., Sep.,

Syr.) add: "with you"—G.n.

THE BOOK OF E X O D U S.

§ 1. *The Sons of Israel in Egypt become a numerous People, notwithstanding Oppression and Peril.*

1¹ Now ||these|| are the names of the Sons of Israel, who came into Egypt,—<with Jacob> did each man and his household come in:—

2 Reuben, Simeon, Levi, and Judah;

3 Issachar, Zebulun, and Benjamin;

4 Dan and Naphtali, Gad and Asher.

5 And it came to pass that ||all the persons^a who were descended from^b Jacob|| were seventy souls,—but ||Joseph|| was already in Egypt.

6 So then Joseph died, and all his brethren, and all that generation. ⁷ But ||the sons of Israel|| were fruitful, and swarmed and multiplied and waxed mighty, with ||exceeding vigour||,^c—so that the land was filled with them.

8 Then arose a new king^d over Egypt,—who had not known Joseph. ⁹ So he said, unto his people,—

Lo! ||the people of the sons of Israel|| are too many and mighty for us!

10 Come on! let us shew ourselves wise with regard to them,—lest they so multiply that it shall come to pass <when war befalleth us>^e that ||they also|| shall join themselves unto them who hate us, and shall make war upon us, and then go up out of the land.

11 So they set over them chiefs of tribute, to the end they might humiliate them with their burdens,—and they built store-cities for Pharaoh, even Pithom and Raameses. ¹² But <the more they were humiliating them> ||the more|| were

they multiplying, and ||the more|| were they breaking forth,—so they were filled with alarm, because of the sons of Israel.

13 And the Egyptians rigorously^a made the sons of Israel serve; ¹⁴ and embittered their lives with harsh service, in clay and in bricks, and in all manner of service in the field,—all their service, wherein they rigorously^a made them serve.

15 Then said the king of Egypt to the Hebrew midwives,—of whom |the name of the one| was ||Shiprah|| and |the name of the other| ||Puah||;—¹⁶ then he said—

<When ye act as midwives unto the Hebrew women> then shall ye look out for the sex,—^b

<If it is ||a son||> then shall ye kill it,

But <if it is ||a daughter||> then shall it live.

17 But the midwives feared God, and did not as the king of Egypt spake^c unto them,—but suffered^c the male children to live.

18 Then called the king of Egypt for the midwives, and said to them—

Wherefore^d have ye done this thing,—that ye should let the male children live?

19 And the midwives said unto Pharaoh,

Because <not like the Egyptian women> are the Hebrew women,—for^d they^e are ||full of life||, <ere yet the midwife can come in unto them> they have given birth.^e

20 So then God dealt well with the midwives,—and the people multiplied, and waxed exceeding mighty. ²¹ And it came to pass, <because the midwives feared God> that he made for them households.

^a MI: "soul," collective, as often (= "personality" = "persons").

^b MI: "that had come out of the thigh of."

^c Lit. "with muchness, muchness"—O.G. 547.

Cp. Intro. Chap. II., Synopsis, B. c.

^d Probably of a foreign

dynasty—Kallsch.

^e So it shd be (w. Sam., Aram., Sep.)—G.n.

^a MI: "crushingly."

^b Or: "look upon the stool."

^c N.B.: Causative = permissive. Heb.: *watte-*

heyyeyna; lit. "caused to live."

^d Or: "but"—O.G. 474^a, e.

^e "Are wont to bear"—O.G.

²² Then gave Pharaoh command to all his people, saying—

||Every son that is born to the Hebrews||
 <into the river> shall ye cast him;
 But <every daughter> shall ye suffer to live.

§ 2. *Moses the Deliverer: his Birth, Rescue, Adoption by Pharaoh's Daughter. First Attempts to help his Kinsmen, and sudden Departure to Midian, where he dwells thenceforth.*

² ¹ And there went a man of the house of Levi,—and took a daughter of Levi. ² And the woman conceived, and bare a son,—and she saw him, that he was ||a goodly child||, so she hid him three months. ³ And <when she could no longer hide him> she took for him an ark of paper-reed, and covered it over with bitumen, and with pitch,—and put therein the child, and laid it among the rushes, upon the bank^b of the river. ⁴ Then did his sister station herself at a distance,—to see what would be done to him.

⁵ So then the daughter of Pharaoh came down to bathe by the river, and ||her maidens|| were walking by the side of the river,—when she saw the ark in the midst of the rushes, and sent her handmaid, and fetched it. ⁶ And she opened, and beheld it—even the child, and lo! ||a boy|| weeping||,—so she took pity on him, and said,

<Of the children of the Hebrews> is [this].

⁷ Then said his sister unto Pharaoh's daughter, Shall I go and call thee a nurse, of the Hebrew women,—that she may nurse, for thee, the child?

⁸ And Pharaoh's daughter said to her—
 Go.

So the maid went, and called the mother of the child. ⁹ And Pharaoh's daughter said to her—

Take this child, and nurse it for me, and ||I|| will give thee thy wages.

So the woman took the child, and nursed it. ¹⁰ And the child grew, and she brought him in to Pharaoh's daughter, and he became her son. And she called his name Moses,^a and said—

For <out of the water> I drew him.

¹¹ And it came to pass in those days <when Moses grew up> that he went out unto his brethren, and looked on^d their burdens,—and saw ||an Egyptian|| smiting a Hebrew—of his brethren. ¹² So he turned this way and that, and <when he saw that there was no man> he smote the Egyptian, and hid him in the sand. ¹³ And he went out on the

second day, and lo! ||two Hebrews|| striving together,—so he said to him that did the wrong, Wherefore shouldst thou smite thy fellow?

¹⁴ And he said—

Who hath set thee' for a chief and a judge over us?

<To slay me> art thou' thinking, as thou didst slay the Egyptian?

Then was Moses afraid, and said—

Surely' the thing is [known]!

¹⁵ So Pharaoh heard this thing, and sought to slay Moses,—and Moses fled from the face of Pharaoh, and dwelt in the land of Midian, and sat down by the well.^a

¹⁶ Now ||the priest^b of Midian|| had seven daughters,—and they came and drew, and filled the troughs,^c to water their father's flock. ¹⁷ Then came the shepherds, and drave them away,—so Moses rose up, and succoured them, and watered their flock. ¹⁸ Then came they in, unto Reuel their father,—and he said,

Wherefore have ye so early' come in, to-day?

¹⁹ And they said,

||An Egyptian|| delivered us out of the hand of the shepherds,—

Moreover also' he ||drew|| for us, and watered the flock.

²⁰ And he said unto his daughters—

And where is he? wherefore is it that ye left the man?

Call him, that he may eat bread.

²¹ And Moses was well-pleased^d to dwell with the man,—and he gave Zipporah his daughter, to Moses. ²² And she bare a son, and he^e called his name, Gershom,^f—for he said,

A ||sojourner|| I am, in a strange land.

§ 3. *Moses commissioned from the Burning Bush to deliver Israel.*

²³ And it came to pass <during those many days>^g that the king of Egypt died, and the sons of Israel sighed by reason of the servitude, and lamented,—and their cry for help went up to God, by reason of the servitude. ²⁴ And God heard' their groaning,—and God remembered' his covenant, with Abraham, with Isaac and with Jacob; ²⁵ so then, God looked upon the sons of Israel,—and God regarded.^h

¹ Now ||Moses|| was shepherding the flock of ³ Jethro his father-in-law, priestⁱ of Midian,—so he led forth the flock behind the desert, and came in unto the mountain of God, to Horeb. ² Then appeared the messenger of

^a So it shd be (w. Sam., Onk., Jon., Vul.)—G.n. Lit.: "lip."

^c Prob. an Egyptian name = "water-saved," "saved out of water." Note that Pharaoh's daughter lays the stress on the water. That the Hebrews should afterwards treat the

name as Hebrew, in the sense of "Drawer out," "deliverer," was almost inevitable; though even Josephus sought for the name an Egyptian origin. ^d More than "saw". ^e "looked on their burdens"—with keen remark and lively sympathy.

^a Perh. the well of the district; but the art. may (as often) intimate "species" and = "a well."

^b "Or a chieftain (exercising priestly functions)" —O.G. 463.

^c "Gutters"—Kalisch.

^d "Willing"—O.G.

^e A sp. v.r. (*sevir*) (w. the mass of MSS., and Onk.

MS.): "she"—G.n.

^f = "A sojourner there."

^g There is something pathetic in counting a time of suspense or trial by "days;" Mat. xxviii. 20.

^h N.B.: the solemn effect of these repetitions of the name "God" in verses 23-25.

ⁱ Cp. chap. ii. 16.

Yahweh^a unto him, in a flame of fire, from the midst of the thorn-bush,^b—so he looked, and lo! ||the thorn-bush, burning with fire|| and yet ||the thorn-bush|| was not consumed. ³ And Moses said,

Let me turn aside, pray, and see this great sight,—why the thorn-bush |doth not burn up|.

⁴ And Yahweh^c saw, that he turned aside to see,—so God called unto him, out of the midst of the thorn-bush, and said—

Moses! Moses!

And he said—

Behold me!

⁵ And he said—

Do not draw nigh hither,—put off thy sandals from thy feet, for ||the place whereon thou art standing|| is |holy ground|.

⁶ And he said—

||I|| am the God of thy father, God of Abraham, God of Isaac, and God of Jacob.

And Moses hid his face; for he was afraid to look upon God.

⁷ Then said Yahweh,

I have ||seen|| the humiliation of my people, who are in Egypt,—and <their outcry> have I heard, by reason of their task-masters, for I know their pains; ⁸ therefore have I come down to deliver them from the hand of the Egyptians, and to take them up out of that land, into a land good and large, into a land flowing with milk and honey,—into the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

⁹ ||Now|| therefore, lo! ||the outcry of the sons of Israel|| hath come in unto me,—moreover also I have seen the oppression, wherewith ||the Egyptians|| are oppressing them.

¹⁰ ||Now|| therefore, come thou! that I may send thee unto Pharaoh,—and bring thou forth my people—the sons of Israel—out of Egypt.

¹¹ And Moses said unto God,

Who am ||I||, that I should go unto Pharaoh,—and that I should bring forth the sons of Israel, out of Egypt?

¹² And he said—

I will be^d with thee, and ||this|| <to thee> [shall be] the sign, that ||I|| have sent thee,—<When thou bringest forth the people out of Egypt> ye shall do service unto God, upon^e this mountain.

¹³ And Moses said unto God—

Lo! <as surely as ||I|| go in unto the sons of Israel, and say unto them,
||The God of your fathers|| hath sent me unto you>

* N B.: first called "the messenger of Yahweh," then (ver. 4) "Yahweh," then "God." Cp. Gen. xviii. 1, 2, 17, 20, 22, 33, xix. 1, 24; also Gen. xxxii. 1, 20, with Hos. xii. 3, 4.

^b The *Oxyacantha arabica*, which grows abundantly

in the vicinity of Sinai—Kalisch.

^c So then "the messenger of Yahweh" (ver. 2) turns out to be "Yahweh."

^d Heb.: 'ehyeh—as in ver. 14.

^e Or: "by."

So surely will they say unto me—

What is his name?

What shall I say unto them?

¹⁴ And God said unto Moses,

I Will Become whatsoever I please.*

And he said—

||Thus|| shalt thou say to the sons of Israel,

I Will Become hath sent me unto you.

¹⁵ And God said yet further' unto Moses—

||Thus|| shalt thou say unto the sons of Israel,

||Yahweh,^b God of your fathers, God of Abraham, God of Isaac, and God of Jacob|| hath sent me unto you.

||This|| is my name to times age-abiding,

And ||this|| my memorial to generation after generation.

¹⁶ Go—and thou shalt gather together the elders of Israel, and shalt say unto them—

||Yahweh, God of your fathers|| hath appeared unto me, the God of Abraham, Isaac, and Jacob, saying,—

I am ||concerned|| for you, and for what is done to you in Egypt; ¹⁷ therefore do I say—

I will bring you up out of the humiliation of Egypt, into the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite,—into a land flowing with milk and honey.

¹⁸ So will they hearken to thy voice,—and thou shalt go in—||thou, and the elders of Israel|| unto the king of Egypt, and ye shall say unto him—

||Yahweh, God of the Hebrews|| hath fallen in with us,

||Now|| therefore, let us go, we pray thee, a journey of three days, into the desert, that we may sacrifice to Yahweh, our God.

¹⁹ But ||I|| know, that the king of Egypt will not suffer you to go,—not even by a firm hand.

²⁰ So then I will put forth my hand, and smite Egypt, with all my wonders, which I will do in the midst thereof,—and <after that> he will send you forth.

²¹ Thus will I give favour to this people, in the eyes of the Egyptians,—so shall it come to pass that <when ye do go> ye shall not go |empty|; ²² but every woman shall ask of

* To follow the weighty explanation subjoined, it should be borne in mind that the Hebrew in ver. 14 is, second line, 'ehyeh 'asher 'ehyeh, then in the fifth line 'ehyeh only; then that yahweh takes up the strain in ver. 15. "Hayah [the word rendered above "become"] does not mean 'to be' essentially or ontologically, but phenomenally. It seems evident that in the view of the writer 'ehyeh and yahweh are the same: that God is 'ehyeh, 'I will be,' when speaking of Him-

self, and yahweh, 'He will be,' when spoken of by others. What he will be is left unexpressed—He will be with them, helper, strengthener, deliverer."—Professor A. B. Davidson, in Hastings' Bible Dictionary, Vol. II., 199. [It will be seen by the discriminating that the above brief exposition of the meaning of the Divine Name (Yahweh) is in essential accord with that offered in Chapter IV., of the Introduction to this Bible.]

^b He who becometh." Cp. Intro., Chap. IV., p. 26

her neighbour, and of her that sojourneth in her house, jewels^a of silver, and jewels^a of gold, and mantles,—and ye shall put them upon your sons, and upon your daughters, so shall ye spoil the Egyptians.

4¹ Then responded Moses, and said,
And lo!^b they will not believe me, neither hearken to my voice,—for they will say,
Yahweh [hath not appeared unto thee].

2 And Yahweh said unto him—
What is this in thy hand?

And he said—
A staff.

3 Then said he—
Cast it to the earth.

And he cast it to the earth, and it became a serpent,—and Moses fled from the face thereof. ⁴ And Yahweh said unto Moses,

Put forth thy hand, and take it by its tail:

So he put forth his hand, and laid hold of it, and it became a staff in his hand:—

5 that they may believe that Yahweh, God of their fathers,—God of Abraham, God of Isaac, and God of Jacob—hath appeared unto thee.

6 Then said Yahweh unto him, yet again—

Bring, I pray thee, thy hand, into thy bosom. So he brought his hand into his bosom,—and then took it out, and lo! [his hand] was leprous,—like snow, ⁷ And he said—

Put back thy hand into thy bosom:

So he put back his hand, into his bosom, —and then took it out of his bosom, and lo! it had come again, like his own flesh:

8 thus shall it come to pass, <if they will not believe thee, nor hearken to the voice of the first' sign> then will they believe the voice of the next' sign; ⁹ and it shall come to pass <if, they will not believe [even these two signs] nor hearken to thy voice> then shalt thou take of the water of the river, and pour it out on the dry land,—so shall the water which thou hast taken from the river, become, yea it shall become^a blood, on the dry land.

10 And Moses said unto Yahweh—

Pardon, O My Lord! <not a man of words> am I', neither heretofore, nor since thou hast spoken unto thy servant,—for <heavy of mouth, and heavy of tongue> I am'.

11 Then Yahweh said unto him—

Who' appointed a mouth' for man, or who' appointeth him to be dumb, or deaf, or seeing, or blind? Is it not [I] Yahweh[?]

12 [Now] therefore, go,—and [I] will be^d with thy mouth, so will I direct thee, what thou shalt speak.

13 And he said—

Pardon, O My Lord! send, I pray thee, by the hand of him whom thou wilt send—

14 Then was kindled the anger of Yahweh against Moses, and he said—

Is there not Aaron, thy brother, the Levite?

I know that he' [can speak].

[Moreover also] lo! [he himself] is coming forth to meet thee, <as surely as he seeth thee> so surely will he rejoice in his heart. 15 Then shalt thou speak unto him, and shalt put the words^a in his mouth,—and [I] will be^b with thy mouth, and with his mouth, so will I direct you what ye shall do.

16 And [he] shall speak for thee unto the people,—so shall it come to pass that [he] shall become thy' mouth, and [thou] shalt become to him as God.

17 And <this staff> take thou in thy hand,—wherewith thou shalt do the signs.

§ 4. The Return of Moses to Egypt.

18 So Moses went and returned unto Jethro^a his father-in-law, and said to him—

Let me go, I pray thee, and return unto my brethren who are in Egypt, that I may see whether they are yet alive.

And Jethro said to Moses:

Go and prosper.

19 Then said Yahweh unto Moses in Midian,

Go, return to Egypt,—for all the men are dead' who were seeking thy life.^a

20 So Moses took his wife and his sons, and caused them to ride upon the ass, and he returned to the land of Egypt,—and Moses took the staff of God, in his hand. ²¹ And Yahweh said unto Moses,

<When thou goest to return to Egypt> see <as touching all the wonders which I have put in thy hand> that thou do them before Pharaoh—but [I] will let his heart wax bold,^a and he will not suffer the people to go.

22 Then shalt thou say unto Pharaoh,—

[Thus] saith Yahweh—

<My son—my firstborn> is Israel;

23 Therefore I say unto thee,—

Let my son go, that he may serve me,

But <if thou refuse to let him go>

^a Perh. definite: = "the words that he is to speak"; but the article may be that "of species" = "words."

^b Heb.: 'ehyeh, again. Cp. chap. iii. 12, 14; and ver. 12 above.

^c Heb.: Yâther.

^d U.: "soul." Cp. E.N.T. Ap.

^e Or: "I will embolden his heart." Nor need even this rendering cause any to stumble; seeing that, first, all natural vigour and courage come from God, even when abused by men; and, second, it was the divine clemency which served as the direct occasion for Pharaoh's emboldening his heart to do evil, as the course of

the narrative clearly shows (cp. vii. 13, 22; viii. 15, 19, 32; ix. 7, 12, 34-35; x. 19, 20, 27; xi. 10). Nevertheless the translation in the text above would seem fairer to the average Occidental mind, and is thoroughly justifiable on the two grounds (1) of the known character of Go!, and (2) the well-attested latitude of the Semitic tongues, which are accustomed to speak of occasion as cause. See Kalisch, cited in appendix; and Gesenius's Heb. Gram. p. 120 (Asher & Co.). Cp. O.T. Ap. article, "Pharaoh's Heart, The Hardening of."

^a Or: "articles."

^b = "And suppose"—O.G. 243 b.

^c N.B.: em. "by repetition." Intro., Chap. II.,

Synopsis, B, c.

^d N.B.: Heb.: 'ehyeh again, as in chap. iii. 12, 14. Here = "I will become thy teacher."

behold ||I|| am going to slay |thy' son,
thy' firstborn|.

- ²⁴ And it came to pass <on the way, in the resting-place for the night> that Yahweh fell upon him, and sought to kill him. ²⁵ So Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it down at his feet,^a—and said—

Surely, <a bridegroom by rites of blood> art thou' to me!

- ²⁶ So he let him go. ||Then|| it was that she said,

A bridegroom by rites of blood—
with regard to the rites of circumcision.

- ²⁷ And Yahweh said unto Aaron,

Go thy way to meet Moses towards the desert. So he went his way, and fell in with him in the mountain of God, and kissed him. ²⁸ And

Moses told Aaron, all the words of Yahweh, wherewith he had sent him,—and all the signs wherewith he had charged him. ²⁹ So

Moses and Aaron went their way,—and gathered together all the elders of the sons of Israel.

- ³⁰ And Aaron spake all the words which Yahweh had spoken unto Moses,—and did the signs, before the eyes of the people. ³¹ And the

people believed',—and <when they heard that Yahweh had concerned himself for the sons of Israel, and that he had looked upon their humiliation> then bent they their heads and bowed themselves down.

§ 5. *The First Interview with Pharaoh, and its Results.*

- 5 ¹ And <afterwards> Moses and Aaron went in, and said unto Pharaoh,—

||Thus|| saith Yahweh, God of Israel,

Let my people go, that they may hold a festival to me, in the desert.

- ² Then said Pharaoh,

Who is Yahweh, that I should hearken to his voice, to let Israel go?

I know not Yahweh, and <certainly, Israel> will I not let go!

- ³ And they said,

||The God of the Hebrews|| hath met with us,—let us go, we pray thee, a journey of three days into the desert, and sacrifice to Yahweh our God, lest he fall upon us, with pestilence or with sword.

- ⁴ And the king of Egypt said unto them, Wherefore, O Moses and Aaron, should ye loose the people, from their works? Get you to your burdens.

- ⁵ And Pharaoh said,

Lo! <many—now> are the people of the land,—and are ye to make them rest from their burdens?

- ⁶ So then Pharaoh gave command, on that day, unto the taskmasters over the people, and unto their overseers—saying:

- ⁷ Ye shall no more give straw unto the people, for making the bricks, as heretofore: Let

^a MI: "caused it to touch his feet."

||them|| go ||themselves||, so shall they gather for themselves straw: ⁸ Nevertheless,

<the fixed number of bricks, which they' have been making heretofore> shall ye lay upon them, ye shall not diminish therefrom,—for <idle> they are', <on this account> it is that they' are making an outcry, saying,

We must go our way, we must^a sacrifice to our God.

- ⁹ The service must be made heavy on the men, that they may labour on it,—and let them not pay regard to words of falsehood.

- ¹⁰ Then went forth the taskmasters of the people, and their overseers, and spake unto the people,—saying,—

||Thus|| saith Pharaoh,

I am not' going to give you straw,

- ¹¹ Ye yourselves go fetch you straw, of any ye can find,—yet hath there not been diminished from your service a single thing.

- ¹² So the people dispersed themselves throughout all the land of Egypt,—to gather stubble for straw: ¹³ ||the taskmasters|| meanwhile, being urgent, saying,—

Complete your works,

<The task of a day> in its day, as when the straw was provided'.

- ¹⁴ Then were beaten the overseers of the sons of Israel, whom the taskmasters of Pharaoh had set over them, saying:

Wherefore' have ye not completed your task for making bricks, <as heretofore> ||so also|| yesterday and to-day?

- ¹⁵ Then came in the overseers of the sons of Israel, and made outcry unto Pharaoh, saying, Wherefore shouldst thou do thus, to thy servants?

- ¹⁶ ||No straw|| is given to thy servants, yet <bricks>—they keep saying to us—make ye! And lo, ||thy servants|| are beaten—thou dost, therefore, wrong thy people.^b

- ¹⁷ But he said:

<Idle> ye are'—||idle|| <on this account> are ||ye|| saying,

We must take our journey, we must sacrifice to Yahweh.

- ¹⁸ ||Now|| therefore, go labour, but ||straw|| shall not be given you,—yet <the tale of bricks> shall ye render.

- ¹⁹ Then did the overseers of the sons of Israel see themselves to be in an evil case, when it was said,—

Ye shall not diminish from your bricks—<the task of a day> in its day!

- ²⁰ So they fell upon Moses and upon Aaron, stationing themselves to meet them,—as they came forth from Pharaoh; ²¹ and they said unto them, Yahweh look' upon you, and judge,—in that ye have made us odious^c in the eyes of Pharaoh, and in the eyes of his servants, putting a sword into their hand to slay us.

^a Some cod. (w. 1 ear. pr. edn., Onk. MS., Sep.): "that we may"—G-n.

Syr.)—G-n.

^c MI: "made loathsome our odour."

^b So it shd be (w. Sep. and

²² And Moses returned unto Yahweh, and said,—
O My Lord^a wherefore hast thou caused harm to this people?

Wherefore now didst thou send me? ²³ seeing that <from what time I came in unto Pharaoh to speak in thy name> he hath done harm to this people, and thou hast not delivered thy people.^c

⁶ ¹ Then said Yahweh unto Moses,

Now shalt thou see, what I will do to Pharaoh,—for <with a strong hand> shall he let them go, and <with a strong hand> shall he drive them out from his land.

§6. The Commission of Moses renewed.

² And God^d spake unto Moses,—and said unto him—

I am Yahweh:

³ I appeared, therefore, unto Abraham, unto Isaac, and unto Jacob, as God Almighty,—although by my name Yahweh was I not made known to them;

⁴ Moreover also I established my covenant with them, to give them the land of Canaan,—even the land of their sojournings wherein they sojourned.

⁵ Moreover also I heard the groaning of the sons of Israel, whom the Egyptians were holding in servitude,—

So then I remembered my covenant.

⁶ Therefore say thou to the sons of Israel—

I am Yahweh,

Therefore will I bring you forth from under the burdens of Egypt,

And will deliver you out of their service,—

And will redeem you with a stretched-out arm, and with great judgments;

⁷ And will take you to myself, for a people, And will become your God,—

And ye shall know, that I Yahweh am your God, who brought you forth from under the burdens of Egypt:

⁸ And I will bring you into the land as to which I uplifted my hand to give it to Abraham, to Isaac, and to Jacob,—and will give it to you as an inheritance:

I am Yahweh.

⁹ And Moses spake thus unto the sons of Israel,—but they hearkened not unto Moses, through shortness of spirit,^e and through hard service. ¹⁰ And Yahweh spake unto Moses—saying:

¹¹ Go in, speak unto Pharaoh king of Egypt,—that he let the sons of Israel go out of his land.

¹² And Moses spake before Yahweh, saying,—
Lo! the sons of Israel have not hearkened unto me, how then shall Pharaoh hear, I also being of uncircumcised lips.

§7. The Genealogy of Moses and Aaron; their Commission concluded.

¹³ Thus then did Yahweh speak unto Moses and unto Aaron, yea he gave them a charge unto the sons of Israel, and unto Pharaoh king of Egypt,—for the bringing forth of the sons of Israel out of the land of Egypt.

¹⁴ These are the heads of their ancestral house: <The sons of Reuben the first-born of Israel> Hanoch and Pallu, Hezron and Carmi.

These are the families of Reuben.

¹⁵ And <the sons of Simeon>

Jemuel and Jamin, and Ohad and Jachin and Zohar, and Shaul, the son of a Canaanitess.

These are the families of Simeon.

¹⁶ And these are the names of the sons of Levi by their generations.^a

Gershon, and Kohath, and Merari,—

And the years of the life of Levi were a hundred and thirty-seven years.

¹⁷ <The sons of Gershon> Libni and Shimei, by their families.

¹⁸ And <the sons of Kohath>

Amram and Izhar, and Hebron, and Uzziel.

And the years of the life of Kohath were a hundred and thirty-three years.

¹⁹ And <the sons of Merari> Mahli and Mushi. These are the families of the Levites, by their generations.

²⁰ So then, Amram took Jochebed, his father's sister^b to himself to wife, and she bare to him—Aaron and Moses.

And the years of the life of Amram were a hundred and thirty-seven.

²¹ And <the sons of Izhar>

Korah and Nepheg, and Zichri.

²² And <the sons of Uzziel>

Mishael and Elzaphan, and Sithri.

²³ And Aaron took Elisheba, daughter of Amminadab, sister of Nahshon, to himself to wife,—and she bare to him—Nadab, and Abihu, Eleazar, and Ithamar.

²⁴ And <the sons of Korah>

Assir and Elkanah, and Abiasaph.

These are the families of the Korahites.

²⁵ And Eleazar, son of Aaron, took to himself [one] of the daughters of Putiel, to himself to wife, and she bare to him Phinehas.^c

These are the heads of the fathers of the Levites, by their families.

²⁶ The same Aaron and Moses,—to whom said Yahweh,

Bring ye forth the sons of Israel out of the land of Egypt, according to their hosts:

²⁷ They who were to speak unto Pharaoh king of Egypt, to bring forth the sons of Israel out of Egypt: The same Moses and Aaron.^d

^a Some cod. (w. 3 ear. pr. eds.) "O Yahweh"—G.n.

^b Cp. O. G. 261, 4, e.

^c Note the emphasis: as much as to say—"Any-

thing but that!"

^d Some cod. (w. Sam., Onk., Jon.) "Yahweh"—G.n.

^e I. e., "discouragement," "disheartenment."

^a By this greater fulness of expression, wakening up the reader here to expect more details.

^b Prob. merely a female member of his father's family.

^c Phinehas will be wanted later on: Num. xxv. 7-13.

^d Note here, first, the solemn identification of Moses and Aaron as the crown of the previous genealogies; and, second,

²⁸ Thus came it to pass, that <on a certain day> Yahweh spake unto Moses in the land of Egypt.

²⁹ So then Yahweh spake unto Moses saying—

||I|| am Yahweh:

Speak thou unto Pharaoh king of Egypt, all that ||I|| am speaking unto thee.

³⁰ And Moses said before Yahweh,—

Lo! ||I|| am of uncircumcised lips, how then will Pharaoh' |hearken unto me|?

⁷ ¹ Then said Yahweh unto Moses—

See! I have appointed thee to be God unto Pharaoh,—and ||Aaron thy brother|| shall be thy prophet!

² ||Thou|| shalt speak all that which I may command thee, and ||Aaron thy brother|| shall speak unto Pharaoh, and he shall^a let the sons of Israel go out of his land.

³ But ||I|| will suffer^b Pharaoh to harden his heart,—so will I multiply my signs and my wonders, in the land of Egypt.

⁴ And Pharaoh will not hearken unto you, so will I lay my hand on Egypt,—and bring forth my hosts—my people, the sons of Israel, out of the land of Egypt, with great judgments.

⁵ And the Egyptians shall know that ||I|| am Yahweh, when I have stretched forth my hand over Egypt,—and brought forth the sons of Israel out of their midst.

⁶ And Moses and Aaron did [so],—<as Yahweh commanded them> ||so|| did they. ⁷ Now ||Moses|| was eighty years old, and ||Aaron|| eighty-three years old,—when they spake unto Pharaoh.

§ 8. *A preliminary Wonder wrought before Pharaoh.*

⁸ And Yahweh spake unto Moses and unto Aaron, saying:

⁹ <When Pharaoh shall speak unto you saying, Shew for yourselves a wonder>

then shalt thou say unto Aaron,

Take thy staff, and cast it down before Pharaoh, let it become a sea-serpent.

¹⁰ So Moses and Aaron went in unto Pharaoh, and did so, as Yahweh had commanded,—and Aaron cast down his staff before Pharaoh and before his servants, and it became a sea-serpent.

¹¹ Then called Pharaoh also for the wise men and for the magicians,—and ||they too|| <the sacred scribes of Egypt, with their secret arts> did in like manner; ¹² yea they cast down each man his staff, and they became sea-serpents,—but Aaron's staff swallowed up their staves. ¹³ Then waxed bold the heart of Pharaoh,^c and he hearkened not unto them,—as spake Yahweh.

the change from "Aaron and Moses" at the beginning of the paragraph to "Moses and Aaron" at the end—reminding one of the change from "Barnabas and Saul" to "Paul and Barnabas" in

Acts xiii.

^a *Gr.*: "that he may."

^b *Cp.* chap. vi. 11.—*G.n.*

^c *See* chap. iv. 21, n., and *O.T. Ap.*: "Pharaoh's Heart—The Hardening of."

^c *Cp.* chap. iv. 21, n.

§ 9. *The First Plague: the Waters turned to Blood.*

¹⁴ Then said Yahweh unto Moses,

||Dull|| is the heart of Pharaoh,—he hath refused to let the people go.

¹⁵ Get thee unto Pharaoh in the morning—lo! he is coming out to the waters, therefore shalt thou station thyself to meet him, on the bank^a of the river,—and <the staff which was turned into a serpent> shalt thou take in thy hand. ¹⁶ Then shalt thou say unto him—

||Yahweh, God of the Hebrews|| hath sent me unto thee, saying,—

Let my people go, <that they may serve me in the desert,—

And lo! thou hast not hearkened, hitherto.

¹⁷ ||Thus|| saith Yahweh,

||Hereby|| shalt thou know that ||I|| am Yahweh,—

Lo! ||I|| am smiting with the staff that is in my hand upon the waters that are in the river, and they shall be turned to blood; and ||the fish that is in the river|| shall die, and the river [shall be loathsome],—and the Egyptians [shall disdain] to drink water out of the river.

¹⁹ And Yahweh said unto Moses,—

Say unto Aaron—

Take thy staff, and stretch forth thy hand over the waters of Egypt, over their streams, over their rivers,^b and over their pools, and over all their collections of water—that they may become blood,—so shall there be blood, in all the land of Egypt, both in vessels of wood, and in vessels of stone.

²⁰ And Moses and Aaron [did so], as Yahweh commanded, and he lifted high the staff, and smote the waters which were in the river, before the eyes of Pharaoh, and before the eyes of his servants,—and all the waters which were in the river [were turned to blood]; ²¹ and ||the fish that was in the river|| died, and the river [became loathsome], so that the Egyptians could not drink water out of the river,—thus came it to pass that blood was in all the land of Egypt.

²² And the sacred scribes of Egypt did in like manner, with their secret arts,—so the heart of Pharaoh waxed bold, and he hearkened not unto them, as spake Yahweh.^c

²³ Then Pharaoh [turned away] and entered into his house—neither applied he his heart [even to this].

²⁴ And all the Egyptians digged round about the river for water to drink,—for they could not drink of the water of the river. ²⁵ And seven days [were fulfilled],—after Yahweh had smitten the river.

§ 10. *The Second Plague: Frogs.*

¹ Then said Yahweh unto Moses,

Go in unto Pharaoh,—then shalt thou say unto him—

^a *Lit.* "1p." ^b "Canals"—*Kalisch*. ^c *Cp.* chap. iv. 21.

||Thus|| saith Yahweh,—

Let my people go, that they may serve me.

- 9 But <if thou art ||refusing|| to let them go> lo! ||I|| am plaguing all thy boundaries with frogs;^a ³so shall the river swarm with frogs, and they shall come up, and enter into thy house, and into thy bedchamber, and upon thy couch,—and into the house of thy servants, and among thy people, and into thine ovens, and into thy kneading-troughs: ⁴<both against thee, and against thy people, and against all thy servants> shall come up the frogs.

- ⁵ Then said Yahweh unto Moses,

Say unto Aaron—

Stretch forth thy hand, with thy staff, over the streams, over the rivers, and over the pools,—and bring up the frogs, over the land of Egypt.

- ⁶ So Aaron stretched forth his hand, over the waters of Egypt,—and the frog came up, and covered the land of Egypt.

- ⁷ And the sacred scribes did in like manner, with their secret arts,—and brought up frogs, over the land of Egypt.

⁸ Then called Pharaoh for Moses and for Aaron, and said—

Make entreaty unto Yahweh, that he take away the frogs from me, and from my people,—and I must let the people go, that they may sacrifice to Yahweh.

- ⁹ And Moses said to Pharaoh—

Explain thyself unto me:^b <For what time> shall I make entreaty for thee, and for thy servants, and for thy people, to cause the frogs to be cut off, from thee, and from thy houses,—<only in the river> shall they remain?

- ¹⁰ And he said—

For to-morrow.

And he said—

According to thy word! that thou mayest know, that there is none like Yahweh, our God: ¹¹so the frogs shall depart—from thee, and from thy houses, and from thy servants, and from thy people,—<only in the river> shall they remain.

- ¹² Then went forth Moses and Aaron from Pharaoh,—and Moses made outcry unto Yahweh, over the matter of the frogs, which he had appointed for Pharaoh.

¹³ And Yahweh did' according to the word of Moses,—and the frogs died, out of the houses, and out of the yards,^c and out of the fields;¹⁴ and they piled them up, heaps—heaps,^d—and the land became loathsome.

- ¹⁵ But <when Pharaoh saw that there had come a respite> then made he his heart dull, and hearkened not unto them,—as spake Yahweh.^e

^a "Morass-croakers.—

Fuerst.

^b "Glory over me!"—

Kalisch.

^c Or: "enclosures."

"Perhaps court-yards,

or cattle-yards, distinct

from houses and from

fields!"—O.G. 346^b.

^d Cp. Intro., Chap. II., Syn.

B., c.

^e Cp. chap. iv. 21.

§ 11. The Third Plague: Gnats.

- ¹⁶ Then said Yahweh unto Moses,

Say unto Aaron—

Stretch forth thy staff, and smite the dust of the land,—so shall it become gnats in all the land of Egypt.

- ¹⁷ And they did so, and Aaron stretched forth his hand with his staff, and smote the dust of the land, and there came to be gnats, among men, and among beasts,—||all the dust of the land|| became gnats^a [in all the land of Egypt]. ¹⁸ And the sacred scribes did in like manner, with their secret arts,^b to bring forth the gnats, but they could not.^b So there came to be gnats, among men and among beasts.

¹⁹ Then said the sacred scribes unto Pharaoh,

<The finger of God> it is!

But the heart of Pharaoh waxed bold, and he hearkened not unto them, as spake Yahweh.^c

§ 12. The Fourth Plague: The Gad-fly.

- ²⁰ Then said Yahweh unto Moses—

Rise thou early in the morning, and station thyself before Pharaoh, lo! he is coming forth to the waters,—then shalt thou say unto him—

||Thus|| saith Yahweh: Let my people go, that they may serve me. ²¹ But <if thou art not letting my people go> behold me! sending forth—against thee, and against thy servants, and against thy people, and against thy houses, the gad-fly,—and the houses of the Egyptians shall be full of the gad-fly, moreover also the ground whereon ||they|| are: ²² then will I make to differ, on that day, the land of Goshen, wherein my people do dwell, so that there shall not be, there a gad-fly! in order that thou mayest know, that ||I, Yahweh|| am in the midst of the land; ²³ so will I put a separation betwixt my people and thy people.

<By to-morrow> shall come to pass this sign.

- ²⁴ And Yahweh did' so, and brought a grievous gad-fly, unto the house of Pharaoh, and the houses^d of his servants, and^e in all the land of Egypt, and^f the land was laid waste, by reason of the gad-fly.

²⁵ Then did Pharaoh cry out—unto Moses, and to Aaron,—and said—

Go your way, sacrifice to your God [in the land].

- ²⁶ And Moses said:

<Not meet> is it, to do thus, for <an abomination to the Egyptians> we should sacrifice to Yahweh our God.

^a So a sp. v.r. (*sevir*). And so in some cod. (w. Syr.) it is both written and read.

But other cod. (w. Sep.): "and in all the dust of the land there came to be gnats"—G.n.

^b Here, at last, they fail.

^c Cp. chap. iv. 21.

^d A sp. v.r. (*sevir*): "and into the houses." In

some cod. the "into" is both written and read—G.n.

^e A sp. v.r. (*sevir*) omits this "and." Some cod. (w. Sam.) omit it both in writing and reading.

^f This "and" shall be inserted (w. Sam., Sep.)—G.n. [Not found in M.C.T.]

Lo! could we sacrifice that which is an abomination to the Egyptians before their eyes, and they not stone us?^a

²⁷ <A journey of three days> must we go, in the desert,—then will we sacrifice to Yahweh our God, as ||Yahweh|| hath said^b unto us.

²⁸ Then said Pharaoh:

||I|| will let you go—so shall ye sacrifice to Yahweh your God, in the desert, only' ye shall not go a ||very long|| journey,—make ye entreaty for me.

²⁹ And Moses said:

Lo! ||I|| am going out from thee, and will make entreaty unto Yahweh, so will he take away the gad-fly—from Pharaoh, from^c his servants, and from his people, to-morrow,—only' let not Pharaoh again' deceive, in not letting the people go, to sacrifice to Yahweh.

³⁰ So Moses went out from Pharaoh,—and made entreaty unto Yahweh.

³¹ And Yahweh did' according to the word of Moses, and took away the gad-fly, from Pharaoh, from^c his servants, and from his people,—there remained not [one]. ³² And Pharaoh made his heart dull, [this time also],—and did not let the people go.

§ 13. *The Fifth Plague: Pestilence among the Cattle.*

¹ Then said Yahweh unto Moses,
Go in unto Pharaoh,—then shalt thou say^d unto him—

||Thus|| saith Yahweh, God of the Hebrews,
Let my people go, that they may serve me.

² But <if [refusing] thou art' to let them go,—and still' art holding them fast> ³ lo! ||the hand of Yahweh|| is coming on thy cattle, which are in the field, on the horses, on^e the asses, on^e the camels, on the herds, and on the flocks,—[a very grievous pestilence]; ⁴ and Yahweh will make a difference between the cattle of Israel, and the cattle of the Egyptians,—so that there shall not die from among all that pertaineth to the sons of Israel [a thing]!

⁵ And Yahweh appointed a set time—saying,—
<To-morrow> will Yahweh do this thing, in the land.

⁶ So Yahweh did' this thing, on the morrow, and all the cattle of the Egyptians died,—but <of the cattle of the sons of Israel> died not one.

⁷ And Pharaoh sent, and lo! there had not died of the cattle of Israel,^f [so much as one].

But Pharaoh's heart became dull, and he did not let the people go.

^a Or: <"If we should sacrifice an abomination to the Egyptians before their eyes> would they not stone us?"—Cp. O.G. 243 b.

^b So it shd be (w. Sep.)—G.n. [Result of re-grouping letters, and allowing for abbreviation.]

^c Some cod. (w. Sam., Sep., Syr.): "and from"—G.n.

^d Ml: "speak"; but some cod. (w. Sam., Sep., Syr.) have (lit.): "say"—G.n.

^e Some cod. (w. Sam., Sep., Syr.): "and on"—G.n.

^f Some cod. (w. 1 ear. pr. edn., Sam., Jon., Sep.): "the sons of Is."—G.n.

§ 14. *The Sixth Plague: Pustules on Man and Beast.*

⁸ Then said Yahweh unto Moses and unto Aaron,

Take you, your hands full of the ashes of an oven,—and Moses shall scatter them towards the heavens, before the eyes of Pharaoh: then shall they become fine dust, over all the land of Egypt,—and shall become on man and on beast, a burning sore, breaking out in pustules, in all the land of Egypt.

¹⁰ So they took the ashes of an oven, and stood before Pharaoh, and Moses scattered them towards the heavens,—and it came to pass that there was a burning sore, in pustules breaking out, among men, and among beasts; ¹¹ and the sacred scribes could not stand before Moses, because of the burning sore,—for the burning sore had come on the sacred scribes, and on all the Egyptians.^a ¹² But Yahweh let the heart of Pharaoh wax bold, and he hearkened not unto them,—as spake Yahweh unto Moses.^b

§ 15. *The Seventh Plague: Hail.*

¹³ Then said Yahweh unto Moses,

Rise thou early in the morning, and station thyself before Pharaoh,—then shalt thou say unto him—

||Thus|| saith Yahweh, God of the Hebrews,
Let my people go, that they may serve me;

¹⁴ for <this time> am ||I|| sending all my plagues unto thy heart, and amongst thy servants, and amongst thy people,—to the intent thou mayest get to know, that there is none' like me, in all the earth.

¹⁵ For <now> might I have put forth my hand, and smitten thee and thy people, with pestilence,—and thou shouldst have secretly disappeared from the earth; but [in very deed] <for this purpose> have I let thee remain,^c for the purpose of showing thee my might,—and that my name may be celebrated in all the earth.

¹⁷ <Even yet> art thou exalting thyself over my people,—in not letting them go?

¹⁸ Behold me! raining down [about this time to-morrow] an exceeding heavy hail,—such as hath not been in Egypt, from the day it was founded, [even unto the present time.]

¹⁹ ||Now|| therefore, send—bring into safety thy cattle, and all that thou hast in the field,—<as touching all men and beasts which shall be found in the field, and shall not be withdrawn into shelter> the hail shall come down upon them, and they shall die.

^a Some cod. (w. Sep., Syr., Vul.): "all the land of Egypt"—G.n.

^b Cp. chap. iv. 21.

^c In evident contrast to cutting him off "secretly," Ml: "caused thee to

stand," or, "let thee stand"; yet plainly in the above sense. A vastly different thing from creating him originally for an evil destiny.

⁹⁰ ||He that feared the word of Yahweh, among the servants of Pharaoh|| made his servants and his cattle flee under shelter; ²¹ but ||whoso applied not his heart unto the word of Yahweh|| left his servants and his cattle, in the field.

²² Then said Yahweh unto Moses—

Stretch forth thy hand over the heavens, that there may be hail, in all the land of Egypt,—on man and on beast, and on every herb of the field, in the land of Egypt.

²³ So Moses stretched forth his staff over the heavens, and ||Yahweh|| gave forth thunderings^a and hail, and there came fire, towards the earth,—and Yahweh rained down hail, on the land of Egypt. ²⁴ So there came to be hail,

and fire catching hold of itself^b in the midst of the hail,—exceeding heavy, such as had not been in all the land of Egypt,^c from the very time it became a nation. ²⁵ And the hail smote, in all the land of Egypt, all that was in the field, both man and beast,—and

<every herb of the field> did the hail smite, and <every tree of the field> did it shiver. ²⁶ Only^d <in the land of Goshen, where were the sons of Israel> was there no hail.

²⁷ Then sent Pharaoh, and called for Moses and for Aaron, and said unto them—

I have sinned this time,—||Yahweh|| is the righteous one, and ||I and my people|| are the wrong-doers.

²⁸ Make ye request unto Yahweh, and it shall be enough, without there being any more thunderings^a of God, and hail,—and I must^d let you go, and not again^e shall ye delay.

²⁹ And Moses said unto him,

<As soon as I am gone out of the city> will I spread out my hands^e unto Yahweh,—||the thunderings|| shall cease, and ||the hail|| shall come no more,—that thou mayest know, that <to Yahweh> belongeth the earth.

³⁰ But <as touching thee and thy servants> I know, that not yet^f will ye stand in awe of Yahweh Elohim.

³¹ Now ||the flax and the barley|| were smitten,—for ||the barley|| was in the ear, and ||the flax|| was in flower; ³² but ||the wheat and the spelt|| were not smitten,—for they^g were ||not ripe||.

³³ So Moses went away from Pharaoh, out of the city, and spread out his hands^e unto Yahweh,—then did the thunderings and the hail cease, and ||rain|| was not poured out on the earth.

³⁴ And <when Pharaoh saw that the rain and the hail and the thunderings had ceased> he again sinned,—and made his heart dull, ||he,

and his servants||. ³⁵ And the heart of Pharaoh waxed bold, and he did not let the sons of Israel go,—as spake Yahweh by the hand of Moses.

§ 16. The Eighth Plague: Locusts.

¹ Then said Yahweh unto Moses,

10

Go in unto Pharaoh,—for ||I|| have suffered his heart to be dull, and the heart of his servants, that I may show these my signs, in their midst; ² and that thou mayest recount in the ears of thy son, and thy son's son, what I did in derision of the Egyptians, and my signs, which I displayed among them,—so shall ye know that

||I|| am Yahweh.

³ And Moses and Aaron went in unto Pharaoh, and said unto him—

||Thus|| saith Yahweh, God of the Hebrews, How long^h hast thou refused to humble thyself before me?

Let my people go, that they may serve me.

⁴ But <if ||refusing|| thou artⁱ to let my people go> behold me bringing in, to-morrow, a locust, within thy bounds;

⁵ and it shall cover the eye of the land, so that one shall not be able to see the land,—and it shall eat the residue that hath escaped, that is left you from the hail, and shall eat up all the trees that sprout for you, out of the field; ⁶ and they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians, such as thy fathers and thy fathers' fathers have never seen, from the day they came to be on the ground, until this day.

And he turned away, and came out from the presence of Pharaoh. ⁷ Then said

the servants of Pharaoh unto him,

How long^j shall this [man] become to us a snare? Let the men go, that they may serve Yahweh their God.

<Not yet> knowest thou, that Egypt is |ruined|?

⁸ So Moses and Aaron were brought back unto Pharaoh, and he said unto them—

Go, serve Yahweh your God,—||who||^k are they that are going?

⁹ And Moses said,

<With our young and with our old> will we go,—<with our sons and with our daughters, with our flocks and with our herds> will we go,—for ||the festival of Yahweh|| is ours.

¹⁰ Then he said unto them:

Let Yahweh ||so|| be with you, when I let go you and your little ones!

Look out, for ||harm|| is straight before your faces.

¹¹ Not so! Go, I pray you, ye grown men, and serve Yahweh, for ||that|| is what ||ye|| were seeking.

And they were driven out from the presence of

^a MI: "voices," "noises," "sounds."

^b Chain-wise. So Fu. H.L. "That is, flashes of lightning, one taking up or following the other"—Kalisch. "Lit.: fire taking hold of itself. . . . exact signification dubi-

ous"—O.G. 544^a.

^c Some cod. (w. Sam., Sep.): "had not been in Egypt"—G.n.

^d So, often, the "cohortative," in words spoken under a sense of compulsion.

^e MI: "palms."

^f MI: "Who and who."

Pharaoh.

Moses—

Stretch forth thy hand over the land of Egypt for the locust, that it may come up over the land of Egypt,—and may eat up every herb of the land, all that the hail hath left.

- ¹³ And Moses stretched forth his staff over the land of Egypt, and ||Yahweh|| caused an east wind to drive through the land, all that day, and all the night,—<when ||the morning|| had come> ||the east wind|| had brought the locust. ¹⁴ And the locust came up over all the land of Egypt, and settled in all the bounds of Egypt,—very grievous, <before it> had not been such a locust [as that], neither <after it> should be one like it. ¹⁵ So it covered the eye of all the land, and the land was darkened, and it did eat every herb of the land, and all the fruit of the trees, which the hail had left remaining,—so that there was not left remaining any green sprout in the trees, or in the herb of the field, in all the land of Egypt.

- ¹⁶ Then hastened Pharaoh, to call for Moses and for Aaron, —and said—

I have sinned against Yahweh your God, and against you.

- ¹⁷ ||Now|| therefore, forgive,^a I pray you, my sin—only this time, and make entreaty to Yahweh your God,—that he may take away from me [at least, this death].

- ¹⁸ So he^b came out from Pharaoh,—and made entreaty unto Yahweh; ¹⁹ and Yahweh turned back a west wind, strong exceedingly, and carried away the locust, and cast it into the Red Sea,—there was not left a single locust in all the bounds of Egypt. ²⁰ But Yahweh suffered the heart of Pharaoh to wax bold,—and he did not let the sons of Israel go.

§ 17. *The Ninth Plague: Darkness.*

- ²¹ Then said Yahweh unto Moses:

Stretch forth thy hand over the heavens, that there may be darkness, over the land of Egypt,—and that one may feel the darkness.

- ²² So Moses stretched forth his hand, over the heavens,—and there was thick darkness in all the land of Egypt, for three days; ²³ they saw not one another, neither rose any man from his couch, for three days,—but ||all the sons of Israel|| had light in their dwellings. ²⁴ Then Pharaoh called out unto Moses, and said—

Go, serve Yahweh, only' ||your flocks and your herds|| shall be left,—||even your little ones|| shall go with you.

- ²⁵ And Moses said,

||Even thou thyself|| shalt give into our hands, sacrifices and ascending-offerings,—so shall we present offerings to Yahweh our God.

- ²⁶ Moreover also' ||our own cattle|| shall go with us—there shall not be left behind [a hoof], for <thereof> must we take, to serve Yahweh our God,—||even we ourselves|| cannot know wherewith we must serve Yahweh, until we have come in thither.

- ²⁷ And Yahweh let the heart of Pharaoh wax bold,—and he was not willing to let them go. ²⁸ So Pharaoh said to him—

Get thee from me,—take heed to thyself—do not [any more] see my face, for <in the day thou dost see my face> thou shalt die.

- ²⁹ And Moses said—

||Well|| hast thou spoken;—[no more again] to see thy face.

§ 18. *The Tenth Plague threatened: the Death of the Egyptian Firstborn.*

- ¹ Then said Yahweh unto Moses—

<Yet one plague> will I bring in upon Pharaoh, and upon Egypt, <after^b that> he will let you go from hence,—<when he doth let you go> he will ||altogether drive|| you out from hence.

- ² Speak, I pray you, in the ears of the people,—and let them ask—every man of his neighbour, and every woman of her neighbour, articles^c of silver and articles^c of gold.

- ³ And Yahweh gave the people favour, in the eyes of the Egyptians,—||even the man Moses himself|| was exceeding great in the land of Egypt,—in the eyes of Pharaoh's servants, and in the eyes of the people. ⁴ And Moses said,

||Thus saith Yahweh||,—

<About midnight> am ||I|| going forth in the midst of Egypt; ⁵ then shall every firstborn in the land of Egypt die, from the firstborn of Pharaoh who is sitting on his throne, unto the firstborn of the handmaid who is behind the two mill-stones,—and every firstborn of beasts; ⁶ then shall there be a great outcry, in all the land of Egypt,—||such|| as never was and ||such|| as shall not be again.

- ⁷ But <against none of the sons of Israel> shall a dog sharpen his tongue, neither against man nor beast,—that ye may know that Yahweh maketh a difference between Egypt and Israel.

- ⁸ So shall all these thy servants come down unto me, and bow themselves down to me, saying—

Go forth, ||thou, and all the people who are in thy footsteps||,

and <after that> will I go forth.

And he went forth from Pharaoh, in a heat of anger.

⁹ And Yahweh had said unto Moses,

Pharaoh will not hearken unto you,—that my

^a Ml: "lift up," "take away." ^b Some cod. (w. Sam., Sep.,

Syr.): "So Moses"—G.n. ^c Cp. chap. iv. 21, n.

^a Cp. chap. iv. 21, n.

^b Some cod. (w. Sep., Syr., Vul.): "and after"—

G.n.

^c Or "jewels."

wonders may be multiplied in the land of Egypt.

- 10 So then ||Moses and Aaron|| did all these wonders, before Pharaoh,—but Yahweh let Pharaoh's heart wax bold,^a and he did not let the sons of Israel go, out of his land.

§19. *The Passover commanded and observed.*

- 12 ¹ Then spake Yahweh, unto Moses and unto Aaron, in the land of Egypt, saying—

- ² ||This month|| is [to you] a beginning of months,—<the first> it is [to you] of the months of the year. ³ Speak ye unto all the assembly of Israel,^b saying,

<On the tenth of this month> then let them take to them, each man a lamb for his ancestral household, a lamb for a household. ⁴ But <if the household be too small for a lamb> then shall he and his neighbour that is near unto his house take [one], according to the number of souls,—<each man according to his eating>^c shall ye number for the lamb.

- ⁵ <A lamb without defect, a male a year old> shall yours be,—<from the sheep, or from the goats> shall ye take it.

So shall it be yours, to keep, until the fourteenth day of this month,—then shall all the convocation^d of the assembly^e of Israel^b slay it, between the two evenings.^f

- ⁷ And they shall take of the blood, and put upon the two door-posts, and upon the upper-beam,—upon the houses wherein they are to eat it.

- ⁸ Then shall they eat the flesh, in the same night,—roast with fire, and with unleavened cakes, <with^g bitter herbs> shall they eat it. ⁹ Do not eat of it underdone, nor cooked by boiling in water,—but roast with fire, its head with its legs, and with its inward parts.^h

- ¹⁰ And ye shall let nothing thereof remain until morning,—but <that which is left remaining until morning> [in the fire] shall ye consume.

- ¹¹ And ||thus|| shall ye eat it,—||your loins|| girded, ||your sandals|| on your feet, and ||your staff|| in your hand,—so shall ye eat it [in haste],ⁱ it is Yahweh's [passing over]^{ik}

- ¹² I will pass along, therefore, throughout the land of Egypt, this night, and will smite every firstborn in the land of Egypt, from man even to beast,—and <against all the gods of Egypt> will I execute judgments—

||I, Yahweh||.^l

^a See chap. iv. 21, n.

^b Some cod. (w. Sam., Jon., Sep., and Syr.): “of the sons of Israel”—G.n.

^c Ml: “each man according to the mouth (= bidding = requirement) of his eating.”

^d Heb. *kāhāl*.

^e Heb. *‘edah*.

^f I.e.: “at dusk”—Kalisch “Prob. between sunset and dark”—O.G. Cp.

chap. xvi. 12; and esp. Nu. xxviii. 4; Deu. xvi. 6.

^g Ml: “upon.”

^h Ml: “its head upon its legs and upon its inward part.”

ⁱ For contrast, see Is. lii. 12. ^k Or: “< A passing over > it is” by Y³

^l “I the Eternal”—Kalisch. Or: “I am Yahweh.” Cp. Intro., Chap. IV.

- ¹³ Then shall the blood serve you for a sign, on the houses wherein ye’ are, then will I behold the blood, and will pass over you,—and there shall be among you no plague to destroy, when I smite the land of Egypt.

- ¹⁴ So shall this day serve you for a memorial, and ye shall celebrate it, as a festival to Yahweh,—<to your generations—as an age-abiding statute> shall ye celebrate it.

- ¹⁵ ||Seven days|| <unleavened cakes> shall ye eat, surely, <on the first day> shall ye put away leaven, out of your houses,—for <who-soever eateth what is leavened> then shall that soul be cut off out of Israel, [from the first day, unto^a the seventh day]. ¹⁶ Both^b <on the first day> a holy convocation, and <on the seventh day>—a holy convocation> shall there be to you,—||no work|| shall be done therein, <save only what must be eaten by every soul> ||that alone|| shall be done by you. ¹⁷ So then ye shall observe the unleavened cakes, because <on this self-same day> brought I forth your hosts out of the land of Egypt,—so then ye shall observe this day to your generations, as a statute age-abiding. ¹⁸ <In the first [month], on the fourteenth day of the month, in the evening> shall ye eat unleavened cakes,—until the one-and-twentieth [day] of the month, in the evening. ¹⁹ <For seven days> ||leaven|| shall not be found in your houses,—for ||who-soever eateth what is leavened|| then shall that soul be cut off out of the assembly of Israel, [whether sojourner, or native of the land]. ²⁰ <Nothing leavened> shall ye eat,—<in all your dwellings> shall ye eat unleavened cakes.

- ²¹ So then Moses called for all the elders of Israel, and said unto them,—

Proceed and take for yourselves one of the flock, according to your families, and slay the passover. ²² Then shall ye take a bunch of hyssop, and dip it in the blood which is in the basin, and strike the upper beam, and the two door-posts, with the blood which is in the basin,—and ||ye|| shall not go forth, any man out of the entrance of his house, until morning. ²³ And Yahweh will pass along to plague the Egyptians, and <when he beholdeth the blood upon the upper beam, and upon the two door-posts> then will Yahweh pass over the entrance, and not suffer the destroyer to enter into your houses, to inflict on you the plague. ²⁴ And ye shall observe this thing,—for a statute to thee and to thy sons, unto times age-abiding.

- ²⁵ And so it shall come to pass <when ye shall enter into the land which Yahweh will give you, as he hath spoken,—and ye shall observe this service; & it shall come to pass, that your sons^c shall say unto you,—

^a Some cod. (w. Sam., Jon.): “and (even) into” —G.n.

^b Some cod. (w. Sam., Syr. omit: “both” G.n. ^c Or: “children.”

What is this your service?*" >

27 Then shall ye say—

<A passover^c sacrifice> it is' to Yahweh, who passed-over the houses of the sons of Israel in Egypt, when he plagued the Egyptians, but <our houses> he delivered.

Then did the people bend their heads and bow themselves down.

28 And the sons of Israel went their way and did,—<as Yahweh had commanded Moses and Aaron> ||so|| did they.

§ 20. *The Tenth Plague inflicted, and Israel urged forth.*

29 And it came to pass ||at midnight|| that Yahweh|| smote every firstborn in the land of Egypt, from the firstborn of Pharaoh who sat upon his throne, unto the firstborn of the captive who was in the pit of his prison,^b—and every firstborn of beasts.

30 Then rose up Pharaoh by night, ||he, and all his servants, and all the Egyptians||, and there arose a great outcry throughout Egypt,—for there was not' a house, where' there was not one dead.

31 So he called for Moses and for Aaron by night, and said—

Rise ye, go forth out of the midst of my people, ||both ye, and the sons of Israel||,—and go, serve Yahweh, according to your word; ³² also' <your flocks and your herds> take ye, as ye spake, and go your way,—so shall ye bless, ||even me||.

33 And the Egyptians became urgent with the people, to send them in haste out of the land,—for they said—

||We all|| are dying.

34 So the people took up their dough, ere yet it was leavened,—with their kneading-bowls, bound up in their mantles, on their shoulders.

35 And ||the sons of Israel|| did according to the word of Moses,—and asked of the Egyptians, articles of silver and articles of gold and mantles. ³⁶ And ||Yahweh|| gave the people favour in the eyes of the Egyptians, and they gave them gladly,—so they spoiled the Egyptians.

§ 21. *The Exodus begun, and the Passover confirmed.*

37 Then did the sons of Israel break up from Rameses, towards Succoth,—about six hundred thousand foot of men grown, besides little ones.

38 Moreover also' ||a mixed multitude|| came up with them,—flocks also, and herds, exceeding^c much cattle. ³⁹ Then baked they the dough which they had brought out of Egypt—into round unleavened cakes, for it had not been leavened,—for they had been driven out of Egypt, and could not tarry, and indeed no ||provisions|| had they made ready for themselves.

* MI: "What is this service to you?"
MI: "in the house of his pit = his pit'-house."

^c Some cod. (w. Jon., Sep., and Syr.): "and exceeding"—G.n.

40 Now <the time during which the sons of Israel dwelt in Egypt>^a was four hundred and thirty years. ⁴¹ And it came to pass <at the end of four hundred and thirty years> yea it came to pass <on this self-same day> that all the hosts of Yahweh had come forth out of the land of Egypt. ⁴² <A night of solemn observances> it is' unto Yahweh, for bringing them forth out of the land of Egypt,—||this same night|| pertaineth to Yahweh, for solemn observances, by all the sons of Israel, to their generations.

43 And Yahweh said unto Moses and Aaron:^b

||This|| is the statute of the passover,— ||No stranger|| shall eat thereof; ⁴⁴ but <every man's servant bought with silver,—when thou hast circumcised him> ||then|| shall he eat thereof: ⁴⁵ ||An alien or a hireling|| shall not eat thereof. ⁴⁶ <In one house> shall it be eaten, thou shalt not take forth, out of the house, any of the flesh, ||outside||; and a <bone thereof> shalt thou not break. ⁴⁷ ||All the assembly of Israel|| shall keep it. ⁴⁸ And <when there may sojourn with thee> a sojourner who may wish to keep a passover to Yahweh> there must be circumcised to him every male, and ||then|| may he draw near to keep it, so shall he be as a native of the land,—but ||no uncircumcised male|| shall eat thereof.

49 ||One law|| shall there be for the native,—and for the sojourner that sojourneth in your midst.

50 Thus did all the sons of Israel,—<as Yahweh had commanded Moses and Aaron> ||so|| did they.

51 And it came to pass ||on this self-same day|| that Yahweh brought forth the sons of Israel out of the land of Egypt, by their hosts.

§ 22. *The Law of the Firstborn, and further Instructions as to the Passover.*

1 And Yahweh spake unto Moses, saying: 13

2 Hallow to me every firstborn, that which any female first beareth,^d among the sons of Israel, among men and among beasts,—||mine|| it is.

3 And Moses said unto the people—

[Ye are] to remember this day, on which ye came forth out of Egypt, out of the house of slaves, that <with strength of hand> did Yahweh bring you forth from hence,—there shall not, therefore, be eaten anything leavened. ⁴ ||To-day|| are ||ye|| coming forth,—in the month Abib.

5 And it shall be, <when Yahweh^e shall bring thee into the land of the Canaanite and the Hittite and the Amorite, and the Hivite

* MI: "the dwelling of the s. of I, which they dwelt in E."

MS., Jon. MS., Sep., Syr.): "with you"—G.n.

^b Some cod. (w. Sam., Syr.): "and unto A."—G.n.

^d MI: "that which bursteth open any womb."

^c Some cod. (w. Sam., Onk.

^e Some cod. (w. Sam., Jon., Sep., add: "thy God"—G.n.

and the Jebusite, which he sware to thy fathers to give thee, a land flowing with milk and honey> then shalt thou serve with this service, in this month.

⁶ <Seven days> shalt thou eat unleavened cakes,—and <on the seventh day> [shall be] a festival to Yahweh.

⁷ ||Unleavened cakes|| shall be eaten for the seven days,—neither shall there be seen with thee anything leavened, nor shall there be seen with thee leaven, within any of thy bounds.

⁸ And thou shalt tell thy son, on that day, saying,—

[This is] ||because|| of that which^a

Yahweh did for me, when he brought me forth out of Egypt.

⁹ And it shall be to thee for a sign upon thy hand, and for a memorial between thine eyes, in order that the law of Yahweh may be in thy mouth,—for <with a strong hand> did Yahweh bring thee forth out of Egypt. ¹⁰ So shalt thou observe this statute, in its appointed time,—from year to year.^b

¹¹ And it shall be <when Yahweh^c shall bring thee into the land of the Canaanite, as he sware to thee and to thy fathers,—and shalt give it thee> ¹² that thou shalt set apart whatsoever is born first,^d to Yahweh; and <of all firstlings of beasts which thou shalt have> ||the males|| shall pertain to Yahweh. ¹³ But <every firstling of an ass> shalt thou redeem with a lamb^e or <if thou wilt not redeem it> then thou shalt break its neck,—but <every firstborn of men among thy sons> shalt thou redeem.

¹⁴ And it shall be <when thy son shall ask thee, in time to come, saying, What is this?>

Then shalt thou say unto him:

<With strength of hand> did Yahweh bring us forth out of Egypt, out of the house of slaves. ¹⁵ And it came to pass <when Pharaoh had shown himself too hardened to let us go>^f then did Yahweh slay every firstborn in the land of Egypt, from the firstborn of men, even unto the firstborn of beasts. <For this cause> am ||I|| sacrificing to Yahweh whatsoever is born first of the males, and <every firstborn of my sons> must I redeem.^g

¹⁶ And it shall be for a sign upon thy hand, and for frontlets between thine eyes,—that <with strength of hand> did Yahweh bring us forth out of Egypt.

§ 23. *The Exodus completed; the Red Sea passed through; Pharaoh and his Host destroyed.*

¹⁷ And it came to pass <when Pharaoh had let the people go> that God did not lead by the

land-way of the Philistines, although it was ||near||,—for God said—

Let the people be dismayed when they see war, and turn back to Egypt.

¹⁸ So God took the people round the desert-way of the Red Sea,—and the sons of Israel went up ||armed|| out of the land of Egypt.

¹⁹ And Moses took the bones of Joseph, with him,—for he had ||taken an oath|| of the sons of Israel, saying,

God will ||surely visit|| you,^a so then ye shall carry up my bones from hence, with you.

²⁰ And they brake up from Succoth,—and encamped in Etham, at the edge of the desert.

²¹ Now ||Yahweh|| was going before them—<by day> in a pillar of cloud to lead them the way, and <by night> in a pillar of fire to give them light,—that they might journey day and night: ²² the pillar of cloud by day ceased not, nor the pillar of fire by night,—from before the people.

¹ Then spake Yahweh unto Moses, saying:

² Speak unto the sons of Israel, that they turn back and encamp before Pi-hahiroth, between Migdol and the sea,—before Baalzephon, <over against it> shall ye encamp, by the sea.

³ Then will Pharaoh say, of the sons of Israel, <Entangled> they are' in the land,—the desert hath closed in upon them.

⁴ So will I let the heart of Pharaoh wax bold, and he will pursue them, that I may get me honour over Pharaoh, and over all his forces, and the Egyptians shall know, that ||I|| am Yahweh.

And they did so.

⁵ And it was told the king of Egypt, that the people had fled,—and the heart of Pharaoh and his servants was turned against the people, and they said—

What is this we have done, that we have let Israel go from serving us?

⁶ So he yoked his chariot,—and <his people> took he with him. ⁷ And he took six hundred chosen chariots, and all the chariots of Egypt,—with warriors, in every one.^b ⁸ And Yahweh let the heart of Pharaoh king of Egypt wax bold,^c and he pursued the sons of Israel,—when ||the sons of Israel|| were going out with a high hand.

⁹ So the Egyptians pursued them, and overtook them, encamping by the sea—all the horses and chariots of Pharaoh, and his horsemen, and his forces,—by Pi-hahiroth, before Baalzephon.

¹⁰ Now <when ||Pharaoh|| had drawn near> the sons of Israel lifted up their eyes, and lo! ||the Egyptians|| moving along after them, and they feared greatly, and the sons of Israel made outcry unto Yahweh. ¹¹ Then said they unto Moses,

Was it because there were no' graves in Egypt, that thou didst fetch us, to die in the desert? What' is this' thou hast done to us,^d bringing us forth out of Egypt?

^a Cp. O.G. 261, 5.

^b Lit.: "from days to days."

^c Some cod. (w. Sam., Sep.)

add: "thy God"—G.n.

^d MI: "whatsoever burst-

eth open a womb."

^e Or: "kid."

^f MI: "had shewn himself hardened as to letting us go."

^g Cp. Num. iii. 11, 38, 41.

^a Or: "concern himself for you."

^b Cp. O.G. 482^a, d (b).

^c Cp. chap. iv. 21, n.

^d Or: "What, now|| hast thou done to us?" Cp. O.G. 261, 4b.

¹² Is not this the word which we spake unto thee in Egypt, saying,
Let us alone, that we may serve the Egyptians,—for it is ||better for us|| to serve the Egyptians, than to die in the desert?

¹³ And Moses said unto the people—

Do not fear, stand still, and see the salvation of Yahweh, which he will work for you to-day,—for <as for the Egyptians whom ye have seen to-day> ye shall not again see them any more, to times age-abiding.

¹⁴ ||Yahweh|| will fight for you,—and ||ye|| shall ||forbear||.

¹⁵ And Yahweh said unto Moses,

What outcry wouldst thou make unto me? Speak unto the sons of Israel, that they go forward; ¹⁶ and <thou> lift high thy staff, and stretch forth thy hand over the sea, and cleave it asunder,—that the sons of Israel may enter into the midst of the sea, on dry ground; ¹⁷ and ||I|| behold me, letting the heart of the Egyptians wax bold, that they may enter after them,—that I may get me honour over Pharaoh, and over his forces, over his chariots, and over his horsemen. ¹⁸ And the Egyptians shall know, that ||I|| am Yahweh,—when I have gotten me honour over Pharaoh, over his chariots, and over his horsemen.

¹⁹ And the messenger of God who was going on before the camp of Israel, removed, and came on behind them,—and the pillar of cloud removed from before them, and stood behind them; ²⁰ so it came in between the camp of the Egyptians, and the camp of Israel, so it became a cloud and darkness, and yet lighted up the night,—so that the one came not near unto the other, all the night.

²¹ And Moses stretched forth his hand over the sea, and Yahweh carried away the sea by a mighty east wind, all the night, and turned the sea into dry land,—and the waters were cloven asunder.

²² Then went the sons of Israel into the midst of the sea, on the dry ground,—and ||the waters|| <to them> were a wall, on their right hand, and on their left. ²³ And the Egyptians pursued, and entered after them—all the horses of Pharaoh, his chariots and his horsemen,—into the midst of the sea.

²⁴ And it came to pass <in the morning watch> that Yahweh looked down into the camp of the Egyptians, through the pillar of fire and cloud, and confused the camp of the Egyptians; ²⁵ and he took off the wheels of their chariots,^a and made them drive heavily,—so that the Egyptians said—

We must flee^b from the face of Israel, for ||Yahweh|| is fighting for them, against the Egyptians.

²⁶ Then said Yahweh unto Moses,

Stretch forth thy hand over the sea,—that

the waters may return upon the Egyptians, upon their chariots, and upon their horsemen.

²⁷ So Moses stretched forth his hand over the sea, and the sea returned, towards morning, to its steady flow, when ||the Egyptians|| were fleeing to meet it,—thus Yahweh shook off the Egyptians, into the midst of the sea; ²⁸ thus the waters returned, and covered the chariots, and the horsemen, even all the forces of Pharaoh, that were entering after them into the sea,—there was not left remaining among them [so much as one]. ²⁹ But ||the sons of Israel|| had gone their way on dry ground in the midst of the sea,—and ||the waters|| had been to them a wall, on their right hand and on their left.

³⁰ Thus did Yahweh, on that day, save Israel, out of the hand of the Egyptians,—and Israel saw the Egyptians, dead on the shore^a of the sea. ³¹ And <when Israel saw the mighty hand wherewith Yahweh had wrought against the Egyptians> then did the people revere Yahweh,—and they put their trust in Yahweh, and in Moses, his servant.

§ 24. *Israel's Song of Triumph.*

¹ ||Then|| sang Moses, and the sons of Israel, ¹⁵ this song unto Yahweh, and they spake, saying,—

I will sing to Yahweh, for he is exalted, exalted,^b—
<The horse and his rider> hath he cast into the sea.

² <My might and^c melody> is Yah,
And he became mine, by salvation,^d—
[This] is my God, and I will glorify^e him,
The God of my father, and I will set him on high.

³ ||Yahweh|| is a warlike one,—
<Yahweh> is his name.

⁴ <The chariots of Pharaoh and his train> hath he cast into the sea,—
Yea <the choice of his warriors> were sunk in the Sedgy' Sea.

⁵ ||Roaring deeps|| covered them,—
They went down, in the raging depths, like a stone.

⁶ ||Thy right hand||, O Yahweh, is splendid in power,—
||Thy right hand||, O Yahweh, dasheth in pieces a foe;

⁷ And <in the greatness of thine exaltation> dost thou tear down thine opposers,—
Thou dost send forth thy wrath, it consumeth them, as straw;

⁸ And <with th^e blast of thy nostrils> heaped up are the waters,

^a "Made their chariot-wheels glide out"—Kalisch.

^b Ml: "Egypt said—I must flee." [Nation personified—as often.]

^a Ml: "lip."
^b Intro., Chap. II., Synops., B, c.
^c Some cod. (w. Sam. MS.,

and Onk.): "and my" G.n.
^d Cp. Ps. cxviii. 14, 21.
^e Ml. "beautify." Cp. O.G.

<Upcreared like a mound> are the flowing waves,—
Roaring deeps are congealed in the heart of the sea.

9 Said the foe—

I will pursue—overtake, divide spoil,—
Take her fill of them—shall my soul,
I will bare my sword, root them out—shall my hand.

10 Thou didst blow with thy wind, they were covered by the sea,—
They rolled like lead, into the waters so wide.

11 Who is |like unto thee|, among the mighty,
O Yahweh?

Who is |like unto thee|,
Majestic in holiness,—
To be revered in praises,
Doing a marvellous thing?

12 Thou didst stretch forth thy right hand, earth swallowed them up.

13 Thou hast led forth in thy lovingkindness, the people which thou hast redeemed,—
Thou hast guided them in thy might, into the home of thy holiness.^a

14 Peoples have heard, they tremble,—
||A pang|| hath seized the dwellers of Philistia:

15 ||Then|| were amazed the chiefs of Edom,
The mighty ones of Moab, there seizeth them, a trembling,—
Melted away, have all the dwellers of Canaan:

16 There falleth upon them a terror and dread,
<With the greatness of thine arm> are they struck dumb as a stone,—

Till thy people pass over, O Yahweh,
Till the people pass over, which thou hast made thine own:—

17 Thou bringest them in and plantest them,
In the mountain of thine inheritance,
Thy dwelling-place to abide in, which thou hast made, O Yahweh,—
A hallowed place, O My Lord,^b which thy hands have established.

18 ||Yahweh|| shall reign, unto times age-abiding and beyond.

19 For the horses of Pharaoh, with his chariots and his horsemen, entered into the sea,
Then did Yahweh bring back upon them the waters of the sea,—
But ||the sons of Israel|| had gone their way on the dry ground, through the midst of the sea.

20 Then took Miriam the prophetess, sister of Aaron, the timbrel in her hand,—and all the women came forth after her with timbrels, and dances. ²¹ And Miriam responded to the men,^c

Sing to Yahweh, for he is exalted—exalted,
<The horse and his rider> hath he cast into the sea.

§ 25. *From the Red Sea to the Desert of Sin.*

22 And Moses caused Israel to break up from the Red Sea, and they went out into the desert of Shur,—and journeyed three days in the desert, and found no water; ²³ and, when they came in towards Marah, they could not drink the waters of Marah, for they were |bitter|,—<for this cause> was the name thereof called Marah.^a

24 So the people murmured against Moses—saying,
What are we to drink?

25 And he made outcry unto Yahweh, and Yahweh pointed out a tree, and he cast it into the waters, and the waters became sweet,—
<There> he appointed him^b a statute and regulation.

And <there> he put him^b to the proof.

26 And he said:

<If thou ||wilt indeed hearken|| to the voice of Yahweh thy God,

And <the thing that is right in his eyes> thou wilt do.

And so give ear to his commandments,

And keep all his statutes>

||None of the sicknesses which I laid on the Egyptians|| will I lay upon thee,

For ||I|| am Yahweh, thy physician.

27 Then came they in to Elim, and <there> were twelve fountains of water, and seventy palm-trees,—so they encamped there, by the waters.

1 Then moved they on from Elim, and all the assembly of the sons of Israel entered into the desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month, by their coming forth out of the land of Egypt. 16

§ 26. *The Murmuring and the Manna.*

2 Then did all the assembly of the sons of Israel murmur against Moses and against Aaron, in the desert; ³ and the sons of Israel said unto them—

Oh that we had died by the hand of Yahweh, in the land of Egypt, when we remained by the pot of flesh, when we did eat bread to the full,—for ye have brought us forth into this desert, to cause all this multitude^c to die by famine.

4 Then said Yahweh unto Moses,

Behold me! raining down for you bread^d out of heaven,—and the people shall go out and gather, <the portion^e for a day> on its day, that I may prove them, whether they will walk in my law, or not.

5 And it shall come to pass <on the sixth day> that they shall settle what they shall bring in,—and it shall be twice as much as they gather day by day.

^a Or: "thy hallowed home."

^b Some cod. (w. 3 ear. pr. edns., Sam.): "O Yah-

weh"—G.n.

^c The pronoun "them" is masculine in the Heb.

^a = "Bitter."

^b Or: "them."

^c Or: "convocation," Heb.: *qahal*.

^d Or: "food."

^e Ml: "word," or "matter."

⁶ So Moses and Aaron said' unto all the sons of Israel,—

<At eventide> then shall ye know that it was ||Yahweh|| who brought you forth, out of the land of Egypt; ⁷ and <in the morning> then shall ye see the glory of Yahweh, in that he hath heard your murmurings against Yahweh,—what then are ||we|| that ye should murmur against |us|?

⁸ And Moses said—

<In that Yahweh giveth you in the evening flesh to eat, and bread in the morning, to the full, in that Yahweh heareth your murmurings, wherewith ||ye|| are murmuring against him> what then are ||we||? <Not against us> do ye murmur, but against Yahweh.

⁹ And Moses said unto Aaron,

Say unto all the assembly of the sons of Israel,

Draw near, before Yahweh,—for he hath heard your murmurings.

¹⁰ And it came to pass, <when Aaron spake unto all the assembly of the sons of Israel> then turned they towards the desert,—and lo! ||the glory of Yahweh|| had appeared in the cloud. ¹¹ Then spake Yahweh unto Moses—saying,

¹² I have heard the murmurings of the sons of Israel,—speak unto them, saying—

<Between the two evenings>^a shall ye eat flesh, and <in the morning> shall ye be filled with bread,—so shall ye know that ||I Yahweh|| am your God.

¹³ And it came to pass <in the evening> that there came up quail, and covered the camp,—and in the morning was the outpouring of dew, round about the camp; ¹⁴ and <when the outpouring of dew went up> then lo! <on the face of the desert> a thin flake, thin as hoar-frost, on the earth. ¹⁵ And when the sons of Israel saw it, they said one to another—

What is that?

For they knew not what “that” was. Then said Moses unto them,

“That” is the bread which Yahweh hath given you to eat. ¹⁶ ||This|| is the thing which Yahweh hath commanded,

Gather ye thereof, each man, what he needeth for eating,^b—an omer a head, by the number of your souls, <each man>—for them who are in his tent^c shall ye take.

¹⁷ And the sons of Israel did so,—and gathered, [some] more, and [some] less; ¹⁸ and <when they measured it with the omer> he who had gathered more had nothing over, and ||he who had gathered less|| had no lack: <each man, what he needed for eating>^b did they gather. ¹⁹ And Moses said unto them,—

Let ||no man|| leave thereof, until morning.

²⁰ But they hearkened not unto Moses, but certain men left' thereof until morning, and it swarmed

with worms, and became loathsome,—and Moses was wroth with them. ²¹ Thus then they gathered it, morning by morning, each man what he needed for eating,—and <as soon as the sun waxed hot> so soon it melted.

²² And it came to pass <on the sixth day> that they gathered food twice as much, two omers for each one,—so all the princes of the assembly came in, and told Moses. ²³ And he said unto them—

||That|| is what Yahweh spake,

<The observance of a holy sabbath^a to Yahweh> is to-morrow,—<what ye would bake> bake, and <what ye would boil> boil, and <all that is left over> put by you, to keep until the morning.

²⁴ So they put it by until the morning, as Moses had commanded,—and it gave no unpleasant odour, neither was there <a worm> therein. ²⁵ Then said Moses—

Eat ye it to-day, for <a sabbath> is to-day, unto Yahweh,—<to-day> ye shall not find it in the field. ²⁶ <Six days> shall ye gather it,—but <on the seventh day, a sabbath> it shall not be therein.

²⁷ And it came to pass <on the seventh day> that there went forth some of the people to gather,—but they found not. ²⁸ Then said Yahweh unto Moses,—

How long' have ye refused to keep my commandments and my laws? ²⁹ See <because ||Yahweh|| hath given you the sabbath> <for this cause> is ||he|| giving you <on the sixth day> food for two days,—abide ye every man in his place, let no man go forth from his dwelling, on the seventh day.

³⁰ So the people rested^b on the seventh day.

³¹ And the house^c of Israel called the name thereof Manna,—and ||the same|| was like coriander seed, white, and ||the taste thereof|| like flat-cake with honey.^d ³² And Moses said—

||This|| is the thing which Yahweh hath commanded,

Fill an omer therefrom, as a thing to be preserved, to your generations,—that they may see the bread wherewith I fed you, in the desert, when I brought you forth, out of the land of Egypt.

³³ So Moses said unto Aaron—

Take a single basket, and put therein an omer-full of manna,—and set it down before Yahweh, as a thing to be preserved, to your generations.

³⁴ <As Yahweh gave command unto Moses> so did Aaron set it down before the testimony, as a thing to be preserved. ³⁵ And ||the sons of Israel|| did eat the manna forty years,^e

until they entered into the land wherein they were to dwell,—<the manna> they did eat

^a Cp. xii. 6, n. his eating.” Cp. chap. xii. 4.
^b Ml: “at the mouth of

^a Or: “the sabbath-keeping of a holy rest.”
^b Or: “kept Sabbath.”
^c Some cod. (w. Onk. MS., Sep., Syr.): “sons”—

G.n.
^d “Made with honey”—
Kalisch.
^e See Josh. v. 11, 12.

until they entered into the bounds of the land of Canaan. ³⁶ Now [an omer] is [the tenth of the ephah].^a

§ 27. *Water from the Rock at Rephidim.*

- 17 ¹ And all the assembly of the sons of Israel set forward out of the desert of Sin, by their removings, at the bidding^b of Yahweh,—and encamped in Rephidim, and there was no' water for the people to drink. ² And the people found fault with Moses, and said—

Give us water, that we may drink.

And Moses said to them,

Why should ye find fault with me? Why^c should ye put Yahweh to the proof?

- ³ So the people thirsted there, for water, and the people murmured against Moses,—and said—Wherefore^d is it that thou hast brought us up out of Egypt, to kill me^d and my sons, and my cattle, with thirst?

- ⁴ And Moses made outcry unto Yahweh, saying, What am I to do, with this people? <Yet' a little> and they will stone me.

- ⁵ Then said Yahweh unto Moses—

Pass over before the people, and take, with thee, some of the elders of Israel,—<thy staff also, wherewith thou didst smite the river> take thou in thy hand, so shalt thou go thy way.

- ⁶ Behold me! standing before thee, there, upon the^e rock^f in Horeb, then shalt thou smite the rock, and there shall come forth therefrom water, and the people shall drink.

And Moses did so, in the sight of the elders of Israel.

⁷ So he^g called the name of the place, Massah,^h and Meribah,ⁱ—because of the fault-finding of the sons of Israel, and because of their putting Yahweh to the proof, saying, Is' Yahweh in our midst, or is he not?

§ 28. *War with Amalek.*

- ⁸ Then came in Amalek,—and fought with Israel in Rephidim. ⁹ And Moses said unto Joshua^k—

Choose for us men, and go forth, fight with Amalek,—<to-morrow> am [I] stationing myself upon the top of the hill, with the staff of God in my hand.

- ¹⁰ So Joshua did, as Moses had said to him, to fight with Amalek,—and [Moses, Aaron and Hur] went up to the top of the hill.

- ¹¹ And it shall be <when Moses shall lift on high his hands>^l then shall Israel prevail,

^a The ephah: according to Josephus, about 1½ English bushel.

^b MI: "upon the mouth."

^c Some cod. (w. Sam., Jon. Sep., Syr.): "And why?"—G-n.

^d N.B.: Singular for plural—a striking personification.

^e Or: "a."

^f Leading the minds of the observers up from the rock to Him who stood thereon.

^g Or: "one"="the name

... was called."

^h "Proving-place."

ⁱ "Fault-finding-place."

^j MI: "Jehoshua"; Heb.

^k *yehoshua*: over 250 times.

^l So it shd be (pl.) w. Sam., Sep.)—G-n. Bearing aloft a banner, as some think, now with one hand, and then with the other. Hence, below, *Yahweh-nissi* = *Yahweh my banner*.

but <when he shall let down his hands> then shall Amalek prevail.^a

- 12 But [the hands of Moses] were weary,^b so they took a stone, and put under him, and he sat thereupon,—and [Aaron and Hur] upheld his hands—<on this side> one, and <on that side> one, and so his hands became steady, until the going in of the sun. ¹³ So

Joshua overthrew Amalek and his people, with the edge^c of the sword.

¹⁴ Then said Yahweh unto Moses—

Write this as a remembrancer in a book,^d and rehearse it in the ears of Joshua,—that I will [wipe out] the remembrance of Amalek, from under the heavens.^e

- ¹⁵ And Moses built an altar,—and called the name thereof, *Yahweh-nissi*.^f ¹⁶ And he said—<Because of a hand against the throne of Yah>^g Yahweh hath war with Amalek,—from generation to generation!

§ 29. *The Visit of Jethro, Moses' Father-in-law.*

- ¹ And Jethro, priest^h of Midian, father-in-law of Moses, heard' all that God had done for Moses, and for Israel his people,—in that Yahweh had brought forth Israel out of Egypt.ⁱ **18**

- ² So Jethro, Moses' father-in-law, took Zipporah, Moses' wife,—after she had been sent home;^k

- ³ and her two sons,—of whom [the name of the one] was Gershom,^l for, said he,

<A sojourner> am I in a strange land,

- ⁴ and [the name of the other] Eliezer,^m for

[The God of my father] was my help, and delivered me from the sword of Pharaoh.

- ⁵ And Jethro, Moses' father-in-law, came in, with his two sons and his wife, unto Moses,—into the desert where [he] was encamping, the mountain of God; ⁶ and saidⁿ unto Moses,

[I] thy father-in-law, Jethro, am coming in unto thee,—and thy wife, and her two sons, with her.

- ⁷ So Moses went forth to meet his father-in-law, and bowed himself down to him, and kissed him, and they asked each other of their welfare,—and came into the tent. ⁸ Then

Moses recounted to his father-in-law, all that Yahweh had done to Pharaoh, and to the Egyptians, for Israel's sake,—all the hardship which had befallen them by the way, and how Yahweh had delivered' them. ⁹ Then did Jethro rejoice, for all the good which Yahweh had done to Israel,—whom he had delivered

^a So, according to best usage, the tenses in this verse shd be rendered—and the statement may be the reminiscence of a promise; but according to late usage the tenses may be taken historically.

^b Lit.: "heavy."

^c MI: "mouth."

^d MI: "the book"; but the article may be that of species, hence in English = "a book."

^e Num. xxiv. 20.

^f See above, on verse 11.

^g *Gt.*: "Surely the hand is on the banner of Yah"—G-n., G. Intro. 383, 384: so also Davies' H.L., p. 301.

^h Cp. chap. ii. 16.

ⁱ A sp. v.r. (*sevir*): "the land of Egypt"—G-n.

^j Or: "let go."

^k "A sojourner there."

^l "God is help."

^m Sam., Sep., Syr.: "Lo!" [instead of "I"]—G-n. [In wh. case render: "And one said . . . is coming."]

out of the hand of the Egyptians. ¹⁰ And Jethro said—

Blessed' be Yahweh, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh,—

Who hath delivered the people from under the hand of the Egyptians:

¹¹ ||Now|| I know, that ||greater|| is Yahweh than all the gods,—

||Even in the thing wherein they were arrogant over them||.

¹² Then took Jethro, father-in-law of Moses, an ascending-offering and sacrifices^a to God,—and Aaron and all the elders of Israel came in, to eat bread with the father-in-law of Moses before God.

¹³ Now it came to pass <on the morrow> that Moses sat, to judge the people,—and the people stood by Moses, from the morning, until^b the evening. ¹⁴ And <when Moses' father-in-law saw all that ||he|| was doing for the people> he said—

What is this thing which ||thou|| art doing for the people? Wherefore' art ||thou|| sitting |alone|, with ||all the people|| stationed by thee, from morning until^c evening?

¹⁵ And Moses said to his father-in-law,—

Because the people come in unto me, to seek God:

¹⁶ <When they have a matter> they come in unto me, then do I judge between a man and his neighbour,—and make known the statutes of God, and his laws.

¹⁷ Then said Moses' father-in-law unto him,—

||Not good|| is the thing that thou' art doing. Thou wilt get ||quite worn out|| both thou, and this people that is with thee,—for the thing is ||too heavy' for thee||, thou canst not do it, |alone|.

¹⁹ ||Now|| hearken thou to my voice—let me counsel thee, and may God be with thee:

Be |thou| for |the people| in front of God, so shalt ||thou|| bring the matters unto God; and shalt cause to shine upon them, the statutes and the laws,—and make known to them the way wherein they should go, and the work they should do.

²¹ ||Thou thyself|| therefore, shalt look out, from among all the people—men of ability, reverers of God, men of fidelity, haters of extortion,—and place |them| over them as rulers of thousands, rulers^d of hundreds, rulers of fifties, and rulers of tens. ²² So shall they judge the people at any time, and it shall be, <all the great matters> shall they bring in unto thee, but <all the small matters> shall ||they themselves|| judge,—so, lighten thou the burden for thyself, and let them bear it with thee.

²³ <If |this thing| thou wilt do, and God shall

command' thee> then shalt thou be able to endure,—yea |moreover| ||all this people|| shall go in ||unto their dwellings|| contented.^a

²⁴ So Moses hearkened¹ to the voice of his father-in-law, and did all that he had said;

²⁵ and Moses chose men of ability out of all Israel, and set them to be heads over the people,—rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

²⁶ And they shall judge the people, at any time,—<the hard matters> shall they bring in unto Moses, but <all the small matters> shall ||they themselves|| judge.^b

²⁷ And Moses sent forth his' father-in-law,—and he went his way by himself, unto his own land.

§ 30. *The Arrival at Sinai: Israel invited to enter into Covenant.*

¹ <In the third month, by the coming forth of ¹⁹ the sons of Israel out of the land of Egypt> ||on this day|| came they into the desert of Sinai:

² then was it that they brake up out of Rephidim, and came into the desert of Sinai, and encamped in the desert,—yea Israel encamped there, before the mountain. ³ And <when ||Moses|| had gone up unto God> then called Yahweh unto him, out of the mountain, saying,

||Thus|| shalt thou say to the house of Jacob, And tell the sons of Israel:

⁴ ||Ye|| have seen, what, I did unto the Egyptians,—

And how I bare you upon wings of eagles, And brought you in unto myself:—

⁵ ||Now||, therefore <if ye will ||indeed hearken|| to my voice, And keep my covenant>

Then shall ye be mine, as a treasure beyond all the peoples,

For <mine> is all the earth;^c

⁶ But ||ye|| shall be mine, As a kingdom of priests, And a holy nation.

||These|| are the words, which thou shalt speak unto the, sons of Israel.

⁷ Then came Moses, and called for the elders of the people,—and put before them all these words, which Yahweh had commanded him. ⁸ And all the people responded together, and said,

<All that Yahweh hath spoken> will we do.

And Moses took back the words of the people, unto Yahweh. ⁹ Then said Yahweh unto Moses:

Lo! ||I|| am coming unto thee in the veiling of cloud, in order that the people may hear when I speak with thee,^d |moreover also| that ||in thee|| they may trust^e to times age-abiding.

Then told Moses the words of the people, unto

^a Prob. peace-offerings. Cp. Driver & White in P.B., Leviticus; O.G. 257^b, II. 5.

^b Some cod. (w. 1 ear. pr. edn., Sam., Syr.): "even

until"—G.n.

^c Some cod. (w. Sam., Syr.): "even until"—G.n.

^d Some cod. (w. Sam., Sep., Syr.): "and rulers"—G.n.

^a MI: "in well-being."

^b Here too tenses may be historical: cp. chap. xvii. 11, n.

^c A very beautiful testimony to God's regard for

the whole world.

^d Hence an argument that verse 19 gives the responsive setting of the Ten Commandments.

^e John v. 45.

Yahweh.
Moses—

¹⁰ And Yahweh said unto

Go unto the people, and thou shalt hallow them to-day and to-morrow,—and they shall wash their clothes; ¹¹ and shall be ready by the third day,—for <on the third day> will Yahweh come down in the sight of all the people, upon Mount Sinai. ¹² So then thou shalt set bounds for the people round about, saying,

Take heed to yourselves—that ye go not up into the mountain, nor touch the boundary thereof,—||whosoever toucheth the mountain|| shall ||surely die||. ¹³ No hand shall touch it, but he shall be ||surely stoned|| or be ||surely shot||, <whether <beast or man> he shall not live,—

<When the ram's horn soundeth^a ||they themselves|| shall come up within the mount.^b

¹⁴ Then Moses went down out of the mount, unto the people,—and hallowed the people, and they washed their clothes. ¹⁵ And he said unto the people,

Be ready, by the third day,—do not approach a woman.

¹⁶ And it came to pass <on the third day,^c when the morning had come> that there were thunderings and lightnings, and a heavy cloud upon the mount, and the sound of a horn loud exceedingly,—and all the people who were in the camp trembled'. ¹⁷ And Moses

brought forth the people, to meet God, out of the camp,—and they stationed themselves in the lower part of the mount. ¹⁸ And

||Mount Sinai|| smoked [all over], because Yahweh had come down thereon, [in fire],—and the smoke thereof went up as the smoke of a furnace, and all the mountain trembled exceedingly. ¹⁹ And <as off as the sound of the horn went on and became exceeding loud> ||Moses|| spake and ||God|| responded to him with a voice.^d ²⁰ Thus came

Yahweh down upon Mount Sinai, unto the top of the mount,—and Yahweh called Moses unto the top of the mount, and Moses went up|. ²¹ Then said Yahweh unto Moses,

Go down, adjure the people,—lest they press through unto Yahweh, to see, and so there fall from among them a multitude.

²² Yea <even the priests^e who do approach unto Yahweh> must hallow themselves,—lest Yahweh break in upon them.

²³ And Moses said unto Yahweh,

The people cannot come up into Mount Sinai,—for ||thou thyself|| hast adjured us, saying:

Set bounds to the mountain and hallow it.

²⁴ And Yahweh said unto him—

Away, down! then shalt thou come up, ||thou and Aaron with thee||,—but <as for the priests^a and the people> let it not be that they press through to come up unto Yahweh, lest he break in upon them.

²⁵ So Moses went down unto the people,—and said [these things] unto them.

§ 31. The Law of Ten Commands.

¹ And God spake all these words, saying:—

20

² ||I|| am Yahweh thy God,—who have brought thee forth out of the land of Egypt, out of the house of servants:—

³ Thou shalt not have other gods, besides me.^b

⁴ Thou shalt not make to thee an image,^c or any form, that is in the heavens above,—or that is in the earth beneath,—or that is in the waters, beneath the earth: ⁵ thou shalt not bow thyself down to them, nor be led to serve them—For ||I, Yahweh, thy God|| am a jealous GOD, visiting^d the iniquity of fathers, upon sons, unto three [generations] and unto four, [of them that hate me]; ⁶ but shewing lovingkindness unto thousands [of generations],^e—of them who love me, and keep my commandments|. ⁷

Thou shalt not utter the name of Yahweh thy God, for falsehood,^f for Yahweh will not let him go unpunished' who uttereth his name, for falsehood.

⁸ Remember the sabbath day,^h to hallow it:

⁹ <Six days> shalt thou labour, and do all thy work; ¹⁰ but ||the seventh day|| is a sabbath,ⁱ unto Yahweh thy God,—thou shalt do no work ||thou, nor thy son, nor thy daughter, [nor]^k thy servant, nor thy handmaid, nor thy beast, nor thy sojourner who is within thy gates|. ¹¹ For <in six days> did Yahweh make the heavens and the earth, [and]^l the sea—and all that in them is, and rested on the seventh day,—<for this cause> Yahweh blessed the sabbath day^m and hallowed it.

¹² Honour thy father, and thy mother,—that thy days may be prolonged' upon the soil, which Yahweh thy God is about to giveⁿ unto thee.

¹³ Thou shalt not commit murder.

¹⁴ Thou shalt not commit adultery.

¹⁵ Thou shalt not steal.

^a So O.G.

^b "When the trumpet soundeth, they shall go forward to the mountain"—Kalisch.

^c Comp. verse 11.

^d Suggesting repeated action: for which, in case of the imperfect, see Ges. Gram. § 127, 4 b, Davidson's Heb. Syntax. That we have here an intima-

tion of the manner in which the Ten Commandments of the following chapter were enunciated, is tolerably clear. Compare, for anticipatory method, Deut. xxxi. with respect to "the Song" of xxxii.

^e "Prob. *chieftains* (exercising priestly functions)"—O.G. 463.

^a "Prob. *chieftains* (exercising priestly functions)"—O.G. 463.

^b MI: "unto my face."

^c Either carved or graven (*pesel*); also used of a molten image, but "prob. chased or finished w. the chisel"—Davies' H.L.

^d Or: "charging."

^e Cp. chap. xxxiv. 6, 7 (and Kalisch's note there);

also Deut. v. 9.

^f Cp. chap. xxxiv. 6, 7, 20.

^g O: "vanity."

^h Or: "the day of rest."

ⁱ Or: "a rest."

^j Some cod. (w. 3 ear. pr. eds., Jon.): "nor"—G.N.

^k Sam. MS., Onk. MS.,

Jan. MS., Sep., Syr.:

"and the sea"—i.n.

^m MI: "is giving."

- 16 Thou shalt not testify^a against thy neighbour, with a witness of falsehood.
- 17 Thou shalt not covet thy neighbour's house, —thou shalt not covet thy neighbour's wife, nor his servant,^b nor his handmaid, nor his ox, nor his ass, nor anything which belongeth unto thy neighbour.

§ 32. *The People are terrified, and prevail on Moses to hear God in their stead.*

- 18 And ||all the people|| were witnessing^c the voices and the torches,^d and the sound of the horn, and the mountain smoking,—so then the people were struck with awe^e and shrank back, and stood afar off. ¹⁹ And they said unto Moses,

Speak ||thou|| with us, and we will hear, —but let not God speak^f with us, lest we die.

- 20 And Moses said unto the people—

Do not fear, for <to the end he may prove you> hath God come^g,—and to the end the reverence of him may be upon your faces, that ye sin not.

- 21 So then the people stood afar off,—and ||Moses|| approached unto the thick gloom, where God was.

§ 33. *Transitional Warnings against Idolatry, and Instructions as to Divine Worship.*

- 22 Then said Yahweh unto Moses,
||Thus|| shalt thou say, unto the sons of Israel,—
||Ye yourselves|| have seen that <out of the heavens> have I spoken with you.

- 23 Ye shall not make [aught] beside me,—
<neither gods of silver, nor gods of gold>
shall ye make to yourselves.

- 24 <An altar of earth> shalt thou make to me, then shalt thou offer thereupon thine ascending-sacrifices, and thy peace-offerings, thy sheep, and thine oxen. <In every place where I may mention^h my name> will I come in unto thee, and will bless thee.

- 25 But <if ||an altar of stones|| thou wilt make to me> thou shalt not build them hewn,—for <as soon as thou hast lifted ||thy sharp tool|| thereupon> thou hast profaned it;ⁱ

- 26 neither shalt thou go up [by steps] unto mine altar,—lest by any means thy shame be discovered thereupon.

§ 34. *An Outline of Social and Religious Laws, in Amplification of the Proposed Covenant.*

- 21 ¹ Now ||these|| are the regulations^b which thou shalt put before them.

- ² <When thou shalt acquire a servant who is a

^a MI: "answer."

^b Some cod. (w. Sam., Sep.): "his field or his servant"—G.n.

^c Lit.: "seeing."

^d Cp. Rev. iv. 5: possibly in the sense of "thunderings and lightnings."

^e So it shd be (w. Sam., Syr.)—G.n.

^f Or: "announce."

^g Cp. Deut. xxvii. 5.

^h That is: "rules," "divine applications of law to actual life."

Hebrew> ||six years|| shall he serve,—but ||in the seventh|| shall he go out freely—for nought.

³ <If ||by himself|| he came in> ||by himself|| shall he go out,—<if he was ||married||>^a then shall his wife go out with him. ⁴ <If ||his lord||^b gave him a wife, and she have borne him sons or daughters> ||the wife and her children|| shall be her lord's, and ||he|| shall go out by himself.

⁵ But <if the servant shall ||plainly say||,

I love my lord,^c and my wife, and my sons,—I will not go out free>

- ⁶ then shall his lord^b bring him near unto God,^d and shall bring him near unto the door, or unto the door-post,—and his lord shall pierce his ear with an awl, so shall he serve him all his life.

- ⁷ And <when a man shall sell his daughter to be a handmaid> she shall not go out according to the out-going of the men-servants.

⁸ <If she is uncomely in the eyes of her lord, who hath not^e assigned her in marriage> then shall he suffer her to be redeemed: <to a strange people> shall he not have power to sell her, in that he hath dealt treacherously with her.

⁹ And <if ||to his son|| he assign her> ||according to the custom^f for daughters|| shall he do for her.

- ¹⁰ <If he take to himself ||another||> ||her food, her clothing, and her marriage-right|| shall he not withdraw. But <if ||these three|| he will not do for her> then shall she go out for nought, without silver.^g

- ¹² <He that smiteth a man, so that he die> shall ||surely be put to death||.

¹³ But <he who hath not lain in wait, but ||God|| hath occasioned him to come to his hand> then will I appoint for thee a place, whither he may flee.

- ¹⁴ But <when a man shall act presumptuously against his neighbour, to slay him with guile>, ||from mine altar||^h shalt thou take him to die. ¹⁵ And <he that smiteth his father or his mother> shall ||surely be put to death||.

¹⁶ And <he that stealeth a man of the sons of Israelⁱ and selleth him, or he be found in his hand> shall ||surely be put to death||.

- ¹⁷ And <he who revileth his father or his mother> shall ||surely be put to death||.

- ¹⁸ And <when men strive together, and one shall smite the other, with a stone or with

^a MI: "owner (ba'al) of a wife."

^b MI: "his lords." But evidently (cp. ver. 5) pl. "of quality," as so often.

^c Here sing. (Heb. 'adoni), Cp. ver. 4.

^d Heb.: ha-'elohim—"Before the judges, and so almost all interpreters; for the judges pronounce the sentence in the name of the Deity"—Kalisch.

^e Written (w) "not"; but read (lo—waw, instead of aleph) "for himself." Some cod. (w. Aram.,

Sep., Syr.) both write and read "for himself."

Other cod. (w. 7 ear. pr. edns., Sam.) both write and read "not"—G.n.

^f Or: "regulation."

^g Cp. verse 2.

^h Note the logical force of this emphasis: even from thence shalt thou take him; that asylum, sacred though it is, shall be no asylum for him.

ⁱ So it shd be (w. Aram., Sep.)—G.n. [The words "of the sons of Israel" not found in M.C.T.]

- his fist,—and he die not, but shall fall to his bed;¹⁹ if he rise, and shall walk abroad on his staff> then shall he that smote him be acquitted,—[only] <for his loss of time> he shall pay, and ||shall surely heal|| him.
- 20 And <when a man shall smite his servant or his handmaid with a rod, and he die, under his hand> he shall ||surely be avenged||; nevertheless <if ||for a day or for two days|| he continue> he shall not be avenged, for ||his silver|| he is'.
- 22 And <when men strive together, and push against a woman with child, and she miscarry,^a but there is no other mischief> he shall ||surely be fined||, according as the woman's husband shall lay upon him, but he shall give it through judges. ²³ But <if mischief follow> then shalt thou give life^b for life;^b ²⁴ eye for eye, tooth for tooth,—hand for hand, foot for foot, ²⁵ brand for brand,^c wound for wound,—stripe for stripe.^d
- 26 And <when a man smiteth the eye of his servant, or the eye of his handmaid, and destroyeth it> he shall send him forth ||free|| for his eye; ²⁷ or <if ||the tooth of his servant, or the tooth of his handmaid|| he knock out> he shall send him forth ||free|| for his tooth.^e
- 28 And <when an ox goreth a man or a woman, and death ensueth> the ox shall ||surely be stoned|| and his flesh shall not be eaten, and ||the owner of the ox|| shall be quit. ²⁹ But <if ||the ox|| was wont to gore^f before that time^f and it hath been attested to his owner, and he hath not proceeded to put him under guard, and he causeth the death of man or woman> ||the ox|| shall be stoned, and ||his owner also|| shall be put to death. ³⁰ <If^g ||a sin-covering|| be laid on him> then shall he give a ransom for his life,^h according toⁱ whatsoever may be laid on him: ³¹ <if ||a son|| he gore, or ||a daughter|| he gore> ||according to this regulation|| shall it be done to him; ³² <if ||a servant|| the ox gore, or a handmaid||> <thirty shekels of silver> shall he give to his lord, and ||the ox|| shall be stoned.
- 33 And <when a man openeth a pit, or when a man diggeth a pit, and doth not cover it,—and there falleth thereinto an ox or an ass> ³⁴ ||the owner of the pit|| shall make it good, <silver> shall he pay back to the

- owner thereof,—and ||the dead beast|| shall be his.
- 35 And <when the ox of one man thrusteth the ox of his neighbour, so that it dieth> then shall they sell the live ox, and divide the silver thereof, and <the dead ox also> shall they divide. ³⁶ Or <if it was known that ||an ox|| was |wont to gore| before that time,^a and his owner proceeded not to put him under guard> he shall ||surely make good||—an ox for the ox, and ||the dead one|| shall be his.
- 1 <When a man stealeth an ox or a sheep,^b **22** and slayeth it, or selleth it> <with five of the herd> shall he make good—for the ox, or <with four of the flock> for the sheep.
- 2 <If ||in the place of breaking in|| the thief be found^c and he is smitten so that he dieth> there is due for him' no' shedding of blood: ³ <should the sun have arisen upon him>^d there would be shedding of blood due for him,^e—he is |surely to make restitution|, <if he hath nothing> then is he to be sold, for his theft. ⁴ <If the thing stolen is ||found' in his hand||—whether ox, or ass, or sheep, alive> ||with two|| shall he make restitution.
- 5 <When a man causeth a field or a vineyard to be depastured, or hath sent in his own cattle and stripped the field of another> he shall ||surely make restitution|| out of his own field, according to the yield thereof; or <if ||all the field|| he depasture^f with the best of his own field, or with the best of his own vineyard> shall he make restitution.
- 6 <When a fire breaketh out, and hath come upon thorns, and so there is consumed a stack of sheaves, or the standing corn, or the field> he that kindled the fire ||shall surely make restitution||.
- 7 <When a man giveth unto his neighbour silver or jewelry, to keep, and it is stolen out of the house of the man>: ⁸ <if the thief be found> he shall give in restitution [double]; <if the thief be not found> then shall the owner of the house be brought near unto God [to swear] that he hath not laid his hand on the property of his neighbour.
- 9 <For any affair of trespass—for an ox, for an ass, for a sheep, for a mantle, for anything lost, as to which one could say—This is ||it||>^g <unto God> shall come the affair of them both,—||he whom God shall condemn|| shall make restitution of double, to his neighbour.
- 10 <When a man delivereth unto his neighbour,

^a Lit.: "her children go out."

^b U.: "soul."

^c "Burning for burning"—Kalisch.

^d Observe the primary design of this law, namely, to protect from injury.

^e How tenderly careful of the weaker class the Divine Lawgiver herein appears!

^f Ml.: "yesterday, the third

(day)."

^g Some cod. (w. Onk. MS., Sep., Syr.) have: "But if"—G-n.

^h U.: "soul." This enactment raises the important question, how far these death-penalties generally were commutable. Cp. chap. xxx. 12.

ⁱ Some cod. have: "with whatsoever"—G-n.

^a Ml.: "yesterday, the third (day)."

^b Or: "goat."

^c As much as to say: "If he be caught in the act."

^d And he therefore not have been caught in the act.

^e That is, if so slain in cold

blood.

^f The words between "another" and "with the best" shd be added (w. Sam. and Sep.)—G-n.

^g "Of which it is said that it is his"—Kalisch.

- an ass, or an ox, or a sheep,^a or any beast [to keep],—and it dieth, or is fractured, or is driven away, no one beholding> ¹¹ ||the oath of Yahweh|| shall come between them both, That he hath not laid his hand on the property of his neighbour,—then shall the owner thereof accept it, and he shall not make restitution. ¹² But <if it be ||verily stolen|| from him> he shall make restitution to the owner thereof. ¹³ <If it be ||verily torn in pieces||> he shall bring it in as a witness,—<for that which was torn> he shall not make restitution.
- ¹⁴ And <when a man asketh aught of his neighbour, and it is fractured or dieth, [its owner|| not' being with it]> he shall ||surely make restitution||. ¹⁵ <If [its owner|| was with it]> he shall not make restitution,—<if it is ||hired||> it cometh into its hire.
- ¹⁶ And <when a man enticeth a virgin who is not betrothed, and lieth with her> he shall ||surely pay a purchase-price|| that she may be his' wife. ¹⁷ <If her father ||utterly refuse|| to give her to him> <silver> shall he weigh out, according to the purchase-price of virgins.
- ¹⁸ <A sorceress>^b shalt thou not suffer to live.
- ¹⁹ ||Whosoever lieth with a beast|| shall ||surely be put to death||.
- ²⁰ ||He that sacrificeth to the gods|| shall be devoted to destruction,—except [he sacrificeth] to Yahweh alone.
- ²¹ And <a sojourner> shalt thou not tread down, neither shalt thou drive him away,—for <sojourners> ye became in the land of Egypt.
- ²² <Neither widow nor fatherless> shalt thou humiliate: ²³ <if thou ||do humiliate|| him> ||when he in anywise crieth out unto me|| I will ||surely hear|| his outcry; ²⁴ so shall kindle mine anger, and I will slay you with the sword,—and your [wives] shall become [widows], and your [sons] [fatherless].
- ²⁵ <If ||silver|| thou wilt lend unto my people—unto the humbled one by thee> thou shalt not be to him' like one that lendeth on interest,—thou shalt not lay upon him' interest.
- ²⁶ <If thou ||do take in pledge|| the mantle of thy neighbour> ||by the going in of the sun|| shalt thou restore it to him; ²⁷ for ||that|| is his only covering, ||that|| is his mantle, for his skin,—wherein shall he sleep? and it shall come to pass, <when he maketh outcry unto me> then will I hear, because ||gracious|| I am.'
- ²⁸ <God>^c shalt thou not revile,—and <a prince among thy people> shalt thou not curse.
- ²⁹ <Thy fulness and thine outflow> shalt thou not delay,—<the firstborn of thy sons> shalt thou give to me. ³⁰ ||Thus|| shalt thou do with thine ox, with thy sheep,^a—<seven days> shall it be with its dam, <on the eighth day> shalt thou give it to me.
- ³¹ <Holy men> therefore, shall ye truly become to me,—and <flesh in the field torn to pieces> shall ye not eat, <to the dogs> shall ye cast it.
- ¹ Thou shalt not utter^a a false report. Do ²³ not lay thy hand with a lawless man, to become a witness helping forward violence and wrong. ² Thou shalt not follow multitudes to commit wickedness,^b—neither shalt thou answer^c in a quarrel, so as to turn away after multitudes, to mislead. ³ <Even a poor man> shalt thou not prefer in his quarrel.
- ⁴ <When thou meetest the ox of thine enemy, or his ass, going astray> thou shalt ||surely bring it back|| to him.
- ⁵ <When thou seest the ass of him' that hateth thee, sinking down under his burden, and mightest have foreborne to unload him> thou shalt ||surely help him to unload||^d
- ⁶ Thou shalt not pervert the vindication of thy needy one, in his quarrel.
- ⁷ <From a matter of falsehood> thou shalt keep far away,—and <the innocent one and the righteous> do not thou slay, for I will not justify^e a lawless man. ⁸ And <a bribe> shalt thou not take,—for ||the bribe|| blindeth the clear-sighted, and perverteth the words of the righteous. ⁹ And <a sojourner> shalt thou not drive away,—seeing that ||ye yourselves|| know the soul of a sojourner; for <sojourners> became ye in the land of Egypt.
- ¹⁰ And <six years> shalt thou sow thy land,—and shalt gather the yield' thereof; ¹¹ but <the seventh year> shalt thou let it rest and be still, so shall the needy of thy people eat, and <what they leave> shall the wild-beast of the field eat,—<in like manner> shalt thou deal with thy vineyard, with^g thine oliveyard.
- ¹² <Six days> shalt thou do thy work, but <on the seventh day> shalt thou keep sabbath,—that thine ox may rest, and thine ass, and that the son of thy handmaid, and the sojourner, [may be refreshed].
- ¹³ And <in all that I have said unto thee> shalt thou take heed to thyself,—and <the name of other gods> shalt thou not mention, it shall not be heard upon thy mouth.^h
- ¹⁴ <Three times> shalt thou keep festival to me, in the year. ¹⁵ <The festival of unleavened cakes> shalt thou keep,—[seven days] shalt thou eat unleavened cakes, as I commanded thee, at the appointed time of the month Abib; for <therein> camest thou forth out of Egypt,—and

^a MI: "raise" or "take up"; same word as in chap. xx. 7.

^b Or: "mischievous."

^c Or: "testify."

^d MI: "loosen (or unload) with him." Cp. O.G.

737b.

^e Or: "declare righteous."

^f Lit: "inbringing."

^g Some cod. (w. Sam., Sep. and Syr.): "and with"—(G.n.)

^h Cp. G. Intro. 401.

^a Or: "gout." ^b Cp. Deu. xviii. 9-14. ^c Chap. xxi. 6.

they shall not see my face^a [empty-handed].

¹⁶ And the festival of harvest, with the firstfruits of thy labours, which thou shalt sow in the field. And the festival of ingathering—at the outgoing of the year, when thou hast gathered in thy labours, out of the field.

¹⁷ <Three times in the year> shall all thy males see the face of^a the Lord Yahweh.^b

¹⁸ Thou shalt not offer <with anything leavened> the blood of my sacrifice,—neither shall the fat of my festival-sacrifice remain^c until morning. ¹⁹ <The beginning of the firstfruits of thy ground> shalt thou bring into the house of Yahweh thy God. Thou shalt not boil a kid, in the milk of its dam.^c

²⁰ Lo! ||I|| am sending a messenger^d before thee, to guard thee in the way,—and to bring thee into the place which I have prepared.

²¹ Take thou heed of his presence, and hearken to his voice—do not vex him,—for he will not pardon your transgression, for ||my name|| is within him.

²² But <if thou ||wilt|| indeed hearken ||to his voice, and so wilt do all that I may speak> then will I be an enemy to thine enemies, and an adversary to thine adversaries; ²³ for my messenger shall go before thee, and bring thee in—unto the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the^e Hivite, and the Jebusite,—so will I destroy them.

²⁴ Thou shalt not bow thyself down to their gods, neither shalt thou be led to serve them, neither shalt thou do according to their works,—but thou shalt ||verily overthrow|| them, and ||completely break in pieces|| their pillars. ²⁵ So shall ye serve Yahweh your God, and he will bless thy bread, and thy water,—and I will take away sickness out of thy midst.

²⁶ There shall be nothing casting its young or barren, in thy land,—<the number of thy days> will I make full. ²⁷ <My terror>^f will I send before thee, and will confound all the people, amongst whom thou shalt come,—and will deliver up all thine enemies unto thee as they flee.

^a So it shd be. G. Intro. 458. [The Massorites pointed so as to secure harmony with chapter xxxiii. 20; “but passages like Exo. xxiii. 15; xxxiv. 20; Isa. i. 12, which are most difficult to construe with the accusative, plainly show that the natural vocalisation of the verb in all these phrases is the *kal*”—as here rendered.]

^b Heb.: *hā’dān yahweh*. Another example (so common in Ezekiel) of the occurrence of “Lord” along with the incommunicable Name, precluding the use of

“LORD” instead of that Name, compelling a resort to “God” instead of “Lord” in A.V. and R.V. Cp. Intro., Chap. IV., I., B, i.

^c Cp. chap. xxxiv. 26; Deu. xiv. 21.

^d There seems to be no reason to doubt that, in this Messenger of Yahweh, we catch a glimpse of some mystery in the Godhead. For contrast with an inferior messenger, see chap. xxxiii. 2, 3.

^e Some cod. (w. Sam., Onk. and 1 ear. pr. edn.): “and the”—G-n.

^f Or: “a terror of me.”

²⁸ And I will send the hornet, before thee,—and it shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

²⁹ I will not drive them out from before thee, in one year,—lest the land should become a desolation, so would the wild-beast of the field multiply over thee.

³⁰ <Little by little> will I drive them out from before thee,—until thou become fruitful, then shalt thou take possession of the land.

³¹ So will I set thy bounds from the Red Sea, even unto the sea of the Philistines, and from the desert unto the River (Euphrates),^a—for I will deliver into your hand the^b inhabitants of the land, so shalt thou drive them out from before thee.

³² Thou shalt not make, <with them or with their gods> ||a covenant||: they shall not dwell in thy land, lest they cause |thee| to sin against |me|,—for thou mightest serve their gods, verily! it would become to thee |a snare|!

§ 35. The Covenant finally ratified.

¹ And <unto Moses> he said—

24

Come up unto Yahweh—||thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel||,—so shall ye bow yourselves down, from afar. ² And Moses alone^c shall draw near unto Yahweh, but ||they|| shall not draw near,—and ||the people|| shall not come up with him.

³ So Moses came, and recounted to the people all the words of Yahweh, and all the regulations,^c—and all the people responded with one voice, and said,

<All the words which Yahweh hath spoken> will we do.

⁴ Then wrote Moses all the words of Yahweh, and rose up early in the morning, and builded an altar, under the mountain,—and twelve pillars, for the twelve tribes of Israel; ⁵ and he sent young men of the sons of Israel,^d and they caused to go up, ascending-sacrifices,—and slew peace-offerings to Yahweh, of oxen. ⁶ Then took Moses, half of the blood, and put it in basins, and <half of the blood> dashed he over the altar; ⁷ then took he the book^e of the covenant, and read in the ears of the people.

And they said,

<All that Yahweh hath spoken> will we do, and will hearken.

⁸ Then Moses took the blood, and dashed over the people,—and said,

Lo! hath solemnised with you, over^f all these words.

^a Generally understood by the Heb. *hannāḥāl* here used.

^b Some cod. (w. Jon. and 1 ear. pr. edn.): “all the”—G-n.

^c Probably by “the words” here we shd understand the ten commands and by “the regulations” the superadded body of

fundamental legislation contained in chapters xxi.—xxiii.

^d And so, all Israel appears as yet in the character of a nation of priests. The sacrifices, too, are those alone of devotion and friendship.

^e Or: “scroll.”

^f Or: “upon the basis of.”

⁹ Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel, —and <under his feet>^a like a pavement of sapphire, and like the very heavens,^b for brightness;^c and ¹¹ <against the nobles of the sons of Israel> put he not forth his hand, —so then they had vision of God, and did eat and drink.^d

§ 36. *By Divine Command, Moses, attended by Joshua only, ascends Mount Sinai to receive the Two Tables and further Laws; and remains in the Mountain forty Days and forty Nights.*

¹² Then said Yahweh unto Moses—

Come thou up unto me, in the mountain, and remain thou there,—for I must give thee^e tables of stone^f and the law, and the commandment, which I have written, to direct them.^f

¹³ And Moses rose up, and Joshua his attendant, and Moses went up into the mountain of God; ¹⁴ but <unto the elders> he said—

Tarry for us here, until we return unto you.

And lo! ||Aaron and Hur|| are with you, ||he that hath a cause||^g let him draw near unto them^g.

¹⁵ So then Moses went up into the mountain,—and the cloud covered the mountain. ¹⁶ And the glory of Yahweh rested upon Mount Sinai, and the cloud covered it six days,—then called he unto Moses, on the seventh day, out of the midst of the cloud. ¹⁷ And ||the appearance of the glory of Yahweh|| was like a consuming fire,^h on the top of the mountain,—in the sightⁱ of the sons of Israel. ¹⁸ And Moses entered into the midst of the cloud, and ascended into the mountain. And it came to pass that Moses was in the mountain^j forty days and forty nights.

§ 37. *Moses is instructed to make a Sanctuary, and holy Garments; and to consecrate Aaron and his Sons to minister as Priests.*

²⁵ ¹ And Yahweh spake unto Moses, saying:

² Speak unto the sons of Israel, that they take for me, a heave-offering,—<of every man whose heart urgeth him> shall ye take my heave-offering.

³ And ||this|| is the heave-offering which ye shall take of them,—gold and silver, and bronze; ⁴ and blue, and purple, and crimson, and fine linen, and goat's hair; ⁵ and rams' skins dyed red, and badgers' skins,

^a Did they actually see more than what was "under the feet" of the God of Israel? The sacred reserve of the description is at once poetically grand and religiously impressive.

^b "Like the substance of the sky—the sky itself"—O.G.

^c "Purity"—O.G.

^d On what provisions did they feast? Was it on

the covenant sacrifices mentioned in verse 5?

^e A well-known force of the "cohortative" form of the verb here used.

^f Or: "that they may have a code of laws, may be law-guided." Cp. Heb. vii. 11.

^g MI: "he that is a master (ba'al) of words."

^h Heb. xii. 29.

ⁱ MI: "to the eyes."

and acacia wood; ⁶ oil for giving light,—perfumes for the anointing oil, and for fragrant incense; ⁷ onyx^a stones, and setting stones,—for the ephod and for the breastpiece:

⁸ So shall they make for me a sanctuary,—and I will make my habitation in their midst: ⁹ <according to all that ||I|| am shewing thee, the pattern of the habitation, and the pattern of all the furnishings^b thereof> ||even so|| shall ye make it.

¹⁰ And they shall make an ark of acacia wood,—||two cubits and a half|| the length thereof, and ||a cubit and a half|| the breadth thereof, and ||a cubit and a half|| the height thereof. ¹¹ And thou shalt overlay it with pure gold, <within and without> shalt thou overlay it,—and thou shalt make thereon^c a rim^d of gold, round about. ¹² And thou shalt cast for it four rings of gold, and shalt put [them] on the four feet thereof,—even two rings on the one^e side thereof, and two rings on the other^e side thereof. ¹³ And thou shalt make staves^e of acacia wood,—and shalt overlay them with gold.

¹⁴ And thou shalt bring in the staves into the rings, on the sides of the ark,—to bear^f the ark therewith. ¹⁵ <In the rings of the ark> shall remain^g the staves,—they shall not be removed therefrom. ¹⁶ And thou shalt put into the ark,—the testimony^h which I will give unto thee. ¹⁷ And thou shalt make a propitiatory^h of pure gold,—||two cubits and a half|| the length thereof, and ||a cubit and a half|| the breadth thereof. ¹⁸ And thou shalt make two cherubim of gold,—<of beaten work> shalt thou make them, out of the two ends of the propitiatory. ¹⁹ And make thou one cherub out of thisⁱ end, and the other cherub out of thatⁱ end,—<out of the propitiatory> shall yeⁱ make the cherubim, upon the two ends thereof. ²⁰ And the cherubim shall be spreading out two wings on high—making a shelter with their wings over the propitiatory, with their faces, one towards the other,—<towards the propitiatory>^k shall be the faces of the cherubim. ²¹ And thou shalt put the propitiatory upon the ark, above,—and <in the ark> shalt thou put the testimony, which I will give unto thee. ²² And I will meet with thee there,^l and will speak with thee from off the propitiatory, from between the two cherubim, which are upon the ark of the testimony,—||whatsoever I

^a "Leek-green beryl"—Fuerst.

^b Or: "utensils."

^c Some cod. (w. Sam., Sep. and Syr.): "thereto"—G.n.

^d Or: "crown."

^e Or: "poles."

^f Or: "lift."

^g An important word, wh. will occur hereafter.

^h Or (more formally, so as to preserve a reminiscence

of the root of the word): "propitiatory cover."

ⁱ Some cod. (w. Cod. Hillel, Sam., Sep., Syr.): "shalt thou"—G.n.

^k The direction of the faces of the cherubim is emphasised as significant: cp. chap. xxxviii. 9.

^l Cp. chap. xxxiii. 14-17; xxxix. 42, 43; 45, 46 [xxxiii. 5] xxxiv. 22-24 xl. 34, 35.

may give thee in charge, for the sons of Israel||.

- ²³ And thou shalt make a table, of acacia wood,—||two cubits|| the length thereof, and ||a cubit|| the breadth thereof, and ||a cubit and a half|| the height thereof, ²⁴ and thou shalt overlay it with pure gold,—and shalt make thereto a rim^a of gold, round about; ²⁵ and thou shalt make thereto a border^b of a handbreadth, round about,—and shalt make a rim^a of gold to the border thereof, round about; ²⁶ and thou shalt make to it four rings of gold,—and shalt place the rings, on the four corners which pertain to the four feet thereof: ²⁷ <adjoining the border> shall be the rings,—as receptacles for the staves, for lifting the table; ²⁸ and thou shalt make the staves, of acacia wood, and shalt overlay them, with gold,—and the table shall be lifted therewith; ²⁹ and thou shalt make its dishes, and its pans, and its basins, and its bowls, for pouring out therewith,—<of pure gold> shalt thou make them. ³⁰ And thou shalt place upon the table—Presence-bread, before me continually.
- ³¹ And thou shalt make a lampstand of pure gold,—<of beaten work> shall the lampstand be made,^c ||even its base and its shaft||, ||its cups, its apples, and its blossoms|| <of the same> shall be; ³² with ||six branches|| coming out of its sides,—||three branches of the lampstand|| out the one' side thereof, and ||three branches of the lampstand|| out of the other' side thereof: ³³ ||three cups like almond-flowers|| in the one' branch—apple and blossom, and ||three cups like almond-flowers|| in the other' branch—apple and blossom,—||so|| for the six branches, coming out of the lampstand. ³⁴ And <in the lampstand itself> four cups,—like almond-flowers—its apples, and its blossoms; ³⁵ and ||an apple|| under two' branches, of the same, and ||another apple|| under two other' branches, of the same, and ||another apple|| under two other' branches, of the same,—for the six branches, coming out of the lampstand: ³⁶ ||their apples and their branches|| <of the same> shall be,—||all of it|| of one beaten work, of pure gold. ³⁷ And thou shalt make the lamps thereof, seven,—and one shall light up^d its lamps, and it shall give light, over against the face thereof. ³⁸ And ||its snuffers, and its snuff-trays|| of pure gold. ³⁹ <With a talent^e of pure gold> shall he^f make it,—with all these vessels. ⁴⁰ And see thou, and make them,—by the pattern of them, which ||thou|| wast caused to behold in the mount.

- ¹ Also ||the habitation|| shalt thou make, with **26** ten curtains,—of twined linen, and blue, and purple, and crimson, <with cherubim, the work of a skilful weaver> shalt thou make them. ² ||The length of each' curtain|| twenty-eight cubits, and ||the breadth|| four cubits, of each' curtain,—||one measure, for all the curtains||. ³ ||The five curtains|| shall be joined, one to another,—and ||the other five curtains|| joined, one to another.
- ⁴ And thou shalt make loops of blue, on the border of each curtain, at the edge of the set,—and ||thus|| shalt thou do in the border of the curtain, that is outmost in the second' set: ⁵ <fifty loops> shalt thou make, in the one curtain, and <fifty loops> shalt thou make, in the edge of the curtain which is in the second set,—the loops ||being opposite|| one to another. ⁶ And thou shalt make, fifty clasps of gold,—so shalt thou join the curtains, one to another, with the clasps, and thus shall the habitation be ||one||.
- ⁷ And thou shalt make curtains of goat's hair, for a tent, over the habitation,^g—<eleven curtains> shalt thou make them. ⁸ ||The length of each' curtain|| thirty cubits, and ||the breadth|| four cubits, of each' curtain,—||one measure|| to the eleven curtains.
- ⁹ And thou shalt join the five curtains by themselves, and the six curtains by themselves,—and thou shalt fold back the sixth curtain, in the forefront of the tent. ¹⁰ And thou shalt make fifty loops on the border of the one' curtain, that is outmost in the set,—and fifty loops on the border of the curtain, of the second set. ¹¹ And thou shalt make fifty clasps of bronze,—and bring the clasps into the loops, so shalt thou join the tent, and it shall be ||one||. ¹² And <the overplus that remaineth in the curtains of the tent,—the half curtain that remaineth> shall hang over at the back of the habitation. ¹³ And ||the cubit on the one side, and the cubit on the other side, of that which remaineth, in the length of the curtains of the tent|| shall be hung over the sides of the habitation, on this side and on that side, to make a covering.
- ¹⁴ And thou shalt make a covering, for the tent, of rams' skins dyed red,—and a covering of badgers' skins ||above||.
- ¹⁵ And thou shalt make boards, for the habitation,—of acacia wood, to stand up: ¹⁶ ||ten cubits|| the length of the board,—and ||a cubit and a half cubit|| the breadth of each' board; ¹⁷ ||two tenons|| to each' board, united one to another,—||thus|| shalt thou make, for all the boards of the habitation. ¹⁸ So then thou shalt make the boards for the habitation,—twenty boards, on the south side, southwards. ¹⁹ And <forty sockets^b of silver> shalt thou make, under the twenty

^a Or: "crown."

^b Or: "ledge."

^c Some cod. (w. Sam., Jon., Sep., Syr.): "shalt thou make the 1."—G.n.

^d Or: "set on high."

^e A weight equal to 3,000

shekels of the sanctuary.

^f A sp. v.r. (*sevir*): "shalt thou." Some cod. (w. Sam., Sep., Syr.): "shalt thou"—G.n. Cp. G. Intro. 190-1.

^g Hence the inner structure was emphatically the habitation. Outwardly it appeared as a tent. ^b Or: "supports."

- boards,—two sockets, under the one' board, for its two tenons, and two sockets, under the next board, for its two tenons. ²⁰ And <on the second side of the habitation, towards the north> twenty boards; ²¹ and their forty sockets of silver,—||two sockets|| under the one' board, and ||two sockets|| under the next' board. ²² And <for the hinderpart of the habitation, westward> shalt thou make six boards. ²³ And <two boards> shalt thou make, for the corners of the habitation,—in the hinderpart: that they may be^a double beneath, and <at the same time> they shall be entire on the top thereof, into each' ring,—||thus|| shall it be for them both, <for the two corners> shall they be. ²⁵ So shall they be eight boards, and ||their sockets of silver|| sixteen sockets,—||two sockets|| under the one' board, and ||two sockets|| under the next' board.
- ²⁶ And thou shalt make bars, of acacia wood,—||five|| for the boards of the one' side of the habitation, ²⁷ and ||five bars|| for the boards of the other' side of the habitation, and ||five bars|| for the boards of the side of the habitation, at the hinderpart, westward; with the middle bar, in the midst of the boards,—running along from end to end.
- ²⁸ And <the boards> shalt thou overlay with gold, and <their rings> shalt thou make of gold, as receptacles for the bars,—and thou shalt overlay the bars, with gold.
- ³⁰ So shalt thou rear up the habitation, according to the fashion^b thereof, which thou wast caused to see, in the mount.
- ³¹ And thou shalt make a veil, of blue, and purple, and crimson, and fine-twined linen,—<of the work of a skilful weaver> shall it be made,^c ||with cherubim||; ³² and thou shalt hang it upon four pillars of acacia, overlaid with gold, with their hooks of gold,—upon four sockets of silver. ³³ And thou shalt hang up the veil under the clasps,—and shalt bring in thither, within the veil, the ark of the testimony; and the veil shall make a division for you, between the holy [place] and the most holy. ³⁴ And thou shalt place the propitiatory, upon the ark of the testimony,—in the most holy [place]. ³⁵ And thou shalt set the table outside the veil, and the lampstand, over against the table, on the side of the habitation, southward,—and <the table> shalt thou place on the north side.
- ³⁶ And thou shalt make a screen, for the opening of the tent, of blue, and purple, and crimson, and fine-twined linen,—the work of an embroiderer. ³⁷ And thou shalt make, for the screen, five pillars of acacia, and

shalt overlay them with gold, and their hooks^a [shall be] of gold,—and thou shalt cast for them, five sockets of bronze.

- ¹ And thou shalt make the altar of acacia ²⁷ wood,—of five cubits length, and five cubits breadth, <four square> shall the altar be, and three cubits the height thereof. ² And thou shalt make its horns upon its four corners, <of the same> shall be its horns,—and thou shalt overlay it with copper.^b
- ³ And thou shalt make its pans for removing its ashes, and its shovels, and its sprinkling bowls, and its flesh-hooks,^c and its fire-pans,^d—<all its vessels> shalt thou make of bronze. ⁴ And thou shalt make to it a grating, a network of bronze,—and thou shalt make, upon the network, four rings of bronze, upon the four corners thereof.
- ⁵ And thou shalt place it under the margin of the altar, beneath,—so shall the network reach unto the midst^e of the altar. ⁶ And thou shalt make staves, for the altar, staves of acacia wood,—and shalt overlay them with copper.^b ⁷ And the staves shall be brought into the rings,—so shall the staves be on the two sides of the altar, in lifting it: ⁸ <Hollow, with boards> shalt thou make it,—<as it was showed thee in the mount> ||so|| shall they make it.
- ⁹ And thou shalt make the court of the habitation,—<on the south side southward> hangings for the court, of fine-twined linen, a hundred cubits in length, to the one side; and the pillars thereof, twenty, with their sockets twenty, of bronze,—and the hooks^a of the pillars and their cross-rods,^f of silver.
- ¹⁰ And ||so|| for the north side, in length, hangings, a hundred cubits,^g—and the pillars thereof twenty, and their sockets twenty, of bronze, and the hooks^a of the pillars and their cross-rods^f of silver. ¹² And <the breadth of the court, on the west side> hangings, fifty cubits,—their pillars ten, and their sockets ten. ¹³ And <the breadth of the court, on the east side eastward> fifty cubits; ¹⁴ and fifteen cubits, the hangings for the side-piece,—their pillars three, and their sockets three; ¹⁵ and <for the second side-piece> fifteen hangings,—their pillars three, and their sockets three. ¹⁶ And <for the gate of the court> a screen of twenty cubits, of blue, and purple, and crimson, and fine-twined linen, the work of an embroiderer,—their pillars four, and their sockets four. ¹⁷ ||All the pillars of the court round about|| to be joined with cross-rods^f of silver, and their hooks of silver,—and their sockets of bronze. ¹⁸ |The length of the court| a hundred cubits, and |the breadth| fifty throughout, and |the height|

^a Some cod. (w. Sam.): "and they shall be"—G.n.
^b Or: "regulation."
^c A sp. v.r. (*sevir*), (w. MSS. and Sam., Sep., Syr., Vul.): "shalt thou make it"—G.n. and G. Intro. 191.

^a Or: "pegs," "nails"—Kaisch, "pins" or "pegs"—O.G.
^b Or: "bronze."
^c Or: "forks."
^d Fire-shovels—Kaisch.
^e Or: "half."
^f Or: "fillets" or "rings"—O.G.
^g So it shd be (w. Sam., Sep.)—G.n. [M. C. T. = "a hundred long."]

five cubits, of fine-twined linen,—and their sockets, of bronze. ¹⁹ <All the utensils of the habitation, throughout all the service thereof,—and all the pins thereof, and all the pins of the court> of bronze.

²⁰ ||Thou thyself|| therefore, shalt command the sons of Israel, that they bring unto thee—pure, beaten olive-oil, for giving light,—that the lamp may lift up its flame [continually]. ²¹ <In the tent of meeting, outside the veil which is by the testimony>^a shall Aaron and his sons order it, from evening until morning, before Yahweh,—a statute age-abiding, to their generations, from the sons of Israel.

²⁸ ¹ ||Thou thyself|| therefore, bring near unto thee—Aaron thy brother, and his sons with him, out of the midst^b of the sons of Israel, that they^c may minister as priests unto me,—[Aaron, Nadab' and Abihu, Eleazar and Ithamar, sons of Aaron]. ² And thou shalt make holy' garments for Aaron thy brother,—for glory and for beauty.^d ³ ||Thou thyself|| therefore, shalt speak unto all the wise-hearted, whom^e I have filled with the spirit of wisdom,—and they shall make Aaron's garments, to hallow him for ministering as priest unto me. ⁴ ||These|| therefore, are the garments which they shall make—a breastpiece, and an ephod, and a robe, and a tunic of checker work, a turban and a girdle,—so shall they make holy' garments, for Aaron thy brother, and for his sons, for ministering as priests unto me. ⁵ ||They themselves|| therefore, shall take the gold, and the blue, and the purple,—and the crimson, and the fine linen.

⁶ And they shall make the ephod,—of gold, blue and purple, crimson and fine-twined linen, the work of a skilful weaver. ⁷ ||Two joining shoulderpieces|| shall there be to it, upon^f the two extremities thereof, that it may be^g joined together. ⁸ And ||the curious band for fastening it, that is upon it||, <like the work thereof, of the same> shall it be,—of gold, blue and purple and crimson, and fine-twined linen. ⁹ And thou shalt take two onyx^h stones,—and engrave upon them, the names of the sons of Israel: ¹⁰ ||six of their names|| on the one' stone,—and ||the names of the six that remain|| on the second' stone, according to their births: ¹¹ <with the work of a stone engraver, like seal-ring engravings> shalt thou engrave the two stones, after the names of the sons of Israel,—<to be encircled with settings of gold> shalt thou make them. ¹² And thou

shalt put the two stones, upon the shoulder-pieces of the ephod, as stones of memorial, for the sons of Israel,—so shall Aaron bear their names before Yahweh, upon his two shoulders, for a memorial. ¹³ And thou shalt make ouches^a of gold; ¹⁴ and two chains of pure gold, <like cord> shalt thou make them, [of wreathen work],—and thou shalt put the wreathen chains on the ouches.

¹⁵ And thou shalt make a breastpiece for giving sentence,^b the work of a skilful weaver, <like the work of the^c ephod> shalt thou make it,—<of gold, blue, and purple, and crimson, and fine-twined linen> shalt thou make it. ¹⁶ <Four-square> shall it be, double,—a span^d the length thereof, and a span^e the breadth thereof. ¹⁷ And thou shalt set therein, a setting of stones, ||four rows of stones||,—one row—a sardius, a topaz, and an emerald, [the first row]; ¹⁸ and ||the second row|| a carbuncle, a sapphire, and a diamond; ¹⁹ and ||the third row|| an opal, an agate, and an amethyst; ²⁰ and ||the fourth row|| a Tarshish stone, a sardonyx, and a jasper,—<enclosed with gold> shall they be when they are set. ²¹ And ||the stones|| shall be, after the names of the sons of Israel—||twelve, after their names||,—<as the engravings of a seal-ring—every one, after his name> shall they be, ||for the twelve tribes.||^d ²² And thou shalt make, upon the breastpiece, chains like cords, of wreathen work,—of pure gold.

²³ And thou shalt make, upon the breastpiece, two rings of gold,—and thou shalt place the two rings, upon the two ends of the breastpiece. ²⁴ And thou shalt hang the two wreathen chains of gold upon the two rings,—upon^e the ends of the breastpiece; and <the other two ends of the two wreathen chains> shalt thou fasten upon the two ouches,—so shalt thou hang them upon the shoulderpieces of the ephod, in the forefront thereof. ²⁶ And thou shalt make two rings of gold, and put them on the two ends of the breastpiece—upon the border thereof, which is on the side of the ephod, inwards. ²⁷ And thou shalt make two rings of gold, and place them upon the two shoulderpieces of the ephod, beneath, on the front of the face thereof, over against its joining,—above the curious band of the ephod: ²⁸ that they may bind the breast-piece, by the rings thereof, unto the rings of the ephod, with a cord of blue, so that it may remain upon the curious band of the ephod,—and the breastpiece not be removed from off the ephod. ²⁹ So shall Aaron bear the names of the sons of Israel, in the breastpiece for giving sentence, upon his heart, when he goeth into the holy place,—for a memorial before Yahweh, continually.

^a Cp. xxvi. 33.

^b Reminding us that they were to represent their brethren of all the tribes.

^c So it shd be (w. Sam., Aram., Sep., Syr., and Vul.).—G.n.

^d "Distinction"—Kälsch.

^e Cp. G. Intro. 651.

^f So it shd be (w. Sam. and

Sep.). Cp. chap. xxxix. 4.—G.n.

^g So it shd be (w. Sam. and Sep.).—G.n.

^h Onyx: "said to be in colour like the human nail"—Davies' H.L. Or: "beryl": colourless, yellowish, greenish-yellow or blue.

^a Ouch: "the socket of a precious stone."

^b Or: "judicial decision."

^c So it should be (w. Sam.).

—G.n.

^d MI: "sceptres."

^e So it shd be (w. Sam., Sep.).—G.n.

³⁰ Thus shalt thou place, in the breastpiece for giving sentence,^a the lights and the perfections,^b so shall they be upon the heart of Aaron, when he goeth in before Yahweh,—so shall Aaron bear the sentence^a of the sons of Israel, upon his heart, before Yahweh, continually.

³¹ And thou shalt make the robe of the ephod, wholly of blue; ³² and the opening for his head shall be in the midst thereof,—[a border] shall there be to the opening thereof round about, the work of a weaver, <like the opening of a coat of mail> shall there be to it, it must not be rent. ³³ And thou shalt make upon the skirts thereof, pomegranates of blue and purple and crimson, upon the skirts thereof, round about,—and bells of gold in the midst of them, round about: ³⁴ a bell of gold, and a pomegranate, a bell of gold, and a pomegranate,—upon the skirts of the robe, round about. ³⁵ And it shall be upon Aaron, for ministering,—so shall be heard' the sound of him—when he goeth into the holy place, before Yahweh, and cometh out, and dieth not.^c

And thou shalt make a burnished plate, of pure gold,—and shalt engrave thereupon, like the engravings of a seal-ring, Holiness to Yahweh. ³⁷ And thou shalt put it upon a cord of blue, so shall it be upon the turban, — <upon the forefront of the turban> shall it be. ³⁸ So shall it be upon the forehead of Aaron, and Aaron shall bear the iniquity of the hallowed things, which the sons of Israel shall hallow, for all their hallowed gifts,—and it shall be upon his forehead continually, that there may be acceptance for them, before Yahweh.

³⁹ And thou shalt weave, in checker work, the tunic of fine linen, and shalt make a turban of fine linen,—and <a girdle> shalt thou make, the work of an embroiderer.

⁴⁰ And <for the sons of Aaron> shalt thou make tunics, and shalt make for them girdles,—and <caps> shalt thou make for them, for glory and for beauty.^d

⁴¹ And thou shalt clothe therewith, Aaron thy brother, and his sons, with him,—and shalt anoint them, and install them,^e and hallow them, so shall they minister as priests unto me.

⁴² And thou shalt make for them, breeches of linen, to cover their unseemliness^f <from the loins even unto the thighs> shall they be; ⁴³ so shall they be upon Aaron and upon his sons, when they go into the tent of meeting, or when they approach unto the altar, to minister in the holy place, lest they bear iniquity, and die,—a statute age-abiding, to him, and to his seed after him.

^a Or: "judicial decision."

^b Prob. the twelve stones themselves, Heb. usually transferred, as "Urim and Thummim."

^c (cp. Lev. xvi. 13.

^d Cp. verse 2.

^e Or: "put them in charge"; lit.: "fill their hand:" cp. Lat. *man-dare*.

^f MI: "flesh of shame."

¹ And [this] is the thing which thou shalt do ²⁹ to them, to hallow them, that they may minister as priests unto me,—Take one young bullock, and two rams, without defect; ² and bread unleavened, and cakes unleavened with oil poured over, and wafers unleavened, anointed with oil, — <of fine wheaten meal> shalt thou make them; and thou shalt place them in one basket, and bring them near in the basket,—and the bullock, and the two rams. ⁴ And <Aaron and his sons> shalt thou bring near, unto the opening of the tent of meeting,—and shalt bathe them in water. ⁵ And thou shalt take the garments, and clothe Aaron,—with the tunic, and with the robe of the ephod, and with the ephod, and with the breastpiece,—and shalt gird him, with the curious band of the ephod; ⁶ and shalt put the turban upon his head,—and place the holy' crown upon the turban. ⁷ Then shalt thou take the anointing' oil, and pour upon his head,—so shalt thou anoint him. ⁸ <His sons also> shalt thou bring near,—and clothe them with tunics; ⁹ and thou shalt gird them with girdles, Aaron and his sons, and twist round for them caps, so shall they have priesthood, by a statute age-abiding,—so shalt thou install^a Aaron, and his sons.

¹⁰ And thou shalt bring near the bullock, before the tent of meeting,—and Aaron and his sons shall lean their hands upon the head of the bullock; ¹¹ then shalt thou slay the bullock before Yahweh,—at the opening of the tent of meeting; ¹² and thou shalt take of the blood of the bullock, and place upon the horns of the altar, with thy finger,—and <all the remaining blood> shalt thou pour out at the foundation of the altar; ¹³ and thou shalt take all the fat that covereth the inner part, and the caul upon the liver, and the two kidneys, with the fat which is upon them, and burn as incense on the altar;^b but <the flesh of the bullock, and its skin, and its dung> shalt thou burn up with fire, outside the camp,—[a sin-bearer] it is'.

¹⁵ <One' ram^c also> shalt thou take,—and Aaron and his sons shall lean their hands, upon the head of the ram; ¹⁶ then shalt thou slay the ram,—and take its blood, and dash upon the altar, round about; ¹⁷ but <the ram itself> shalt thou cut up into its pieces,—and shalt bathe its inner part, and its legs, and lay upon its pieces, and upon its head; and shalt burn the whole ram as incense on the altar, <an ascending-sacrifice> it is' to Yahweh,—<a satisfying^d odour, an altar-flame to Yahweh> it is'.

¹⁹ Then shalt thou take the second' ram,—and Aaron and his sons shall lean their hands, upon the head of the ram; ²⁰ then shalt

^a Cp. chap. xxviii. 41, n.

^b MI: "shalt incense the altar"=make it fragrant [with sacrifice].

^c Or: "the first' ram."

^d "Soothing, tranquillising"—O.G.

thou slay the ram, and take of its blood, and place upon the tip of the ear of Aaron, and upon the tip of the ear of his sons—the right ear, and upon the thumb of their right hand, and upon the great toe of their right foot,—and shalt dash the blood upon the altar round about. ²¹ Then shalt thou take of the blood that is upon the altar, and of the anointing oil, and sprinkle upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons, with him,—so shall he be hallowed—||he, and his garments, and his sons, and the garments of his sons, with him||. ²² Then shalt

thou take from the ram—the fat and the fat-tail, and the fat that covereth the inner part, and the caul of the liver and the two kidneys, with the fat that is upon them, and the right shoulder,—for <a ram of installation> it is',—²³ and one round-cake of bread, and one cake of oiled bread, and one wafer,—out of the basket of unleavened cakes, which is before Yahweh; ²⁴ and shalt lay the whole upon the hands^b of Aaron, and upon the hands^b of his sons,—then shalt thou wave them to and fro, as a wave-offering, before Yahweh; ²⁵ and shalt take them from^c their hand, and burn them as incense on the altar, upon^d the ascending-sacrifice,—as a satisfying odour, before Yahweh, <an altar-flame> it is' to Yahweh. ²⁶ Then shalt thou take the breast from the ram of installation, which is for Aaron, and shalt wave it as a wave-offering, before Yahweh,—so shall it be thy share. ²⁷ And thou shalt hallow the breast of the wave-offering, and the shoulder^a of the heave-offering, which is waved to and fro, and which is heaved up,—from the ram of installation, from that which is for Aaron, and from that which is for his sons; ²⁸ so shall it belong to Aaron and to his sons, for an age-abiding statute, from the sons of Israel, for <a heave-offering> it is',—and <a heave-offering> shall it remain, from the sons of Israel, out of their peace'-offerings, their heave-offering to Yahweh.

²⁹ And ||the holy' garments which belong to Aaron|| shall belong to his sons, after him,—to be anointed therein, and to be installed^a therein. ³⁰ <Seven days> shall they be put on by him' from among his sons who is priest in his stead,—by him who goeth into the tent of meeting, to minister in the holy place.

³¹ And <the ram of installation> shalt thou take,—and shalt boil its flesh, in a holy place; ³² and Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket,—at the opening of the tent of meeting: ³³ thus shall they eat those things wherewith a propitiatory-covering hath been

made, to install them, to hallow them,—but ||a stranger|| shall not eat, for <holy> they are'. ³⁴ And <if there be left over of the flesh of installation, or of the bread, until the morning> then shalt thou burn up what is left over, in the fire, it shall not be eaten, for <holy> it is'.

³⁵ So then thou shalt do for Aaron and for his sons ||in this manner||, according to all which I have commanded ||thee||, — <seven days> shalt thou install them. ³⁶ And <a sin-bearing bullock> shalt thou offer daily, for them who are to be covered by propitiation, and shalt make a sin-cleansing for the altar, when thou putteth a propitiatory-covering thereon,—and shalt anoint it, to hallow it. ³⁷ <Seven days> shalt thou put a propitiatory-covering over the altar, and so shalt hallow it,—thus shall the altar become most holy; ||whosoever toucheth the altar|| must be holy.

³⁸ ||This|| moreover, is what thou shalt offer upon the altar,—two lambs of a year old, day by day, continually: ³⁹ <The one' lamb> shalt thou offer in the morning,—and <the second' lamb> shalt thou offer between the evenings; ⁴⁰ and a tenth part of fine meal mingled with a fourth part of the hin of beaten oil, and <as a drink-offering> a fourth part of the hin of wine,—with the one' lamb. ⁴¹ And <the second' lamb> shalt thou offer between the evenings,^a — <according to the meal-offering of the morning, and according to the drink-offering thereof> shalt thou offer with it, for a satisfying' odour, an altar-flame to Yahweh: ⁴² a continual ascending-sacrifice, to your generations, at the opening of the tent of meeting, before Yahweh,—where I will meet with you,^b to speak unto thee, there. ⁴³ So will I meet there, with the sons of Israel,—and it shall be hallowed by my glory. ⁴⁴ Thus will I hallow the tent of meeting, and the altar,—and <Aaron and his sons> will I hallow, to minister as priests unto me. ⁴⁵ Thus will I make my habitation in the midst of the sons of Israel,—and will be their' God; ⁴⁶ and they shall know that ||I—Yahweh|| am their God, who brought them forth out of the land of Egypt, that I might make^a my habitation in their midst,—

||I—Yahweh|| their God.

¹ And thou shalt make an altar for burning ³⁰ incense,—<of acacia wood> shalt thou make it: ² a cubit, the length thereof, and a cubit, the breadth thereof <four square> shall it be,—and two cubits, the height thereof, <of the same> [shall be] the horns thereof. ³ And thou shalt overlay it with pure gold, the top thereof, and the sides

^a "Leg"—Kalisch.
^b Or: "open palms."
Or: "at."

^d "Besides"—Kalisch.
^c Cp. chap. xxviii. 41, n.

^a Cp. Exo. xii. 6; xvi. 12; xxx. 8. "At dusk"—Kalisch.
^b Some cod. (w. Sam. and

Sep.) have: "thee"—G.n.
^c N.B. Brought them forth for this very object.

thereof round about, and the horns thereof,—and thou shalt make to it a border of gold, round about. ⁴ And <two rings of gold> shalt thou make to it, <under the border thereof, upon the two corners thereof> shalt thou make [them] on the two sides thereof,—so shall they become receptacles^a for the staves, to lift it therewith. ⁵ And thou shalt make the staves of acacia wood,—and overlay them with gold. ⁶ And thou shalt place it before the veil, which is by the ark of the testimony,—before the propitiatory which is upon the testimony, where I will meet thee. ⁷ And Aaron shall burn thereon fragrant incense,—<morning by morning, when he trimmeth the lamps> shall he burn it; ⁸ and <when Aaron lighteth the lamps, between the evenings>^b shall he burn it,—a continual incense before Yahweh, to your generations. ⁹ Ye shall not cause to ascend thereupon strange incense, nor an ascending-sacrifice, nor a meal-offering,—and <a drink offering> shall ye not pour out thereupon. ¹⁰ But Aaron shall put a propitiatory-covering upon the horns thereof, once in the year: <of the blood of the sin-bearer for propitiatory-coverings, once in the year> shall he put a propitiatory-covering thereupon, to your generations, <most holy> it is to Yahweh.

¹¹ Then spake Yahweh unto Moses, saying—

¹² <When thou takest the sum of the sons of Israel, by their numberings> then shall they give, every man a propitiatory-covering^c for his soul^d to Yahweh, when they are numbered,—that there may be among them no plague, when they are numbered.

¹³ ||This|| shall they give—every one that passeth over to them that have been numbered—a half-shekel, by the shekel of the sanctuary,—the shekel is [twenty gerahs],—||the half-shekel|| shall be a heave-offering to Yahweh.

¹⁴ ||All who pass over to the numbered, from twenty years old and upwards|| shall give the heave-offering of Yahweh. ¹⁵ ||The rich|| shall not give more, and ||the poor|| shall not give less, than the half-shekel,—when they give the heave-offering of Yahweh, to put a propitiatory-covering over your souls.^e ¹⁶ So then thou shalt take the silver for the propitiatory-coverings, from the sons of Israel, and shalt expend it upon the service of the tent of meeting,—thus shall it be for the sons of Israel, as a memorial before Yahweh, to put a propitiatory-covering over your souls.^f

¹⁷ Then spake Yahweh unto Moses, saying—

¹⁸ And thou shalt make a laver of bronze, and its stand of bronze, for bathing,—and thou shalt place it between the tent of meeting and the altar, and shalt put therein, water.

¹⁹ So shall Aaron and his sons bathe thereat,—their hands, and their feet. ²⁰ <When they enter the tent of meeting> they shall bathe with water, so shall they not die,—or when they approach unto the altar to minister, to burn as incense an altar-flame to Yahweh: so then they shall bathe their hands and their feet, and shall not die,—and it shall be to them an age-abiding statute, ||to him and to his seed, to their generations||.

²² Then spake Yahweh unto Moses, saying—

²³ ||Thou|| therefore, take to thee—principal spices,—||self-flowing myrrh|| five hundred, and ||fragrant cinnamon|| half as much, two hundred and fifty, and ||fragrant cane|| two hundred and fifty; ²⁴ and ||cassia|| five hundred, by the shekel of the sanctuary,—and ||oil olive|| a hin. ²⁵ And thou shalt make it an oil for holy anointing, a compounded perfume, the work of a perfumer,—<an oil for holy anointing> shall it be.

²⁶ And thou shalt anoint therewith the tent of meeting,—and the ark of the testimony; and the table, and all its utensils, and the lampstand, and its^a utensils,—and the incense^b altar, ²⁸ and the altar for the ascending-sacrifice, and all its utensils,—and the laver, and its stand. ²⁹ So shalt thou hallow them, and they shall be most^c holy,—||whosoever toucheth them|| shall be holy. ³⁰ <Aaron also, and his sons> shalt thou anoint,—so shalt thou hallow them, to minister as priests unto me. ³¹ And <unto the sons of Israel> shalt thou speak, saying,

<An oil for holy anointing> shall this be to me, to your generations. ³² <Upon the flesh of a common man>^b shall it not be poured, and <according to the proportions thereof> shall ye not make any like^c it,—<holy> it is,^c <holy> shall it be to you. ³³ ||Whosoever compoundeth any like it, and whosoever bestoweth thereof upon a stranger|| shall be cut off from among his people.^c

³⁴ Then said Yahweh unto Moses—

Take to thee aromatic spices, stacte, and onycha, and galbanum,—aromatic spices, and pure frankincense,—<weight for weight> shall it be. ³⁵ And thou shalt make of it an incense, a perfume, the work of a perfumer,—salted, pure, holy. ³⁶ And thou shalt beat some of it to powder, and place thereof before the testimony, in the tent of meeting, where I am to meet with thee,—<most holy> shall it be to you. ³⁷ And <the incense which thou shalt make> <according to the proportions thereof> ye shall not make for yourselves,—<holy> shall it be to thee, to Yahweh. ³⁸ ||Whosoever shall make like^c it, to smell of it, shall be cut off, from among his people.^c

^a ML: "houses," "homes."

^b Cp. chap. xxix. 39.

^c Heb. *kopher*, chap. xxi. 30.

^d Or: "person," or "life."

^e Or: "persons," or

"lives." Eze. xviii. 4, n.

^a Some cod. (w. Sam. and

Sep.): "all its"—G.n.

^b Or: "a son of earth,"

"an adam."

^c ML: "peoples."

31 ¹ Then spake Yahweh unto Moses saying :

² See, I have called by name,—Bezaleel, son of Uri, son of Hur, of the tribe of Judah ;
³ and have filled him with the Spirit of God,—in wisdom, and in understanding, and in knowledge, and in all manner of workmanship ; ⁴ to devise^a skilful designs,—to work in gold, and in silver, and in bronze ; ⁵ and in the cutting of stones for setting, and in the carving of wood,—to work in all manner of workmanship. ⁶ ||I myself|| therefore, lo ! I have given with him—Oholiab, son of Ahisamach, of the tribe of Dan, and <in the heart of every one that is wise-hearted> have I put wisdom,—so shall they make all that I have commanded thee :—⁷ the tent of meeting, and the ark of the testimony ; and the propitiatory which is thereupon,—and all the utensils^b of the tent ; ⁸ and^c the table, and its^d utensils, and the pure lamp-stand, and all its utensils,—and the incense^e altar ; ⁹ and the altar for the ascending-sacrifice, and all its utensils,—and the laver, and its stand ; ¹⁰ and the cloths of variegated stuff,^e and the holy^f garments, for Aaron the priest, and the garments of his sons, for ministering as priests ; ¹¹ and the anointing oil and the fragrant^g incense, for the holy place,—<according to all which I have commanded thee> shall they do.

Then spake Yahweh unto Moses, saying—

13 ||Thou thyself|| therefore, speak unto the sons of Israel, saying—

||Surely|| <my sabbaths> shall ye keep,—for ||a sign|| it is^h betwixt me and you, to your generations, that ye may know that ||I—Yahweh|| do hallow you. Therefore shall ye keep the sabbath,ⁱ for <holy> it is^j unto you,—||he that profaneth it|| shall be ||surely put to death|| ; verily ||whosoever doeth therein, any work|| that soul^k shall be cut off^l from the midst of its people ; ¹⁵ <Six days> shall work be done, but <on the seventh day> is a holy sabbath-keeping of rest, unto Yahweh,—||whosoever doeth work on the sabbath day|| shall be ||surely put to death||. ¹⁶ Therefore shall the sons of Israel keep the sabbath,^m—by making it a Day of Rest to your generations, as an age-abiding covenant : ¹⁷ <between me and the sons of Israel> ||a sign|| it isⁿ unto times age-abiding,—for <in six days> did Yahweh make the heavens and the earth, and <on the seventh day> he rested, and was refreshed.

^a Some cod. (w. Sam.) :

"and to devise,"

^b Or : "furniture,"

^c Some cod. (w. Sam.)

omit this "and"—G.n.

^d Some cod. (w. Sam., Jon.,

Sep., Syr.) : "all its"—G.n.

^e Some cod. (w. Sam., Onk.,

Jon., Sep., Syr. and Vul.) :

"and the ministering

garments"—G.n.

^f A sp. v.r. (sevir) : "sab-

bath day," or "day of

rest."

^g Or : "person." Cp. chap.

xxx. 15, n.

18 Then gave he unto Moses, <as he finished speaking with him in Mount Sinai> the two tables of the testimony,—tables of stone, written with the finger of God,

§ 38. *Israel's Revolt into Idolatry, and their Restoration. Remarkable Episodes:—Breaking the Tables ; Pitching a Temporary Tent outside the Camp ; Yahweh's Proclamation of all his Goodness ; Moses' Face shineth.*

1 And <when the people saw that Moses ³² delayed to come down out of the mount>^a the people gathered themselves together unto Aaron, and said unto him—

Up, make for us gods,^b who shall go before us, for <as for this^c Moses—the man who brought us up out of the land of Egypt> we know not what hath befallen him.

2 And Aaron said unto them,

Break off the rings of gold, which are in the ears of your wives, of your sons, and of your daughters,—and bring them unto me.

3 And all the people of themselves brake off the rings of gold which were in their ears,—and brought them unto Aaron. ⁴ And he received [the gold] at their hand, and fashioned it with a graving tool, and made it a molten calf,^e—and they said—

||These|| are thy gods, O Israel, who brought thee up, out of the land of Egypt.

5 And, when Aaron saw it, he built an altar before it. And Aaron made proclamation, and said, <A festival to Yahweh>^d to-morrow !

6 So they rose up early, on the morrow, and offered ascending-sacrifices, and brought near peace-offerings,—and the people sat down, to eat and to drink, and then rose up—to make sport !^e ⁷ Then spake Yahweh unto Moses—

Go, get thee down, for thy people whom thou hast brought up out of the land of Egypt have corrupted themselves.^f ⁸ They have turned aside quickly out of the way which I commanded^g them, they have made for themselves—a molten calf,—and have bowed themselves down thereto, and have sacrificed thereto, and have said,

||These|| are thy gods, O Israel, who have brought thee up out of the land of Egypt.

9 So then Yahweh said unto Moses,—

I have looked on this people, and lo ! <a stiff-necked people> it is^h.

10 ||Now|| therefore, let me alone,ⁱ that mine anger may kindle upon them, and that I may consume them, and may make of thee^j a great nation.

^a Or : "put them to shame as to coming down" etc.

^b Heb. : "elohim" ; but here construed with a plural verb, and therefore rightly rendered "gods" in the plural.

^c Cp. chap. xx. 4, n.

^d Thus bringing in the false worship under cover of the true.

^e Cp. Gen. xxi. 3, n. ; also 1 Co. x. 7.

^f "Is depraved"—Kalisch.

^g Some cod. (w. Onk. MS., 1 ear. pr. edn., Sep.) :

"wh. thou didst command them"—G.n.

^h Note well, that behind these words, scarcely concealed, lies encouragement to intercession.

¹¹ And Moses besought the face of Yahweh his God,—and said—

Wherefore, O Yahweh, should thine anger kindle upon thy people, whom thou hast brought forth out of the land of Egypt, with great might, and with a firm hand?

¹² Wherefore should the Egyptians speak, saying—

<For mischief>^a hath he taken them forth, to slay them among the mountains, and to make an end of them from off the face of the ground?

Turn thou from the kindling of thine anger, and be grieved over the calamity to thy people. ¹³ Have remembrance of Abraham, of Isaac, and of Israel, thy servants, to whom thou didst swear by thyself, and didst speak unto them [saying],

I will multiply your seed, as the stars of the heavens,—and <all this land of which I have spoken> will I give to your seed, and they shall inherit it to times age-abiding.

¹⁴ So then Yahweh was grieved,—over the calamity,—which he had spoken of inflicting on his people.

¹⁵ And Moses turned, and went down out of the mount, with the two tables of testimony^b in his hand,—tables written upon, on both sides of them, <on this and on that> were they written.

¹⁶ Now as for ||the tables|| <the work of God> they were',—and ||as for the writing|| <the writing of God> it was', graven upon the tables.

¹⁷ And Joshua^c heard the noise of the people, as they shouted,—so he said unto Moses—

The noise of war, in the camp!

¹⁸ But he said—

<Not the noise of the cry of heroism, nor yet the noise of the cry of defeat,—the noise of alternate song> do ||I|| hear.

¹⁹ And it came to pass <when he drew near unto the camp, and saw the calf, and the dancings>, that the anger of Moses kindled, and he cast out of his hands the tables, and brake them in pieces, at the foot of the mountain.

²⁰ Then took he the calf which they had made, and burned it in the fire, and ground it till it became powder,—and strewed it on the face of the waters, and made the sons of Israel drink.^d

²¹ And Moses said unto Aaron,

What had this people done to thee,—that thou shouldst have brought upon them a great sin?

²² And Aaron said,

Let not the anger of my lord kindle,—||thou thyself|| knowest the people, that <ready for mischief> they are'. ²³ So they said to me—

Make for us gods, who shall go before us,—for <as for this Moses—the man who brought us up out of the land of Egypt> we know not what hath befallen him.

²⁴ And I said to them—

||Whosoever hath gold|| let them break it off,

So they gave it to me,—and I cast it into the fire, and there came out—this calf.

²⁵ And Moses saw the people, that <unbridled> they were',—for Aaron had given them the rein, for a whispering, among their enemies.^e ²⁶ So Moses took his stand in the gate of the camp, and said—

Who is for Yahweh? . . . To me!

Then gathered unto him all the sons of Levi.

²⁷ And he said to them—

||Thus|| saith Yahweh, God of Israel,

Put ye every man his sword upon his thigh,—pass through and return from gate to gate, in the camp, and slay ye every man his brother, and every man his friend, and every man his neighbour.

²⁸ So the sons of Levi did', according to the word of Moses,—and there fell, from among the people, on that day, about three thousand men.

²⁹ And Moses said—

Install yourselves, to-day, unto Yahweh, yea every man for his son, and for his brother,—so will he bestow upon you, to-day, a blessing.

³⁰ And it came to pass, on the morrow, that Moses said unto the people,

||Ye|| have sinned a great sin,—

||Now|| therefore, I must go up unto Yahweh,^b

Peradventure I may make a propitiatory-covering for your sin.

³¹ So Moses returned unto Yahweh, and said,—

Oh now! this people hath sinned a great sin, and they have made for themselves—gods of gold. ³² ||Now|| therefore, <if thou wilt forgive their sin> . . . but <if not> blot me, I pray thee, out of thy book, which thou hast written.^c

³³ And Yahweh said unto Moses,—

<Him who hath sinned against me> must I blot out of my book.

³⁴ ||Now|| therefore, go lead the people to

the place of which I spake to thee, lo!^d

||my messenger|| shall go before thee,—

But <in the day when I do visit>^e then will I visit upon them, their sin.

³⁵ And Yahweh plagued the people,—for what they had done with the calf which Aaron made.

^a Or: "He hath maliciously" (or "maliciously") "taken them forth."

^b Or: "witness-tables."
^c Heb.: *Yehoshua*. Cp. chap. xvii. 8, n.
^d Cp. Deut. ix. 21.

^e Or: "among them that rose up against them:" qy., "overagainst them."
^f A remarkable word: Moses felt he must begin at the beginning.

^g Ps. lxxix. 28; Is. iv. 8.
^h A sp. v.r. (*sevir*): "and

lo!"—G.n.
ⁱ Is there not, then, such a thing as postponed punishment? Cp. chap. xxxiv. 7, n.; Num. xiv. 33; Eze. xviii. 1-3, n.; Mat. xxiii. 32-36.

33 ¹ Then spake Yahweh unto Moses—

Get thee away, go up from hence, ||thou, and the people whom thou hast brought up out of the land of Egypt||,—into the land of which I sware to Abraham, to Isaac, and to Jacob, saying,

<To thy seed> will I give it;

² And I will send before thee a messenger,—and will drive out the Canaanite, the^a Amorite, and the Hittite, and the Perizzite, the^b Hivite, and the Jebusite; ³ into a land flowing with milk and honey,—for I will not go up in thy midst,^c in that <a stiff-necked people> thou art, lest I consume thee, in the way.

⁴ And <when the people heard these evil tidings> they afflicted themselves,—and they put not, any man, his ornaments, upon him. ⁵ Then said Yahweh unto Moses—

Say unto the sons of Israel,

||Ye|| are a stiff-necked people, <in one moment—if I should go up in thy midst> should I make an end of thee,—

||Now|| therefore, lay down thine ornaments from off thee, that I may see what I must do with thee.

⁶ So then the sons of Israel stripped themselves of their ornaments, [and moved on] from Mount Horeb.

⁷ ^d And ||Moses|| proceeded to take a tent, and pitch it by itself outside the camp, afar off from the camp, and he called it, The Tent of Meeting,—and so it came to pass that ||whosoever was seeking Yahweh|| went out unto the tent of meeting, which was on the outside of the camp. ⁸ And it came about, that <when Moses went out unto the tent> all the people used to rise up, and station themselves, every man at the opening of his tent,—and they watched Moses, until he entered the tent. ⁹ And it came to pass that <when Moses entered the tent> the pillar of cloud came down, and stood at the opening of the tent,—and spake with Moses. ¹⁰ And <when all the people beheld the pillar of cloud, standing at the opening of the tent> then all the people rose up, and bowed themselves down, every man at the entrance of his tent. ¹¹ Thus

Yahweh used to speak unto Moses, face to face, as a man speaketh unto his friend,—and <when he returned unto the camp> ||his attendant, Joshua,^e son of Nun, a young man|| moved not from the midst of the tent.

^a Some cod. (w. Sam., Syr. and Onk. ear. pr. edn.): "and the"—G.n.

^b Some cod. (Sam., Onk. MS., Sep., Syr.): "and the"—G.n.

^c Hence an inferior messenger would seem to be here intended—not that mentioned in chap. xxiii. 20, 21.

^d This paragraph (verses

7-11) seems to record a temporary arrangement, by which Yahweh might commune freely with Moses without for the present dwelling in the very midst of the people. N.B.: the tenses are peculiar throughout the passage.

^e Heb.: *Yehoshua*^a. Cp. chap. xvii. 8, n.

¹² Then said Moses unto Yahweh, See! ||thou|| art saying unto me—

Take up this people,

and yet ||thou|| hast not let me know, whom thou wilt send with me,—though ||thou thyself|| didst say—

I acknowledge thee by name,

Yea, moreover, thou hast found favour, in mine eyes.

¹³ ||Now|| therefore, <if, I pray thee, I have^a found favour in thine eyes> let me know, I beseech thee, thy way,^a that I may acknowledge thee, to the intent I may find favour in thine eyes,—see thou, therefore, that this nation is ||thine own people||.

¹⁴ So then he said,—

||Mine own presence||^b shall go on, thus will I give thee rest.^c

¹⁵ And he said unto him,—

<If thy presence is not^d going on> do not take us up from hence. ¹⁶ Whereby,

indeed, shall it be known, then, that I have found favour in thine eyes, ||I, and thy people||? Shall it not be, by thy going on with us? So shall we be^d more distinguished, ||I, and thy people||, than any people that are on the face of the ground.

¹⁷ Then said Yahweh unto Moses:

<Even this thing, which thou hast spoken> will I do,—

For thou hast found favour in mine eyes,

And I have acknowledged thee by name.

¹⁸ And he said,—

Show me, I pray thee, thy glory.

¹⁹ And he said—

||I|| will cause all my goodness, to pass before thee,

And will proclaim myself by the name Yahweh, before thee,—

And will shew favour, unto whom I may^e show favour,

And will have compassion on whom I may^e have compassion.

²⁰ But he said—

Thou canst not see my face,—

For no son of earth can see me, and live.

²¹ And Yahweh said,

Lo! a place near^f me,—

So then thou shalt station thyself upon the rock;

²² And it shall be <while my glory passeth by> I will put thee in the cleft^f of the rock,—and will cover thee with my hand, while I pass by:

²³ Then will I take away my hand, and thou shalt see behind me,^g—

But ||my face|| must not be seen.

^a N.B.: that Yahweh's way makes known His character!

^b Clearly implying that the Divine Messenger shd now resume his leadership.

^c "Lead thee to rest"—Kalisch.

^d Or: "and by our being."

^e Ml.: "with."

^f Or: "hollow."

^g Ml.: "see my afterparts."

34 ¹ And Yahweh said unto Moses—

Hew thee two tables of stone, like the first,—and I will write upon the tables, the words which were upon the first tables, which thou didst break in pieces; ² and be thou ready by the morning,—and thou shalt come up, in the morning, into Mount Sinai; then shalt thou station thyself for me there, upon the top of the mount; ³ and ||no man|| may come up with thee, and let no man so much as be seen, in all the mount,—and let not even ||the flocks or the herds|| feed, in front of that mountain.

- ⁴ So he hewed two tables of stone, like the first, and Moses rose up early in the morning, and went up into Mount Sinai, as Yahweh had commanded him,—and took in his hand two tables of stone. ⁵ And Yahweh descended in the cloud, and took his station with him, there,—and proclaimed himself by the name Yahweh. ⁶ So Yahweh passed before him, and proclaimed,—

Yahweh, Yahweh,

A GOD of compassion, and favour,—

Slow to anger, and abundant in lovingkindness and faithfulness:

- ⁷ *Keeping lovingkindness to a thousand generations,*

Forgiving iniquity, and transgression, and sin,

Though he leave not ||utterly unpunished||,

Visiting the iniquity of fathers

Upon sons,

And upon sons' sons,

Unto a third and unto a fourth generation.^a

- ⁸ Then Moses made haste,—and bent his head towards the earth, and bowed himself down; ⁹ and said—

<If, I pray thee, I have found favour in thine eyes, O My Lord> I pray thee let My Lord go on, in our midst,—although <a stiff-necked people> it is', so wilt thou pardon our iniquity^b and our sin,^c and take us as thine own.

^a This most gracious proclamation, by God, of His name and character is printed in the type set apart in this Bible [O.T.] for "refrains"; so as at once to call attention to the fact (to be verified as we go on) that this passage is well worthy to be described as *The Refrain of the Bible*. The devout reader cannot fail to be delighted with the typographical reminders of this fundamental revelation which are scattered throughout the Old Testament. The paragraph, in full, may occur nowhere else, but snatches of it abound.—On its closing words, Kalisch comments in the following weighty manner:—"God does not clear off the sin at once, but settles [p-k-d] it

gradually within three or four generations; lest the individual, crushed by the weight of the punishments, perish. And this is indeed an act of divine mercy!—But the sons to the third or fourth generation can the more bear a part of the guilt, as the blessing of [a] thousand, that is, innumerable generations is promised to them, so that this circumstance also is a testimony of the love of God." Cp. on Exo. xx. 6. Cp. also Num. xiv. 18; De i. v. 10; Neh. ix. 17; Ps. cii. 8; Jer. x. 24; xxx. 11; xli. 28; xlix. 12; Dan. ix. 4; Na. i. 3.

^b Some cod. (w. 3 ear. pr. edns. Sam., Sep., Syr.): "iniquities" (pl.)—G-n.
^c Some cod. (w. Sam. MS. Sep., Syr.): "our sins" (pl.)—G-n.

10 And he said—

Lo! ||I|| am about to solemnise a covenant,—<in presence of all thy people> will I do marvellous things, which have not been created in any part of the earth, nor among any of the nations,—so shall all the people in whose midst ||thou|| art, see the work of Yahweh, for <a fearful thing> it is', which ||I|| am doing with thee.

- ¹¹ Take thou heed what ||I|| am commanding thee this day,—behold me! driving out from before thee—the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

- ¹² Take heed to thyself,

Lest thou solemnise a covenant with the inhabitant of the land, whereupon thou|| art about to enter,—

Lest he become a snare in thy midst;

- ¹³ For <their altars> shall ye smash,

And <their pillars> shall ye shiver,—

And <their sacred-stems> shall ye fell.

- ¹⁴ For thou shalt not bow thyself down to another God,—

For <as for Yahweh>

<Jealous> is his name,

<A jealous God> he is':

- ¹⁵ Lest thou solemnise a covenant, with the inhabitant of the land,—

And then <as surely as they go unchastely after their gods, and sacrifice to their gods>

So surely will he invite thee,

And thou wilt eat of his sacrifice;

- ¹⁶ And thou wilt take of his daughters, for thy sons,—

And his daughters will go unchastely after their gods,

And will cause |thy sons| to go unchastely after their gods.

- ¹⁷ <Molten gods> shalt thou not make to thee.

- ¹⁸ <The festival of unleavened cakes> shalt thou keep, <seven days> shalt thou eat unleavened cakes, which^a I commanded thee, at the set time, in the month Abib,—for <in the month Abib> camest thou forth out of Egypt.

- ¹⁹ ||Every one that is the first to be born|| is mine,—and every one of thy cattle that is born a male, firstling of oxen or sheep.

²⁰ But <the firstling of an ass> thou mayst redeem with a lamb, and <if thou wilt not redeem it> then shalt thou break its neck.

<Every firstborn of thy sons> shalt thou redeem, and he must not see my face^b |with empty hand|.

- ²¹ <Six days> shalt thou labour, but <on the seventh day> shalt thou rest,—<in plowing time and in harvest> shalt thou rest.^c

- ²² And <the festival of weeks> shalt thou

^a Some cod. (w. Sam., Onk., Jon., Sep., Syr., Vul.): "just as"—G-n.

^b So it shd be—G. Intro. 458.

^c Or: "keep sabbath."

make to thee, the firstfruits of the wheat harvest,—and the festival of ingathering, at the closing in of the year: ²³ <three times in the year> shall every one of thy males see the face^a of the Lord, Yahweh, the God of Israel.^b

²⁴ For I will root out nations from before thee, and will enlarge thy borders,—and no man shall covet thy land, when thou goest up to see the face of Yahweh^c thy God, three times in the year.

²⁵ Thou shalt not slay, along with anything leavened, the blood of my sacrifice,—neither shall remain to the morning, the sacrifice of the festival of the passover.

²⁶ <The beginning of the firstfruits of thy ground> shalt thou bring into the house of Yahweh, thy God. Thou shalt not boil a kid, in the milk of its dam.^d

²⁷ And Yahweh said unto Moses,

Write for thyself these words,—for [according to the tenor^e of these words] have I solemnized with thee a covenant, and with Israel.

²⁸ So then he was there, with Yahweh, forty days and forty nights, <bread> did he not eat, and <water> did he not drink,—and He^f wrote upon the tables, the words of the covenant, [the ten words].

²⁹ And it came to pass <when Moses came down out of Mount Sinai, with the two tables of testimony^g in the hand of Moses, when he came down out of the mount> that [Moses] knew not that the skin of his face shone, through his having spoken with him. ³⁰ And Aaron and all the sons of Israel saw Moses, and lo! the skin of his face shone,—and they stood in awe of drawing nigh unto him. ³¹ So then Moses called unto them, and Aaron and all the princes in the assembly returned unto him,—and Moses spake unto them. ³² And <afterwards> came nigh all the sons of Israel,—and he gave them in commandment^h all that Yahweh had spoken with him, in Mount Sinai. ³³ And <when Moses had made an end of speaking with them> he put over his face, a veil; ³⁴ but <as often as Moses went in before Yahweh,ⁱ to speak with him> he put aside the veil, until he came out,—and <as often as he came out and spake unto the sons of Israel, that which

he had been commanded> ³⁵ the sons of Israel saw the face of Moses, that the skin of Moses' face shone,—so Moses again^j put the veil over his face, until he went in to speak with him.

§ 39. *Moses gives Instructions for the Making of the Sanctuary and the Holy Garments.*

¹ And Moses called together all the assembly ³⁵ of the sons of Israel, and said unto them,—

[These] are the things which Yahweh hath commanded, to do them.

² <Six days> shall work be done, but <on the seventh day> shall there be to you a holy sabbath-keeping, unto Yahweh,—[whosoever doeth work therein] shall be put to death. ³ Ye shall not kindle a fire, in any of your dwellings,—on the sabbath' day.^a

⁴ And Moses spake unto all the assembly of the sons of Israel, saying,—

[This] is the thing which Yahweh hath commanded,^b saying,—

⁵ Take ye from among you, a heave-offering to Yahweh, [every one whose heart is willing] shall bring it in, even the heave-offering of Yahweh,—gold and silver, and bronze; ⁶ and blue and purple, and crimson, and fine linen, and goat's-hair; ⁷ and rams' skins dyed red, and badgers' skins, and acacia wood; ⁸ and oil for giving light,—and aromatic spices for the anointing' oil, and for fragrant' incense; ⁹ and onyx stones, and setting stones,—for the ephod, and for the breastpiece.

¹⁰ And [all the wise-hearted among you] shall come in, that they may make, all that which Yahweh hath commanded:—¹¹ the habitation, its tent, and its covering,—its clasps, its boards, and its bars, its pillars, and its sockets; ¹² the ark with its staves, the propitiatory,—and the screening' veil; ¹³ the table with its staves, and all its utensils, and the Presence'-bread; ¹⁴ the lampstand for giving light, with its utensils, and its lamps,—and the oil for giving light; ¹⁵ and the incense' altar, with its staves, and the anointing' oil, and the fragrant' incense,—and the entrance' screen, for the entrance of the habitation; ¹⁶ the altar for the ascending-sacrifice, and the bronze' grating which pertaineth thereto, its staves, and all its utensils,—the laver, and its stand; ¹⁷ the hangings for the court, its pillars, and its sockets,—and the screen for the gate of the court; ¹⁸ the pins of the habitation, and the pins of the court, and their cords; ¹⁹ the cloths of variegated stuff, for ministering in the sanctuary,—the sacred' garments for Aaron the priest, and the garments of his sons, for ministering as priests.

²⁰ So all the assembly of the sons of Israel went

^a So it shd be.—G. Intro. 458.

^b N.B.: that, in this passage, two divine names only are sundered to reach the ear of the listener when he hears read the R.V. or the A.V., although there are three in the Hebrew. Cp. Intro., Chap. IV., I., B, i.

^c The proper punctuation in Exod. xxxiv. 23 and Deut. xvi. 16 is *yir'eh* 'shall see', and not *yir'eh* 'shall appear.' G. Intro. 458.

^d One cannot fail to be struck with the general similarity between the

foregoing verses (from ver. 10) and the contents of the original Covenant Scroll (chaps. xxi.-xxiii.) that was sprinkled with blood. The occasion is similar. Then the covenant was made, now it is re-made.

^e Mi: "at (upon) the mouth."

^f Cp. ver. 1.

^g Or: "two witness'-tables."

^h Or: "charged them with."

ⁱ Clearly, within the extemporised "tent of meeting." See chap. xxxiii. 7-11.

^a Why this reminder of the Sabbath here, but to say that, not even in constructing the sanctuary,

were they to work on the Sabbath?

^b See chap. xxv. 1 *et seq.*

forth from the presence of Moses; ²¹ and they brought in^a—every man whose heart lifted him up,—and ||every one whose spirit made him willing|| brought in the heave-offering of Yahweh, for the construction of the tent of meeting, and for all its service, and for the holy' garments.

²² Yea they brought in^a—the men with the women,—||all who were willing-hearted|| brought in—bracelets and nose-ornaments, and rings, and buckles, all manner of jewels of gold, even every man who waved a wave-offering of gold unto Yahweh. ²³ And ||every man with whom was found—blue and purple and crimson, and fine linen and goat's-hair,—and rams' skins dyed red, and badgers' skins|| brought them in. ²⁴ ||Every one who would heave a heave-offering of silver, or bronze|| brought in the heave-offering of Yahweh, —and ||every one with whom was found acacia wood, for any construction for the service|| brought it in. ²⁵ And ||all the women who were wise-hearted|| <with their hands> did spin,—and brought in that which they had spun—the blue, and the purple, the^b crimson, and the fine linen.

²⁶ And ||all the women whose hearts lifted them up with wisdom|| span the goat's-hair. ²⁷ And ||the princes||^c brought in the onyx' stones and the setting' stones,—for the ephod, and for the breastpiece; ²⁸ and the aromatic spices, and the oil,—for giving light, and for anointing' oil, and for the fragrant incense. ²⁹ [In the case of] <every man and woman, whose heart made them willing, to bring in for any construction which Yahweh had commanded them to make, by the hand of Moses> [in their case] did the sons of Israel bring in a free-will offering unto Yahweh. ³⁰ And Moses said unto the sons of Israel—

See! Yahweh hath called by name,—Bezaleel, son of Uri, son of Hur, of the tribe of Judah; ³¹ and filled him with the spirit of God,—in wisdom, in understanding and in knowledge, and in all manner of execution; to^d devise skilful designs,—to work in gold and in silver, and in bronze; ³² and in the cutting of stones for setting, and in the cutting of wood,—to work in any manner of skilful workmanship. ³⁴ <To teach also> hath he put in his heart, ||[the heart of] him, and of Oholiab—son of Ahisamach, of the tribe of Dan||; ³⁵ hath filled them with wisdom of heart, to work all^e manner of workmanship—of cutter and deviser, and embroiderer, in blue and in purple, in^f crimson and in fine linen, and of the weaver,—workers of any manner of workmanship, and devisers of skilful designs. ¹ Thus shall Bezaleel and Oholiab work, and every man that is wise-hearted, in whom

Yahweh hath put wisdom and understanding, to know how to work any manner of workmanship for the holy' service,—according to all that Yahweh hath commanded.

§ 40. The Sanctuary is prepared.

² So then Moses called upon Bezaleel, and upon Oholiab, and upon every man that was wise-hearted, in whose heart Yahweh had put wisdom,—every one whose heart lifted him up, to draw near unto the work, to do it. ³ And they took, from the presence of Moses, all the heave-offering which the sons of Israel had brought in, for the work of the holy' service, to do it,—howbeit ||they|| brought in unto him yet more free-will offerings, morning by morning.

⁴ Then came in all the wise men who were doing all the holy' work,—man by man, from his work which ||they|| were doing; ⁵ and spake unto Moses, saying,

<More than enough> are the people bringing in,—[more] than is needed for the service pertaining to the work, which Yahweh hath commanded to be done.

⁶ So Moses gave commandment, and they passed a proclamation throughout the camp, saying,

Let ||neither man nor woman|| make any more material for the holy' heave-offering.

So the people were restrained from bringing in.

⁷ For the material was enough for all the work, to make it,—||and to spare||.

⁸ Then did all the wise-hearted among the workers of the material make the habitation, of ten curtains,—<of fine-twined linen, and blue and purple and crimson, with cherubim, the work of the skilful weaver> did he make them. ⁹ ||The length of each' curtain|| was twenty-eight cubits, and ||the breadth|| four cubits, for each curtain,—<one measure> had all the curtains. ¹⁰ And he joined the [first] five curtains, one to another,—and <the [other] five curtains> joined he one to another. ¹¹ And he made loops of blue, upon the border of the first curtain, at the edge of the set,—||thus|| made he in the border of the [other] curtain, at the edge of the second set; ¹² <Fifty loops> made he in the first' curtain, and <fifty loops> made he in the edge of the curtain that was in the second' set,—the loops being ||opposite|| one to another.

¹³ And he made fifty clasps of gold,—and joined the curtains one to another with the clasps, and so the habitation became |one|.

¹⁴ And he made curtains of goat's-hair, for the tent, over the habitation,—<eleven curtains> did he make them: ¹⁵ ||the length of each' curtain|| was thirty cubits, and ||four cubits|| was the breadth of each' curtain,—<one measure> had the eleven curtains. ¹⁶ And he joined five of the curtains by themselves,—and the six curtains, by themselves. ¹⁷ And he made fifty loops upon the border of the curtain that was outmost in the [one] set and <fifty loops> made he upon the border of the curtain of the second set. ¹⁸ And he made fifty clasps of

^a So it shd be (w. Sam. and Sep.)—G.n., G. Intro. 151.

^b Some cod. (w. 2 ear. pr. edns., Sam., Onk. MS., Jon., Sep., Syr.): "and the"—G.n.

^c Or: "rulers."

^d So it shd be (w. Sep.)—

G.n.

^e Some cod. (w. 1 ear. pr. edn., Sam.): "in all"—G.n.

^f Some cod. (w. Sam., Onk. MS. and 1 ear. pr. edn., Jon., Syr.): "and in"—G.n.

bronze,—to join together the tent, that it might become one.

¹⁹ And he made a covering to the tent, of rams' skins, dyed red,—and a covering of badgers' skins [above].

²⁰ And he made the boards for the habitation,—of acacia wood, for standing up: ²¹ [ten cubits] the length of each board,—and [a cubit and a half] the breadth of each' board: ²² two tenons to each' board, united one to another,—[thus] made he for all the boards of the habitation.

²³ And he made the boards for the habitation,—[twenty boards] for the south side southwards;

²⁴ and [forty sockets of silver] made he, under the twenty boards,—[two sockets] under the first' board, for its two tenons, and [two sockets] under the next' board, for its two tenons. ²⁵ And

[for the second side of the habitation, to the north quarter] made he twenty boards; ²⁶ and their forty sockets of silver,—[two sockets] under the first' board, and [two sockets] under the next' board. ²⁷ And [for the hinder part of the habitation, westward] made he six boards;

²⁸ and [two boards] made he for the corners of the habitation,—in the hinderpart. ²⁹ Thus were they to be double beneath, and [at the same time] should they be entire, at^a the top thereof, into each' ring,—[thus] did he for them both, for the two corners. ³⁰ Thus were there to be eight boards, and [their sockets of silver] were sixteen sockets,—two sockets apiece under each' board.

³¹ And he made bars, of acacia wood,—[five] for the boards of the first' side of the habitation,

³² and [five bars] for the boards of the other' side of the habitation,—and [five bars] for the boards of the habitation^b at the hinderpart westward.

³³ And he made the middle bar,—to run along in the midst of the boards, from end to end.

³⁴ And [the boards] overlaid he with gold, and [their rings] made he of gold, as receptacles^c for the bars,—and he overlaid the bars with gold.

³⁵ And he made the veil, of blue and purple and crimson, and fine-twined linen.—[of the work of a skilful weaver] made he it, [with cherubim]. ³⁶ And he made for it—four pillars of acacia, and overlaid them with gold, their hooks of gold,—and cast for them, four sockets of silver.

³⁷ And he made a screen for the opening of the tent, of blue and purple and crimson and fine twined linen, the work of an embroiderer; ³⁸ and the five pillars thereof, and their hooks, and he overlaid their capitals and their cross-ropes,^d with gold, but [their five sockets] were of bronze.

³⁷ ¹ And Bezaleel made the ark, of acacia wood,—[two cubits and a half] the length thereof, and [a cubit and a half] the breadth thereof, and [a cubit and a half] the height thereof; ² and he

overlaid it with pure gold, within and without,—and made for it a rim^a of gold, round about; ³ and he cast for it four rings of gold, upon the four feet thereof,—even [two rings] on the one' side thereof and [two rings] on the other' side thereof; ⁴ and he made staves of acacia wood,—and overlaid them with gold; ⁵ and he brought the staves into the rings, upon the sides of the ark,—for lifting the ark.

⁶ And he made a propitiatory^b of pure gold,—[two cubits and a half] the length thereof, and [a cubit and a half] the breadth thereof: ⁷ and he made two cherubim, of gold,—[of beaten work] did he make them, out of the two ends of the propitiatory: ⁸ [one cherub] out of this' end, and [one cherub] out of that' end,—[out of the propitiatory itself] made he the cherubim, out of the two ends thereof: ⁹ and the cherubim were spreading out their wings on high, making a shelter with their wings over the propitiatory, with [their faces] one towards the other,—[towards the propitiatory] were the faces of the cherubim.^c

¹⁰ And he made the table, of acacia wood,—[two cubits] the length thereof, and [a cubit] the breadth thereof, and [a cubit and a half] the height thereof. ¹¹ And he overlaid it, with pure gold,—and he made thereto a rim^a of gold, round about; ¹² and he made thereto a border of a handbreadth, round about,—and he made a rim^a of gold to the border thereof, round about;

¹³ and he cast for it, four rings of gold,—and placed the rings upon the four corners, which pertained to the four feet thereof: ¹⁴ [near to^d the border] were the rings,—as receptacles^e for the staves, for lifting the table; ¹⁵ and he made the staves of acacia wood, and overlaid them with gold,—for lifting the table; ¹⁶ and he made the utensils which were to be upon the table—its dishes, and its pans, and its bowls, and its basins, for pouring out therewith,—[of pure gold].

¹⁷ And he made the lampstand, of pure gold,—[of beaten work] made he the lampstand—[its base and its shafts, its cups, its apples and its blossoms] were [of the same]; ¹⁸ with [six branches] coming out of its sides,—[three branches of the lampstand] out of its one' side, and [three branches of the lampstand] out of its other' side: ¹⁹ [three cups like almond-flowers] in the one' branch—apple and blossom, and [three cups like almond-flowers] in the next' branch, apple and blossom,—[so] for the six branches, coming out of the lampstand; ²⁰ and [in the lampstand itself] four cups,—like almond-flowers, its apples and its blossoms;

²¹ with [an apple] under the two branches, of the same, and [an apple] under the next two branches, of the same, and [an apple] under the next two branches of the same,—for the six branches coming out of the same:

²² [their apples and their branches] were [of the same],—[all of it] one beaten work, of pure

^a Some cod. (w. Sam., Onk.): "upon"—G.n.

^c N.B. lit.: "houses" = "homes"—"receptacles."

^b Some cod. (w. Sam., Onk., Jon.): "side of the h." Cp. chap. xxvi. 27—G.n.

^d Or: "fillets" or "rings"—O.G.

^a Or: "crown."

^b Cp. chap. xxv. 17, n.

^c Cp. chap. xxv. 20, n.

^d "Over against"—Kalisch.

^e Lit.: "houses."

gold. ²³ And he made the lamps thereof, seven,—with its snuffers and its snuff-trays, of pure gold. ²⁴ <Of a talent of pure gold> made he it,—and all the utensils thereof.

²⁵ And he made the incense' altar, of acacia wood,—[a cubit] the length thereof, and [a cubit] the breadth thereof, [foursquare], and [two cubits] the height thereof, <of the same> were the horns thereof. ²⁶ And he overlaid it with pure gold—the top thereof and the sides thereof round about, and the horns thereof,—and he made thereto a rim^a of gold, round about. ²⁷ And <two rings of gold> made he thereto—beneath the rim^a thereof, upon the two corners thereof, upon the two sides thereof,—as receptacles for the staves, to lift it therewith. ²⁸ And he made the staves of acacia wood,—and overlaid them' with gold.

²⁹ And he made the holy' anointing' oil, and the pure fragrant' incense,—the work of a perfumer.

38 ¹ And he made the altar for the ascending-sacrifice' of acacia wood,—[five cubits] the length thereof, and [five cubits] the breadth thereof, [foursquare], and [three cubits] the height thereof. ² And he made the horns thereof, upon the four corners thereof, <of the same> were the horns thereof,—and he overlaid it with bronze. ³ And he made all the utensils of the altar—the pans and the shovels, and the sprinkling bowls, the flesh-hooks^b and the fire-pans,—<all the utensils thereof> made he of bronze. ⁴ And he made to the altar a grating, of network of bronze,—under the margin thereof beneath, as far as the midst thereof. ⁵ And he cast four rings in the four corners, to the grating of bronze,—as receptacles for the staves. ⁶ And he made the staves of acacia wood,—and overlaid them with bronze. ⁷ And he brought the staves into the rings, upon the sides of the altar, to lift it therewith,—<hollow with boards> did he make it.

⁸ And he made the laver of bronze, and the stand thereof of bronze,—with the mirrors of the female hosts who did service at the opening of the tent of meeting.^c

⁹ And he made the court,—<on the south side southward> the hangings of the court of fine twined linen, [a hundred cubits]; ¹⁰ [their pillars] twenty, and their sockets twenty, of bronze,—the hooks of the pillars and their connecting-rods,^d of silver; ¹¹ and <on the north side> a hundred cubits, [their pillars] twenty, and [their sockets] twenty, [of bronze],—[the hooks of the pillars and their connecting-rods]^d of silver. ¹² And <on the west side> [hangings] fifty cubits, [their pillars] ten, and [their sockets] ten,—and [the hooks of the pillars and their connecting-rods]^d of silver. ¹³ And <on the east side towards the dawn> fifty cubits:

¹⁴ [hangings] fifteen cubits for the side-piece,—[their pillars] three, and [their sockets] three;

¹⁵ and <for the second' sidepiece, on this side and on that, of the gate of the court> [hangings] fifteen cubits,—[their pillars] three, and [their sockets] three. ¹⁶ [All the hangings of the court, round about] were of fine twined linen. ¹⁷ And [the sockets for the pillars] were of bronze, [the hooks of the pillars, and their connecting-rods]^a of silver,—and [the overlaying of their capitals] was silver,—and [they themselves] were filleted with silver, even all the pillars of the court. ¹⁸ And [the screen of the gate of the court] was the work of an embroiderer, blue and purple and crimson, and fine twined linen,—and [twenty cubits] in length, and [the height, according to the breadth], of five cubits, to match the curtains of the court; ¹⁹ and [their pillars] were four, and [their sockets] four, [of bronze],—[their hooks] of silver, and [the overlaying of their capitals, and their connecting-rods]^a of silver. ²⁰ And [all the pins for the habitation, and for the court round about], of bronze.

²¹ [These] are the details of the habitation—the habitation of testimony,^b which were detailed at the bidding of Moses,—[the service of the Levites, by the hand of Ithamar, son of Aaron the priest].

²² So then [Bezaleel, son of Uri, son of Hur, of the tribe of Judah] made all that Yahweh had commanded Moses. ²³ And <with him> was Oholiab, son of Ahisamach, of the tribe of Dan, an artificer and skilful weaver,—and an embroiderer—in blue, and in purple, and in crimson, and in fine linen.

²⁴ <As for all the gold that was used for the work, in all the construction of the sanctuary> it came to pass that [the gold of the wave-offering] was nine-and-twenty talents, and seven hundred and thirty shekels, by the shekel of the sanctuary.^c

²⁵ And <the silver of them who were numbered of the assembly>^d was one hundred talents,—and one thousand, seven hundred, and seventy-five shekels, by the shekel of the sanctuary; ²⁶ a bekah per head, that is a half shekel, by the shekel of the sanctuary, for all that passed over to them who had been numbered, from twenty years old, and upwards, for six hundred and three thousand, and five hundred and fifty.

²⁷ And it came to pass, that [the hundred talents of silver] were used for casting the sockets of the sanctuary, and the sockets of the veil,—one hundred sockets with the hundred talents, a talent for a socket. ²⁸ And <with the thousand, seven hundred and seventy-five> made the hooks for the pillars,—and overlaid their capitals, and united them with connecting-rods.

²⁹ And [the bronze of the wave-offering] was seventy talents,—and two thousand and four hundred shekels. ³⁰ And he made therewith, the

^a Or: "crown."

^b Or: "forks."

^c "Either the tent of Moses (xxxiii. 7), or, by anticipation, the holy Taber-

nacle"—Kalisch. Also 1 Sam. ii. 22.

^d Or: "fillets" or "rings"—O.G.

^a Or: "fillets" or "rings"—O.G.

^b N.B.: "tables of testimony"; "ark of testimony"; "habitation of

testimony."

^c Or: "sacred' shekel."

^d The Sanctuary was, in part, constructed out of redemption money!

sockets for the opening of the tent of meeting, and the altar of bronze, and the grating of bronze which pertained thereto,—and all the utensils of the altar, ³¹ and the sockets for the court round about, and the sockets for the gate of the court,—and all the pins for the habitation, and all the pins for the court, round about.

- 39 ¹ And <of the blue, and the purple, and the crimson> made they cloths of variegated stuff, for ministering in the sanctuary,—and they made the holy^a garments which were for Aaron,—
As Yahweh commanded Moses.

² So he made the ephod,—of gold, blue, and purple, and crimson, and fine twined linen,

³ And they did beat out the plates of gold, and he proceeded to cut them into threads,^a to work into the midst of the blue, and into the midst of the purple, and into the midst of the crimson, and into the midst of the fine linen,—with the work of a skilful weaver. ⁴ <Shoulder-pieces> made they thereto, for joining,—<at its two edges> was it joined. ⁵ And <as for the curious fastening girdle which was thereon> <of the same> it was^a according to the working thereof, gold, blue, and purple, and crimson, and fine twined linen,—

As Yahweh commanded Moses.

⁶ And they wrought the onyx stones, enclosed in ouches of gold,—graven with the engravings of a seal-ring, after^b the names of the sons of Israel. ⁷ And he put them on the shoulder-pieces of the ephod, as stones of memorial for the sons of Israel,—

As Yahweh commanded Moses.

⁸ And he made the breastpiece, the work of a skilful weaver, like the work of the ^c ephod,—of gold, blue, and purple, and crimson, and fine twined linen. ⁹ <Foursquare> it was, <doubled> made they the breastpiece,—||a span|| was the length thereof, and ||a span|| the breadth thereof, [doubled]. ¹⁰ And they set therein, four rows of stones,—||one row|| a sardius, a topaz, and an emerald, the first^a row;

¹¹ and ||the second^a row||,—a carbuncle, a sapphire, and a diamond; ¹² and ||the third^a row||,—an opal, an agate, and an amethyst; ¹³ and ||the fourth^a row||, a Tarshish stone,^d a sardonyx, and a jasper,—enclosed in ouches of gold, [when they were set]. ¹⁴ And <as for the stones> <after^b the names of the sons of Israel> they were^a ||twelve||, after^b their names,—with the engravings of a seal-ring, ||each one|| after^b his name, [for the twelve tribes]. ¹⁵ And they made, upon the breastpiece, chains like cords, of wreathen work,—of pure gold. ¹⁶ And they made two ouches of gold, and two rings of gold,—and they placed the two rings, upon the two ends of the breastpiece; ¹⁷ and they placed the two wreathen chains of gold, upon the two rings,—upon the ends of the breastpiece; ¹⁸ and <the

other two ends of the two wreathen chains> placed they upon the two ouches,—and placed them upon the shoulder-pieces of the ephod, in the forefront thereof. ¹⁹ And they made two rings of gold, and put on the two ends of the breast-piece,—upon the border thereof, which is towards the ephod, inwards. ²⁰ And they made two other rings of gold, and placed them upon the two shoulder-pieces of the ephod, below, on the front of the face thereof, to match the joining thereof,—above the curious girdle of the ephod. ²¹ And they bound the breast-piece by the rings thereof, into the rings of the ephod, with a cord of blue, that it might remain upon the curious girdle of the ephod, and the breast-piece not be removed from upon the ephod,—

As Yahweh commanded Moses.

²² And he made the robe of the ephod,^a the work of a weaver,—[wholly of blue]; ²³ with the opening^b of the robe in the midst thereof, like the opening of a coat of mail,—a border to the opening thereof round about—it might not be rent open. ²⁴ And they made, upon the skirts of the robe, pomegranates—of blue and purple and crimson,—twined.^c ²⁵ And they made bells of pure gold,—and placed the bells in the midst of the pomegranates, upon the skirts of the robe, round about, [in the midst of the pomegranates]; ²⁶ a bell and a pomegranate, a bell and a pomegranate, upon the skirts of the robe, round about,—to minister in—

As Yahweh commanded Moses.

²⁷ And they made the tunics of fine linen, the work of a weaver,—for Aaron, and for his sons; ²⁸ and the turban of fine linen, and the ornamental caps^d of fine linen,—and the linen^a drawers, of fine twined linen; ²⁹ and the girdle of fine twined linen, and blue and purple and crimson, the work of an embroiderer,—

As Yahweh commanded Moses.

³⁰ And they made the burnished plate of the holy^a crown, of pure gold,—and wrote thereupon a writing, with the engravings of a seal-ring Holy unto Yahweh. ³¹ And they placed there-upon a cord of blue, to fasten it upon the turban^a up above,—

As Yahweh commanded Moses.

³² Thus was finished all the work of the habitation, of the tent of meeting,—thus did the sons of Israel, <according to all that Yahweh commanded Moses> ||so|| did they.

§ 41. The Work is brought in to Moses.

³³ And they brought in the habitation, unto Moses, the tent, and all its furniture,—its clasps, its boards, its bars, and its pillars and its sockets; ³⁴ and the covering of rams' skins dyed red, and the covering of badgers' skins,—and the

^a Or: "cords."

^b M.L.: "upon."

^c So it shd be. —G.n.

[M.C.T.: "an."]

^d "Chrysolite"—Kalisch.

^a Or: "ephod robe."

^b Lit.: "mouth."

^c Some cod. (w. Sam., Sep., Syr.): "fine twined linen"—G.n.

^d Or: "turban ornament."

Cp. Is. lxi. 10. (Eze. xxiv. 17.)

^e Or: "tiara."

screening' veil; ³⁵ the^a ark of the testimony, with its staves,—and the propitiatory; ³⁶ the^b table, all^c its utensils, and the Presence'-bread; ³⁷ the^d pure lampstand, the^e lamps thereof, the lamps to be put in order, and all the utensils thereof,—and the oil for giving light; ³⁸ and the altar of gold, and the oil of anointing, and the fragrant' incense,—and the screen for the opening of the tent; ³⁹ the^f altar of bronze, and the grating of bronze which pertaineth thereto, the^g staves thereof, and all the utensils thereof,—the^h laver, and its stand, ⁴⁰ the^h hangings of the court, itsⁱ pillars and its sockets, and the screen for the gate of the court, its^k cords, and its pins,—and all the utensils^l for the service of the habitation, for the tent of meeting; ⁴¹ the^m cloths of variegated stuff,ⁿ for ministering in the sanctuary,—the holy' garments for Aaron the priest, and the garments of his sons, for ministering as priests. ⁴² <According to all that Yahweh commanded Moses> ||so|| did the sons of Israel make all the work.

⁴³ And Moses looked' upon all the structure, and lo! they had made it,' <as Yahweh had commanded> ||so|| had they made it,—and Moses blessed them.

§ 42. *By express Divine Command the Holy Habitation is at length set up, and is filled with Yahweh's Glory; yet not so as to deprive Israel of the Guiding Pillar of Cloud and Fire by Day and Night in all their Journeyings.*

40 ¹ Then spake Yahweh, unto Moses, saying—

² <On the first day of the month, in the first month> shalt thou rear the habitation, of the tent of meeting; ³ and thou shalt put therein, the ark of the testimony,—and shalt screen the ark, with the veil^o; ⁴ and thou shalt bring in the table, and set in order what is to be arranged thereupon,—and thou shalt bring in the lampstand, and mount^p the lamps thereof; ⁵ and thou shalt place the altar of gold, for incense, before the ark of the testimony,—and put up the screen for the opening of the habitation; ⁶ and thou shalt place the altar for the ascending-sacrifice,—before the opening of the habitation of the tent of meeting; ⁷ and thou shalt

^a Some cod. (w. Sam. MS., Onk. MS., Jon., Syr.): "and the"—G.n.

^b Some cod. (w. Onk. MS. and ear. pr. edn., Jon.) "and the"—G.n.

^c Some cod. (w. Sam., Onk. MS. and ear. pr. edn., Jon., Syr.): "and all"—G.n.

^d Some cod. (w. Jon., Syr.): "and the"—G.n.

^e Some cod. (w. Sam., Onk. MS. and ear. pr. edn., Jon., Syr.): "and the"—G.n.

^f Some cod. (w. Jon., Syr.): "and the"—G.n.

^g Some cod. (w. Onk. MS. and ear. pr. edn., Syr.): "and the"—G.n.

^h Some cod. (w. Sam., Onk.

MS., Jon. MS., Syr. and Vul.): "and the"—G.n.

ⁱ Some cod. (w. Sam. MS., Onk. MS. and ear. pr. edn., Jon. MS., Syr. and Vul.): "and the"—G.n.

^k [One of the above notes prob. shd come here also.]

^l Or: "furniture."

^m Some cod. (w. Sam., Onk. MS. and ear. pr. edn. and Syr.): "and the"—G.n. Cp., on the above, G. Intro. 429.

ⁿ "Garments of office"—Kalisch.

^o Some cod. (w. Sam. and Jon.): "screen the ark and the propitiatory"—G.n.

^p "Put on"—Kalisch.

place the laver between the tent of meeting, and the altar,—and shalt put, therein, water. And thou shalt put up the court, round about,—and hang up the screen of the gate of the court. ⁹ And thou shalt take the oil of anointing, and anoint the habitation, and all that is therein,—and shalt hallow it, and all the furniture^a thereof, so shall it be holy.

¹⁰ And thou shalt anoint the altar of ascending sacrifice, and all its utensils,—and hallow the altar, so shall the altar^b be most holy: ¹¹ and thou shalt anoint the laver, and its stand,—and shalt hallow it. ¹² And thou shalt bring near Aaron, and his sons, unto the opening of the tent of meeting,—and shalt bathe them in^b the water; ¹³ and thou shalt clothe Aaron with the holy' garments,—and shalt anoint him, and hallow him, so shall he minister as priest unto me. ¹⁴ <His sons also> shalt thou bring near,—and shalt clothe them with tunics; ¹⁵ and shalt anoint them, as thou didst anoint their father, and they shall minister as priests unto me,—so shall their anointing remain to them, for an age-abiding' priesthood, to their generations.

¹⁶ And Moses did,—<according to all that Yahweh had commanded him> ||so|| did he.

¹⁷ Thus came it to pass <in the first month, in the second year, on the first of the month> that the habitation was reared. ¹⁸ Yea Moses reared the habitation, and placed its sockets, and fixed its boards, and fastened its bars,—and reared its pillars. ¹⁹ Then spread he abroad the tent upon the habitation,^c and put the covering of the tent upon it, [above],—

As Yahweh commanded Moses.

²⁰ And he took and placed the testimony, within the ark, and put the staves upon the ark,—and placed the propitiatory upon the ark [above]; ²¹ and brought in the ark into the habitation, and put up the screening' veil, and screened over the ark of the testimony,—

As Yahweh commanded Moses.

²² And he placed the table, in the tent of meeting,—on the side of the habitation [northward],—outside the veil; ²³ and set in order thereupon the arrangement of bread, before Yahweh,—

As Yahweh commanded Moses.

²⁴ And he put the lampstand, in the tent of meeting, over against the table,—on the side of the habitation, [southward]; ²⁵ and mounted the lamps, before Yahweh,—

As Yahweh commanded Moses.

²⁶ And he put the altar of gold, in the tent of meeting,—before the veil; ²⁷ and burned thereupon the fragrant' incense,—

As Yahweh commanded Moses.

²⁸ And he put up the screen of the entrance pertaining to the habitation; ²⁹ and <the altar

^a Or: "utensils."

^b Or: "with."

^c See chap. xxvi. 7, n.

of ascending-sacrifice> put he at the entrance of the habitation of the tent of meeting,—and he caused to ascend thereupon, the ascending-sacrifice, and the meal-offering,—

As Yahweh commanded Moses.

³⁰ And he put the laver, between the tent of meeting, and the altar,—and put therein water, for bathing; ³¹ and Moses, and Aaron, and his sons, thenceforth bathed thereat,—their hands and their feet; ³² <when they were entering into the tent of meeting, and when they were drawing near unto the altar> then used they to bathe,—

As Yahweh commanded Moses.

³³ And he reared the court, round about, to the habitation and to the altar, and put up the screen of the gate of the court,—and Moses finished the^a work.^b

Some cod. (w. Sam., Sep., and Vul.): “all the”—G.n.
^a Or: “structure.”

³⁴ Then did the cloud cover the tent of meeting,—and ||the glory of Yahweh|| filled the habitation; ³⁵ and Moses was not able to enter into the tent of meeting, because the cloud had made its habitation thereupon,—and ||the glory of Yahweh|| filled the habitation. ³⁶ And <whenever the cloud ascended from off the habitation> then did the sons of Israel set forward,—in all their journeyings; ³⁷ but <if the cloud did not ascend> then did they not set forward,—until the day when it did ascend. ³⁸ For ||the cloud of Yahweh|| was upon the habitation, by day, and ||a fire|| came to be, by night, therein,^b—in the sight of all the house of Israel, in all their journeyings.^a

^a Ml: “in all their settings forward.” Lit.: “breakings up.”

^b That is “in” the cloud,

so making it visible by night. Cp. generally Num. ix. 15-23.

THE BOOK OF LEVITICUS.

§ 1. Of various kinds of Offering.

1 ¹ Then called he unto Moses,—and Yahweh spake unto him, out of the tent of meeting, saying:

² Speak thou unto the sons of Israel, and thou shalt say unto them—

<When ||any man||^a would bring near from among you an oblation,^b unto Yahweh>
<from the beasts, from the herd or from the flock> shall ye bring near your oblation.

1. *The Ascending-Sacrifice (A. V. and R. V. “Burnt-Offering”).*

a. *Of the Herd (bullock).*

³ <If <an ascending-sacrifice> be his oblation—of the herd> <a male without defect> shall he bring near,—<unto the entrance of the tent of meeting> shall he bring it, for its acceptance, before Yahweh. ⁴ Then shall he lean his hand, upon the head of the ascending-sacrifice,—and it shall be accepted for him, to put a propitiatory covering^c over him; ⁵ and he^d shall slay the young bullock^e before Yahweh,—and the sons of

Aaron, the priests, shall bring near the blood, and shall dash^a the blood against the altar, round about, [even the altar] that is at the entrance of the tent of meeting.

⁶ Then shall he^b slay the ascending-sacrifice,—and cut it up into its pieces. ⁷ And the sons of Aaron the priest^c shall place fire, upon the altar,—and arrange wood, upon the fire.

⁸ And the sons of Aaron, the priests, shall arrange the pieces, the^d head and the fat,—upon the wood, that is on the fire, that is on the altar. ⁹ But <its inwards and its legs> shall they^e bathe with water,—then shall the priest make, of the whole, a perfume at the altar, an ascending-sacrifice, an altar-flame of a satisfying^f odour unto Yahweh.

b. *Of the Flock (Sheep or Goat).*

¹⁰ But <if <of the flock> be his oblation,—of the sheep or of the goats, for an ascending-sacrifice> <a male without defect> shall he bring near. ¹¹ And he^b shall slay it on the side of the altar, northward

^a Or: “human being”;
or: “son of earth.”

^b = something brought near.

^c See O.T. Ap., art. “Pro-

pitatory Covering.”

^d Or: “one.” Perh.: a
Levite attendant.

^e Ml: “son of the herd.”

^a So P.B. Heb.: *zaraq* =
“throw or toss”—O.G.

^b Or: “one.” Perh.: a
Levite attendant.

^c Some cod. (w. Sam.,
Onk. Ms., Sep., and Syr.):
“priests”—G.n. Cp.

vers. 5, 8, 11.

^d Some cod. (w. Sam., Sep.,
and Vul.): “and the”—
G.n. Cp. chap. ix. 13.

^e So it shd be (w. Sam.,
Sep., and Vul.)—G.n.
[M.C.T.: “he.”]

^f “Soothing, tranquillising”—O.G.

before Yahweh,—and the sons of Aaron, the priests, shall dash^a its blood against the altar, round about. ¹² And he^b shall cut it up into its pieces, and its head, and its fat,—and the priest shall arrange them upon the wood, that is on the fire, that is on the altar. ¹³ But <the inwards and the legs> shall he^b bathe in water,—then shall the priest bring near the whole, and make a perfume at the altar, <an ascending-sacrifice> it is^c, an altar-flame of a satisfying^c odour, unto Yahweh.

c. Of Birds.

- ¹⁴ But <if <of birds> be the ascending-sacrifice of his oblation unto Yahweh> then shall he bring near, of the turtle-doves or of the young pigeons, his oblation. ¹⁵ And the priest shall bring it near unto the altar, shall nip off its head, and make a perfume at the altar,—and its blood shall be drained out upon the wall of the altar. ¹⁶ Then shall he take away its crop with its plumage,—and cast it beside the altar, eastward, into the place of fat ashes; ¹⁷ and he shall cleave it in its wings—he shall not divide it asunder, so shall the priest make a perfume therewith, at the altar, upon the wood, that is on the fire,—<an ascending-sacrifice> it is^c, an altar-flame of a satisfying^c odour, unto Yahweh.

ii. The Meal-offering (A.V. "Meat-offering": Heb. *minḥah*.)

a. Of fine Meal.

- ² ¹ But <when ||any person|| would bring near as an oblation, a meal-offering,^d unto Yahweh> <of fine meal> shall be his oblation,—and he shall pour out thereon, oil, and place thereon, frankincense; ² so shall he bring it in unto the sons of Aaron, the priests, and he^b shall grasp therefrom a handful of the fine meal thereof, and of the oil thereof, besides all the frankincense thereof,—and the priest shall make a perfume with the memorial thereof, at the altar, an altar-flame of a satisfying^c odour, unto Yahweh. ³ But ||the remainder of the meal-offering|| pertaineth unto Aaron, and unto his sons,—||most holy, from among the altar-flames of Yahweh||.

b. From the Oven.

- ⁴ Moreover <when thou wouldst bring near, as an oblation of a meal-offering, something baked in an oven> <round, unleavened cakes of fine meal, overflowed with oil> [shall it be], or unleavened wafers anointed with oil.

c. From the Girdle.

- ⁵ But <if <a meal-offering on a girdle> be thine oblation> <of fine meal, overflowed

with oil, unleavened> shall it be; ⁶ <parting it into pieces> then shalt thou pour thereon, oil,—<a meal-offering> it is^c.

d. From the Boiler.

- ⁷ But <if <a meal-offering of the boiler> be thine oblation> <of fine meal, with oil> shall it be made. ⁸ Then shalt thou bring in the meal-offering that is made of these, unto Yahweh,—and one shall bring it near, unto the priest, and he shall take it near, unto the altar. ⁹ Then shall the priest uplift, out of the meal-offering, a memorial thereof, and make a perfume at the altar,—an altar-flame of a satisfying^a odour, unto Yahweh. ¹⁰ But ||the remainder of the meal-offering|| pertaineth to Aaron and to his sons,—||most holy, from among the altar-flames of Yahweh||.
- ¹¹ ||None of the meal-offerings which ye bring near unto Yahweh|| shall be made into anything leavened,—for <of no leaven, and of no syrup>^b may ye make a perfume, as an altar-flame unto Yahweh.

e. Of First-fruits.

- ¹² <As for an oblation of first-fruits> ye shall bring them near, unto Yahweh,—but <unto the altar> they shall not take them up, as a satisfying odour.
- ¹³ And <every meal-offering' oblation of thine> <with salt> shalt thou season, and thou shalt not suffer to be lacking the salt of the covenant of thy God, from upon thy meal-offering,—<upon every oblation of thine> shalt thou offer salt.

f. Of First-ripe Corn.

- ¹⁴ But <if thou wouldst bring near a meal-offering of first-ripe corn, unto Yahweh> <of green ears, roasted in fire, crushed grain of garden-land> shalt thou bring near thy meal-offering of first-ripe corn. ¹⁵ And thou shalt place thereon, oil, and shalt put thereon, frankincense,—<a meal-offering> it is^c. ¹⁶ Then shall the priest make a perfume, with the memorial thereof,—from the crushed grain thereof, and from the oil thereof, besides all the frankincense thereof,—||an altar-flame, unto Yahweh||.

iii. The Peace-offering.

a. Of the Herd.

- ¹ But <if <a peace-offering> be his oblation> ² <if <of the herd> ||he himself|| be bringing near,—whether male or female> <without defect> shall he bring it near, before Yahweh. ² Then shall he lean his hand upon the head of his oblation, and slay it at the entrance of the tent of meeting,—and the sons of Aaron, the priests, shall dash^a the blood against the altar, round about. ³ Then shall he bring near,

^a Cp. ver. 5.

^b Or: "one," as in ver. 5.

^c "Soothing, tranquillis-

ing"—O.G.

^d "Cereal-offering"—P.B.
"Grain-offering"—O.G.

^a "Soothing, tranquillis-
ing."

^b "Honey"—P.B.

^c Cp. chap. i. 5.

out of the peace'-offering, an altar-flame unto Yahweh,—the fat that covereth the inwards, and all the fat that is upon the inwards; ⁴ and the two kidneys, and the fat which is upon them, which is upon the loins,—and the caul upon^a the liver, <upon the kidneys> shall he remove it. ⁵ Then shall the sons of Aaron make thereof a perfume, at the altar, upon the ascending-sacrifice, which is on the wood, which is on the fire,—[an altar-flame of a satisfying^b odour, unto Yahweh].

b. Of the Flock.

- ⁶ But <if <out of the flock> be his oblation, for a peace'-offering unto Yahweh> <whether male or female—without defect> shall he bring it near. ⁷ <If <a young sheep> ||he himself|| be bringing near as his oblation> then shall he bring it near, before Yahweh. ⁸ And he shall lean his hand upon the head of his oblation, and shall slay it, before the tent of meeting,—and the sons of Aaron shall dash^c the blood thereof against the altar, round about. ⁹ Then shall he bring near, out of the peace'-offering, an altar-flame unto Yahweh, the fat thereof, the fat-tail thereof entire <close to the backbone> shall he remove it,—and the fat that covereth the inwards, and all the fat that is upon the inwards; ¹⁰ and the two kidneys, with the fat that is on them, which is on the loins,—and the caul that is on the liver, <on the kidneys> shall he remove it. ¹¹ Then shall the priest make a perfume, at the altar,—[the food of an altar-flame, unto Yahweh]. ¹² But <if <a goat> be his oblation> then shall he bring it near, before Yahweh. ¹³ And he shall lean his hand upon its head, and shall slay it, before the tent of meeting,—and the sons of Aaron shall dash^c its blood against the altar, round about. ¹⁴ Then shall he bring near therefrom, as his oblation, an altar-flame unto Yahweh,—the fat that covereth the inwards, and all the fat that is upon the inwards; ¹⁵ and the two kidneys, and the fat that is on them, which is on the loins,—the caul upon the liver, <on the kidneys> shall he remove it. ¹⁶ Then shall the priest make a perfume at the altar,—[the food of an altar-flame, for a satisfying odour,^d—all the fat—unto Yahweh]. ¹⁷ An age-abiding statute to your generations, in all your dwellings,—<none of the fat nor of the blood> shall ye eat.

§ 2. *Of various kinds of Offences, and the Offerings appointed for them.*

- 4 ¹ And Yahweh spake, unto Moses saying:

² Speak thou unto the sons of Israel, saying—,

^a "And the fatty mass next to"—P.B. Cp. O.G. 452 ("appendage"); chap. iv. 9, n.
^b "Soothing, tranquillising."

^c Cp. chap. i. 5.
^d Some cod. (w. Sam. and Sep.) add: "unto Yahweh." In wh. case say: "all the fat pertaineth to Y."

<When [any person] shall sin by mistake, departing from any of the commandments of Yahweh, as to things which should not be done, and shall do any one of them>—

i. Offences by the Priests.

- ³ <If [the anointed priest] shall sin, so as to bring guilt upon the people> then shall he bring near, for his sin which he hath committed, a choice young bullock without defect, unto Yahweh, as a sin-bearer.^a ⁴ And he shall bring in the bullock unto the entrance of the tent of meeting, before Yahweh,—and shall lean his hand, upon the head of the bullock, and shall slay the bullock, before Yahweh. ⁵ And the anointed priest shall take of the blood of the bullock,—and bring it into the tent of meeting; and the priest shall dip his finger in the blood,—and sprinkle of the blood seven times, before Yahweh, in front of the veil of the sanctuary. ⁷ Then shall the priest put of the blood upon the horns of the altar of fragrant^b incense, before^b Yahweh, which is in the tent of meeting,—and <all the [remainder of the] blood of the bullock> shall he pour out at the base of the altar of ascending-sacrifice, which is at the entrance of the tent of meeting. ⁸ And <all the fat of the sin-bearing^c bullock> shall he heave up therefrom,—the fat that covereth over the inwards, and all the fat that is upon the inwards; ⁹ and the two kidneys, and the fat that is upon them, which is upon the loins,—and <as for the caul^c upon the liver> <upon the kidneys> shall he remove it: ¹⁰ just as it is heaved up from the ox of the peace'-offering,—and the priest shall make of them a perfume on the altar of ascending-sacrifice. ¹¹ But <as for the skin of the bullock, and all its flesh, with its head and with its legs,—and its inwards, and its dung>^d ¹² he^e shall take forth the entire bullock—unto the outside of the camp, unto a clean place, unto the out-poured heap of fat-ashes, and shall burn it up on wood, in the fire,—<upon the out-poured heap of fat-ashes> shall it be burned up.

ii. Offences by the Assembly.

- ¹³ And <if [the whole assembly of Israel] shall make a mistake,^f and a matter be hidden from the eyes of the convocation,—and so they do something, whereby they depart from any of the commandments of Yahweh, as to things which should not be done, and become guilty; ¹⁴ and the sin shall become known, which they have committed therein> then shall the convocation bring near a

^a See O.T. Ap. "Sin=sin offering=sin-bearer."

^b Sp. v.r. (*sevir*): "which is before"^g—G.n.

^c Or: "network"—Fu. H.L.

^d "The faeces within the belly"—T.G.; P.B.

^e Or: "one."

^f Or: "commit an inad-

vertence."

choice young bullock, as a sin-bearer,^a yea they shall bring it in, before the tent of meeting;¹⁵ and the elders of the assembly shall lean their hands upon the head of the bullock, before Yahweh,—and shall slay^b the bullock, before Yahweh;¹⁶ and the anointed priest shall bring in of the blood of the bullock,—into the tent of meeting;¹⁷ and the priest shall dip his finger in the blood,—and shall sprinkle of the blood^c seven times, before Yahweh, upon the face of the veil;¹⁸ and <some of the blood> shall he put upon the horns of the altar which is before Yahweh, which is in the tent of meeting; and <all the [remainder of the] blood> shall he pour out at the base of the altar of ascending-sacrifice, which is at the entrance of the tent of meeting;¹⁹ and <as for all the fat thereof> he shall heave up therefrom,—and make a perfume at the altar.²⁰ And he shall do to the bullock, <as he did to the [first] sin-bearing' bullock> ||so|| shall he do with this,—and the priest shall put a propitiatory-covering over them, and it shall be forgiven them.²¹ And he shall take forth the bullock unto the outside of the camp, and burn it up, just as he burned up the first bullock,—<the sin-bearer of the convocation> it is'.

iii. Offences by a Ruler.

- ²² < When ||a prince||^d shall sin,—and shall do something, departing from any of the commandments of Yahweh his God, as to things which should not be done, ||by mista e||^e and shall become aware of his guilt;²³ or his sin wherein he hath sinned be made known unto him> then shall he bring in, as his oblation, a he-goat, a male without defect;²⁴ and shall lean his hand upon the head of the goat, and shall slay it in the place where they slay^f the ascending-sacrifice before Yahweh,—<a sin-bearer> it is'.²⁵ And the priest shall take of the blood of the sin-bearer with his finger, and put upon the horns of the altar of ascending-sacrifice; and <the [remainder of the] blood thereof> shall he pour out at the base of the altar of ascending-sacrifice;²⁶ and <with all the fat thereof> shall he make a perfume at the altar, as with the fat of the peace'-offering,—so shall the priest put a propitiatory-covering over him, because of his sin, and it shall be forgiven him.

iv. Offences by one of the People.

- ²⁷ And < if ||any person|| shall sin ||by mistake|| from among the people of the land,—by his

doing anything departing from any of the commandments of Yahweh, as to things which should not be done, and shall become aware of his guilt;²⁸ or his sin which he hath committed shall be made known' unto him> then shall he bring in, as his oblation, a kid of the goats, a female [without defect], for his sin which he hath committed; and shall lean his hand upon the head of the sin-bearer,—and shall slay the sin-bearer, in the place of the ascending-sacrifice.²⁹ Then shall the priest take of the blood thereof with his finger, and put upon the horns of the altar of ascending-sacrifice,—and <all the [remaining] blood thereof> shall he pour out, at the base of the altar; and <all the fat thereof> shall he remove as the fat from off the peace'-offering was removed, and the priest shall make a perfume at the altar, for a satisfying odour, unto Yahweh,—so shall the priest put a propitiatory-covering over him, and it shall be forgiven him.³⁰ And < if

- <a lamb> he bring in, as his oblation, for a sin-bearer>^b <a female without defect> shall he bring in;³¹ and shall lean his hand, upon the head of the sin-bearer,—and shall slay it as a sin-bearer, in the place where they slay^c the ascending-sacrifice.³² Then shall the priest take of the blood of the sin-bearer, with his finger, and put upon the horns of the altar of ascending-sacrifice,—and <all the [remaining] blood thereof> shall he pour out, at the base of the altar; and <all the fat thereof> shall he remove, as the fat of the lamb is removed, from the peace'-offering, and the priest shall make a perfume therewith at the altar, upon^d the altar-flames of Yahweh,—so shall the priest put a propitiatory-covering over him, on account of his sin which he hath committed, and it shall be forgiven him.³³

- ¹ < ||Any person||, moreover, whensoever he shall sin in that, when he heareth a voice of swearing, ||he himself|| being a witness, either seeing or knowing,—if he do not tell, and so hath to bear his iniquity:—

² Or ||any person|| who toucheth anything unclean, whether the carcase of an unclean wild-beast, or the carcase of an unclean tame-beast, or the carcase of an unclean creeping thing,—and it is hidden from him, ||he himself|| being unclean,^e and he becometh aware of his guilt:—

³ Or whensoever one shall touch the uncleanness of man, as regardeth any uncleanness of his, wherewith one may become unclean,—and it be hidden from him, and then ||he himself|| getting to know it, becometh aware of his

^a ML: "for sin." Cp. ver. 3. his finger from the
^b So it shd be (w. Sep. and Syr.) — G.n. [M.C.T.: blood."]
 "He shall slay." ^d Or: "ruler."
^c So it shd be (w. Sam. and as in ver. 6) — G.n. ^e Or: "inadvertently."
 [M.C.T. has (lit.): "dip ^f So it shd be (w. Sam. and Sep.) — G.n. [M.C.T.: "where one slayeth."]

^a I.e.: in the place where the ascending-sacrifice is wont to be slain.

^b ML: "sin." See O.T. Ap. art. "Sin = sin-offering = sin-bearer."

^c So it shd be (w. Sam. and Sep.) — G.n. [M.C.T.: "one slayeth."]

^d "Besides."

^e Gt.: "getting to know it," as in ver. 3.

guilt:—

⁴ Or *any person*|| whensoever he shall swear, speaking unadvisedly with the lips, to harm or to help, as regardeth anything wherein the son of earth may speak unadvisedly by way of oath, and it be hidden from him,—and then *he himself*|| getting to know it, becometh aware of his guilt, as regardeth any one of these things. >

- ⁵ Then shall it be, <when he becometh aware of his guilt, as regardeth any one of these things> that he shall confess that' wherein he hath sinned; ⁶ and shall bring in as his guilt-bearer unto Yahweh, for his sin which he hath committed, a female from the flock—a lamb or a kid of the goats—as a sin-bearer,—so shall the priest put a propitiatory-covering over him, because of his sin.

⁷ And <if his hand cannot reach sufficient* for a lamb> then shall he bring in to bear his guilt—for that he hath sinned—two turtle-doves, or two young pigeons, unto Yahweh,—one for a sin-bearer, and one for an ascending-sacrifice. And he shall take them in unto the priest, who shall bring near that which is for a sin-bearer, first,—and shall nip through the neck close to the head,^b but shall not divide it asunder. ⁸ And he shall sprinkle of the blood of the sin-bearer upon the wall of the altar, and <the remainder of the blood> shall he drain out, at the base of the altar,—<a sin-bearer> it is'. ¹⁰ And <of the second> shall he make an ascending-sacrifice, according to the regulation,—so shall the priest put a propitiatory-covering over him, because of his sin which he hath committed, and it shall be forgiven him. ¹¹ But

<if his hand cannot lay hold of two turtle-doves, or two young pigeons> then shall he bring in as his oblation—because he hath sinned—the tenth of an ephah of fine meal, for bearing sin,—he shall not put thereon oil, neither shall he lay thereon frankincense, for <a sin-bearer> it is'. ¹² And he shall bring it in unto the priest, and the priest shall take therefrom a handful, as the memorial thereof, and shall make a perfume at the altar, upon the altar-flames of Yahweh,—<a sin-bearer> it is'. ¹³ So shall the priest put a propitiatory-covering over him, on account of his sin which he hath committed, departing from some one of these things, and it shall be forgiven him,—then shall it be the priest's, like the meal-offering.^c

- ¹⁴ And Yahweh spake unto Moses, saying—

¹⁵ <Whensoever *any person*|| shall commit a trespass, and shall take away by mistake, from the holy things of Yahweh> then shall he bring in as his guilt-bearer unto Yahweh, a ram without defect out of the

flock, with thine estimate in silver by shekels, after the shekel of the sanctuary, for a guilt-bearer: ¹⁶ <that, moreover, which he took away from the sanctuary> shall he make good, and <the fifth part thereof> shall he add thereto, and shall give it to the priest,—and *the priest*|| shall put a propitiatory-covering over him with the guilt-bearing' ram, and it shall be forgiven him.

- ¹⁷ And <if *any person*|| when he shall sin, and do something, departing from any of the commandments of Yahweh, as to things which should not be done,—though he knew it not, shall so become guilty, and shall bear his iniquity> ¹⁸ then shall he bring in a ram without defect out of the flock, by thine estimate as a guilt-bearer, unto the priest,—and the priest shall put a propitiatory-covering over him, on account of his mistake which he made, though *he*|| knew it not, and it shall be forgiven him: ¹⁹ <a guilt-bearer> it is',—he was *verily guilty*|| against Yahweh.

- ¹ And Yahweh spake unto Moses, saying—

² <When *any person*|| shall sin, and shall commit a trespass against Yahweh,—and shall withhold something of the truth from his neighbour, in respect of a deposit, or a pledge or anything plundered, or shall use extortion with his neighbour; ³ or shall find something lost and shall withhold something of the truth therein, and shall swear to a falsehood,—as regardeth a single thing of all that a son of earth may do, to commit sin thereby; ⁴ and so it shall come about that he shall commit sin and then become aware of his guilt> then shall he return the plunder which he had plundered, or the extortion which he had extorted, or the deposit that was deposited with him,—or the lost thing which he hath found: ⁵ or <in anything as to which he hath been swearing to a falsehood> then shall he make it good in the principal thereof, and <the fifth part thereof> shall he add thereto,—<to whomsoever it belongeth> *to him*|| shall he give it, in the day he becometh aware of his guilt; ⁶ but <his guilt-bearer itself> shall he bring in unto Yahweh,—a ram without defect, out of the flock, by thine estimate as a guilt-bearer, unto the priest. ⁷ So shall the priest put a propitiatory-covering over him before Yahweh, and it shall be forgiven him,—on account of any one thing, of all which one might do, so as to become guilty therein.

§ 3. Instructions for the Priests as to the Offerings.

- ⁸ And Yahweh spake unto Moses, saying:

⁹ Command Aaron and his sons, saying,
 ||This|| is the law of the ascending-sacrifice,—
 ||the same|| is the ascending-sacrifice, which

* And if his means do not suffice¹²—P.B.

^b So P.B.

^c Cp. chap. ii. 1, n.

is upon the hearth, upon the altar, all the night until the morning,—and ||the fire of the altar|| shall be kept burning therein.*

10 So then the priest shall put on his upper garment of linen, and <breeches of linen> shall he put on over his flesh, then shall he take up the fat-ashes, whereto the fire consumeth the ascending-sacrifice on the altar,—and shall put them beside the altar. 11 Then shall he put off his garments, and put on other garments,—and shall carry forth the fat-ashes, unto the outside of the camp, unto a clean place. 12 And ||the fire on the altar|| shall be kept burning therein,* it shall not be suffered to go out, but the priest shall kindle up thereon pieces of wood, morning by morning,—and shall set in order thereupon the ascending-sacrifice, and shall make a perfume thereon, with the fat-pieces of the peace-offerings: 13 ||fire|| shall continually^b be kept burning on the altar, it shall not be suffered to go out.

14 And ||this|| is the law of the meal-offering,—the sons of Aaron shall bring it near before Yahweh, unto the front of the altar. 15 Then shall one lift^b up therefrom a handful of the fine meal of the meal-offering,^c and of the oil thereof, and all the frankincense which is upon the meal-offering,—and shall make a perfume at the altar, <an altar-flame^d of a satisfying odour> shall the memorial thereof be, unto Yahweh. 16 And <the remainder thereof> shall Aaron and his sons eat,—<as unleavened cakes> shall it be eaten, in a holy place, <within the court of the tent of meeting> shall they eat it. 17 It shall not be baked into anything leavened, <as their portion> have I given it, from among the altar-flames^e of Yahweh,—<most holy> it is,^f like the sin-bearer, and like the guilt-bearer. 18 ||Any male among the sons of Aaron|| may eat it, an age-abiding statute to your generations, from among the altar-flames of Yahweh,—||every one that toucheth them|| shall be hallowed.

19 And Yahweh spake unto Moses, saying—

20 ||This|| is the oblation of Aaron and his sons, which they shall bring near unto Yahweh in the day when he is anointed, The tenth of an ephah of fine meal, as a continual meal-offering,—half thereof in the morning, and half thereof in the evening; 21 <on a pan, with oil> shall it be made, <when well mingled> shalt thou bring it in,—<in baked portions, as a meal-offering in pieces> shalt thou bring it near, as a satisfying odour, unto Yahweh. 22 And ||the priest that is anointed in his stead from among his sons|| shall prepare it,—[it is] an age-abiding statute, that <unto Yahweh>

shall a perfume ||of the entire gift|| be made: yea ||every meal-offering of a priest|| shall be ||entire||—it shall not be eaten.

24 And Yahweh spake unto Moses, saying—

25 Speak unto Aaron and unto his sons, saying,

||This|| is the law of the sin-bearer. <In the place where the ascending-sacrifice is slain> shall the sin-bearer be slain, before Yahweh, <most holy> it is.²⁶ ||The priest who maketh it a sin-bearer|| shall eat it,—<in a holy place> shall it be eaten, in the court of the tent of meeting. 27 ||Every one who toucheth the flesh thereof|| shall be hallowed; and <when one sprinkleth some of the blood thereof upon a garment> <that whereon it was sprinkled> shalt thou wash in a holy place. 28 But ||the earthen vessel wherein it is boiled|| shall be broken,—or <if [in a vessel of bronze] it hath been boiled> then shall [the vessel] be scoured and rinsed in water. 29 ||Any male among the priests|| may eat thereof,—<most holy> it is.³⁰ But ||no sin-bearer whereof any of the blood is taken into the tent of meeting to make a propitiatory-covering in the sanctuary|| shall be eaten,—<with fire> shall it be consumed.^a

1 And ||this|| is the law of the guilt-bearer,— 7

<most holy> it is! 2 <In the place where they slay the ascending-sacrifice> shall they slay the guilt-bearer; and <the blood thereof> shall one dash against the altar, round about; 3 and <as for all the fat thereof> one shall bring near therefrom,—the fat tail, and the fat that covereth the inwards; 4 and the two kidneys, with the fat that is upon them, which is upon the loins,—and the caul upon the liver, <up to the kidneys> shall he remove it. 5 And the priest shall make a perfume with them at the altar, an altar-flame unto Yahweh—<a guilt-bearer> it is.⁶ ||Any male among the priests|| may eat thereof,—<in a holy place> shall it be eaten, <most holy> it is.⁷ <As⁸ the sin-bearer> so the guilt-bearer,—||one law|| for them,—<the priest who maketh a propitiatory-covering therewith>—||to him|| shall it belong. 8 And <as for the priest who bringeth near the ascending-sacrifice of any man> ||the skin of the ascending-sacrifice which he hath brought near|| <to the priest himself> shall it belong. 9 And <as for any meal-offering that may be baked in an oven, or anything that hath been prepared in a boiler or on a girdle> <to the priest that bringeth it near—to him> shall it belong. 10 And <as for any meal-offering overflowed with oil or dry>—<to all the sons of Aaron> shall it belong, to one as much as to another.

11 And ||this|| is the law of the peace-offering which one may bring near unto

* Or: "thereby."

^b Or: "heave."

^c Cp. chap. ii. 1, n.

^d So it shd be (w. Sam. and Sep.). Cp. chap. i. 9; ii. 9. —G.n. M.C.T. omits:

"altar-flame.]

^e So it shd be (w. Sam., Sep., and Vul.). Cp. ver. 18)—G.n. and G. Intro. 168. [M.C.T.: "my altar-flames."]

^a Heb. xiii. 11.

Yahweh. ¹² <If <for thanksgiving> he bring it near> then shall he bring near, with the thanksgiving' sacrifice, perforated cakes, unleavened, overflowed with oil, and wafers, unleavened, anointed with oil,—and of fine flour moistened, perforated cakes overflowed with oil. ¹³ <With perforated cakes of leavened bread> shall he bring near his oblation, with his peace'-offering of thanksgiving. ¹⁴ Then shall he bring near, therefrom, one of each oblation, a heave-offering unto Yahweh,—<to the priest who dasheth [against the altar] the blood of the peace-offering—to him> shall it belong. ¹⁵ But <as for the flesh of his peace'-offering of thanksgiving> <on the day of bringing it near> shall it be eaten,—he shall not leave thereof, until morning. ¹⁶ But <if <a vow or a freewill offering> be his sacrifice of oblation> <in the day he bringeth near his sacrifice> shall it be eaten,—and <on the morrow> then may ||the remainder thereof|| be eaten; ¹⁷ but <as for the remainder of the flesh of the sacrifice> <on the third day—in fire> shall it be consumed. ¹⁸ And <if any of the flesh of his peace'-offering ||be at all eaten||, on the third day> he that brought it near ||shall not be accepted|| it shall not be reckoned to him, <unclean>^a shall it be,—and ||the person who shall eat thereof|| shall bear ||his iniquity||. ¹⁹ And ||the flesh that toucheth anything unclean|| shall not be eaten, <in fire> shall it be consumed,—but <as for the [other] flesh> ||any one who is clean|| may eat flesh. ²⁰ <But as for the person who shall eat flesh from the peace'-offering, which pertaineth unto Yahweh, while his uncleanness is on him> then shall that person be cut off from among his kinsfolk. ²¹ <Yea, as for ||any person|| whensoever he shall touch anything unclean—the uncleanness of man, or an unclean beast, or any unclean disgusting thing,^b—and then eateth of the flesh of a peace'-offering that pertaineth unto Yahweh> then shall that person be cut off from among his kinsfolk.

²² And Yahweh spake unto Moses, saying—

²³ Speak unto the sons of Israel, saying,—

<No fat, of ox or sheep or goat> shall ye eat: and <though ||the fat of what dieth of itself and the fat of that which has been torn in pieces|| may be used for any other service> yet shall ye ||in nowise eat|| it. Nay <as touching any one who eateth the fat of any beast, wherefrom he^c might bring near an altar-flame unto Yahweh> then shall the person that eateth be cut off from among his kinsfolk. ²⁶ And <no

manner of blood> shall ye eat, in any of your dwellings,—whether of bird, or of beast: ²⁷ <as touching any person who eateth any manner of blood> then shall that person be cut off from among his kinsfolk.

²⁸ And Yahweh spake unto Moses, saying—

²⁹ Speak unto the sons of Israel, saying,—

||He that offereth his peace'-offering unto Yahweh|| shall bring in his own oblation unto Yahweh, out of his peace'-offering: ³⁰ ||his own hands|| shall bring in the altar-flames of Yahweh,—<the fat with^a the breast> he shall bring it in, ||the breast||^b to wave it as a wave-offering before Yahweh. ³¹ Then shall the priest make a perfume with the fat at the altar,—and the breast shall be for Aaron and for his sons. ³² But <the right shoulder>^c shall ye give as a heave-offering, unto the priest,—from among your peace'-offerings ³³ <he that bringeth near the blood of the peace'-offerings and the fat, from among the sons of Aaron> ||to him|| shall belong the right shoulder^d for a portion. ³⁴ For <the wave-breast, and the heave-shoulder> have I taken of the sons of Israel, out of their peace'-offerings,—and have given them unto Aaron the priest, and unto his sons, as an age-abiding statute, from the sons of Israel.

³⁵ ||This|| is what pertaineth to the anointing of Aaron, and to the anointing of his sons, out of the altar-flames of Yahweh,—[granted] in the day when he brought them near, to minister as priests unto Yahweh: ³⁶ which^d Yahweh commanded to give them in the day when he anointed them, from among the sons of Israel,—||an age-abiding statute to their generations||.

³⁷ ||This|| is the law—

for the ascending-sacrifice,
for ^ethe meal-offering,
and for the sin-bearer,^f
and for the guilt-bearer,—
and for the installation-offerings,
and for the peace'-offering:

³⁸ which^d Yahweh commanded Moses, in Mount Sinai,—in the day when he commanded the sons of Israel to bring near their oblations unto Yahweh, in the desert of Sinai.

§4. The Installation of Aaron and his Sons in the Priesthood.

¹ Then spake Yahweh unto Moses, saying: 8

² Take thou Aaron, and his sons with him, and the garments, and the anointing' oil,—and the sin-bearing bullock, and the two rams,

^a Or: "upon."

^b Some cod. (w. Jon. and Vul.) have: "and the breast"—G.n.

^c Or: "leg"—Kalisch. "Thigh"—P.B.

^d A sp. v.r. (*sevir*) and

some cod. (w. Sep. and Syr.) have: "as"—G.n.

^e Some cod. (w. Onk. MS., Sam., and Syr.):

"and for"—G.n.

^f Or: "failure-offering."

^a Or: "rejected." "Refuse"—P.B.

^b Some cod. (w. Sam., Onk., and Syr.) have:

"unclean reptiles"—G.n.

^c Some cod. (w. Onk. MS. and Sam.) have: "they"

—G.n.

and the basket of unleavened cakes; ³ and <all the assembly> call thou together,—unto the entrance of the tent of meeting.

- ⁴ And Moses did, as Yahweh commanded him,—and the assembly was called together, unto the entrance of the tent of meeting. ⁵ Then said Moses unto the assembly,—

||This|| is the thing, which Yahweh hath commanded to be done.

- ⁶ So Moses brought near Aaron and his sons,—and bathed them with water, ⁷ and put upon him the tunic, and girded him with the band, and clothed him with the robe, and put upon him the ephod, and girded him with the curiously-woven band of the ephod, and bound it to him therewith; ⁸ and he put upon him the breastpiece,—and placed in the breastpiece, the Lights and the Perfections; ⁹ and he put the turban^b upon his head,—and put upon the turban, on the forefront thereof, the burnished plate of gold—the holy^c crown,

As Yahweh commanded Moses.

- ¹⁰ And Moses took the anointing^d oil, and anointed the habitation, and all that was therein,—and hallowed them; ¹¹ and he sprinkled thereof upon the altar, seven times,—and anointed the altar, and all the utensils thereof, and the laver and its stand, to hallow them; ¹² and he poured of the anointing^d oil, upon the head of Aaron,—and anointed him, to hallow him. ¹³ And Moses brought near^d the sons of Aaron, and clothed them with tunics, and girded them with bands, and wrapped round for them turbans,^e—

As Yahweh commanded Moses.

- ¹⁴ Then was led near the sin-bearing^d bullock,—and Aaron and his sons leaned their hands upon the head of the sin-bearing bullock. ¹⁵ Then was it slain, and Moses took the blood, and put [thereof] upon the horns of the altar round about, with his finger, and cleansed the altar from sin,—and <the [remainder of the] blood> poured he forth at the base of the altar, and hallowed it, putting a propitiatory-covering thereupon. ¹⁶ And he took all the fat that was on the inwards, and the caul of the liver, and the two kidneys, and their fat,—and Moses made a perfume at the altar. ¹⁷ But <the bullock itself, and its skin, and its flesh and its dung> ^f consumed he with fire, outside the camp,^g—

As Yahweh commanded Moses.

- ¹⁸ Then was brought near the ram for the ascending-sacrifice,—and Aaron and his sons leaned their hands upon the head of the ram; ¹⁹ and it was slain,—and Moses dashed^b the blood against the altar, round about; ²⁰ and ||the ram itself|| was cut up into its pieces,—and Moses made a perfume with the head and with the

pieces, and with the fat;^a ²¹ but ||the inwards and the legs|| were bathed in water,—and Moses made a perfume with the whole ram at the altar, <an ascending-sacrifice> it was^c—for a satisfying odour, <an altar-flame> it was^c unto Yahweh,

As Yahweh commanded Moses.

- ²² Then was brought near the second ram, the ram of installation,—and Aaron and his sons leaned their hands upon the head of the ram; ²³ and it was slain, and Moses took of the blood thereof, and put upon the tip of Aaron's right ear,—and upon the thumb of his right hand, and upon the great toe of his right foot. ²⁴ Then were brought near the sons of Aaron, and Moses put of the blood upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot,—and Moses dashed^b the blood against the altar, round about. ²⁵ And he took the fat and the fat-tail, and all the fat that was on the inwards, and the caul^e of the liver, and the two kidneys, and their fat,—and the right shoulder;^d ²⁶ and <out of the basket of unleavened-cakes that was before Yahweh> took he one round unleavened-cake, and one round oil-cake, and one wafer,—and put them upon the fat portions, and upon the right shoulder;^d ²⁷ and placed the whole upon the opened palms of Aaron, and upon the opened palms of his sons,—and waved them as a wave-offering, before Yahweh. ²⁸ And Moses took them from off their opened palms, and made a perfume at the altar upon the ascending-sacrifice,—<an installation> they were^c for a satisfying odour, <an altar-flame> it was^c unto Yahweh. ²⁹ And Moses took the breast, and waved it as a wave-offering, before Yahweh,—<of the ram of installation> [unto Moses] it belonged, as a portion,

As Yahweh commanded Moses.

- ³⁰ And Moses took of the anointing^d oil, and of the blood that was upon the altar, and sprinkled upon Aaron, upon^e his garments, and upon his sons, and upon the garments of his sons, with him,—and hallowed Aaron, his^f garments, and his sons, and the garments of his sons, with him. ³¹ And Moses said unto Aaron and unto his sons,

Boil ye the flesh, at the entrance of the tent of meeting, and <there> shall ye eat it, and the bread which is in the basket of installation,—as I have been commanded,^g saying,

||Aaron and his sons|| shall eat it.

- ³² But <that which is left of the flesh, and of the bread> <with fire> shall ye consume. ³³ And <from the entrance of the tent of

^a Cp. Exo. xxviii. 30.

^b Or: "tira."

^c Some cod. (w. Jon. and Sep.); "it"—G.n.

^d Or: "offered," "presented."

^e Of an inferior sort: another word.

^f Cp. chap. iv. 11. n.

^g Cp. Heb. xiii. 11.

^h Cp. chap. i. 5. n.

^a Or: "grease."

^b Cp. chap. i. 5. n.

^c Or: "lobes" or "flaps" Davies' H.L. 259: cp. chap. iii. 4.

^d Or: "leg"—Kalisch.

^e "Thigh"—P.B.

^f Some cod. (w. Sam., Onk., MS., Lisbon Pent. 1491,

Jon., Sep., Syr. and Vul.):

"and upon"—G.n.

^g Many authorities have: "and his"—G.n.

^h So it shd be (w. Sam., Sep., Syr. and Vul.)—G.n. [M.C.T.: "as I commanded."]

meeting> shall ye not go forth, for seven days, until the day that filleth up the days of your installation,—because <for seven days> will he install you: ³⁴ <as hath been done this day> [so] hath Yahweh commanded to be done, to put a propitiatory-covering over you. ³⁵ <Even at the entrance of the tent of meeting> shall ye abide, day and night, for seven days, and shall keep the watch of Yahweh, and shall not die,—for ||>o|| am I commanded.

³⁶ And Aaron and his sons did' all the things which Yahweh had commanded through the mediation ^a of Moses.

§ 5. *Aaron begins to officiate in the Priesthood, and the Glory of Yahweh appears.*

9 ¹ And it came to pass, <on the eighth day> that Moses called for Aaron, and for his sons,—and for the elders of Israel: ² and said unto Aaron—Take for thyself a choice calf, as a sin-bearer,^b and a ram for an ascending-sacrifice, each without defect,—and bring them near before Yahweh; ³ and <unto the sons of Israel> shalt thou speak, saying,—

Take ye a he-goat, as a sin-bearer, and a calf and a young sheep, each a year old, without defect, for an ascending-sacrifice; and an ox and a ram for peace-offerings, to sacrifice before Yahweh, and a meal-offering overflowed with oil,—for <to-day> doth |Yahweh| appear unto you.

⁵ So they brought^c that which Moses commanded, before the tent of meeting,—and all the assembly drew near, and stood before Yahweh. ⁶ And Moses said—

||This|| is the thing which Yahweh hath commanded that ye shall do,—that the glory of Yahweh may appear unto you.

⁷ And Moses said unto Aaron—

Draw near unto the altar, and offer thy sin-bearer,^b and thine ascending-sacrifice, and put a propitiatory-covering about thyself, and about the people,—and offer the oblation of the people, and put a propitiatory-covering about them,

As Yahweh hath commanded.

⁸ So Aaron drew near unto the altar,—and slew the sin'-bearing' calf, which was for himself;

⁹ and the sons of Aaron brought the blood unto him, and he dipped his finger in the blood, and put [thereof] upon the horns of the altar,—and <the [remainder of the] blood> poured he out at the base of the altar; ¹⁰ and <with the fat and the kidneys, and the caul^d from the liver, of the sin-bearer> made he a perfume at the altar,—

As Yahweh commanded Moses.

¹¹ But <the flesh and the skin> consumed he

with fire, outside the camp. ¹² Then slew he the ascending-sacrifice,—and the sons of Aaron presented unto him the blood, and he dashed^a it against the altar, round about.

¹³ And <the ascending-sacrifice> presented they unto him, piece by piece thereof, also the head,^b—and he made a perfume upon the altar:

¹⁴ and he bathed the inwards, and the legs,—and made a perfume upon the ascending-sacrifice, at the altar.

¹⁵ Then brought he near the oblation of the people,—and took the sin-bearing goat which pertained to the people, and slew it and made therewith a sin-bearer, like the first. ¹⁶ Then brought he near the ascending-sacrifice,—and offered it, according to the regulation. ¹⁷ Then brought he near the meal-offering, and filled his hand therefrom,^c and made a perfume upon the altar,—in addition to the ascending-sacrifice of the morning. ¹⁸ Then slew he the ox, and the ram, as a peace'-offering, which pertained unto the people,—and the sons of Aaron presented the blood unto him, and he dashed^a it against the altar, round about; ¹⁹ and the portions of fat, from the ox,—and from the ram, the fat-tail, and the covering, and the kidneys, and the caul^d of the liver; ²⁰ and they put the portions of fat upon the breasts,—and he made a perfume with the fat at the altar; ²¹ but <the breasts and the right shoulder>—^e did Aaron wave as a wave-offering, before Yahweh,—as Moses commanded.^f

²² Then Aaron lifted up his hands^g towards the people, and blessed them,—and he came down from offering the sin-bearer, and the ascending-sacrifice, and the peace-offering.

²³ And <when Moses and Aaron had entered into the tent of meeting,—and had come forth, and blessed the people> then appeared the glory of Yahweh, unto all the people; ²⁴ yea, there came forth fire from before Yahweh, and consumed, upon the altar, the ascending-sacrifice, and the portions of fat,—and all the people beheld, and shouted, and fell down upon their faces.^h

§ 6. *Aaron's Sons, Nadab and Abihu, offer Strange Fire and are consumed.*

¹ Then Aaron's sons, Nadab and Abihu, took ¹⁰ each man his censer, and placed therein fire, and put thereon incense,—and brought near before Yahweh, strange fire, which he had not commanded them. ² Then came there forth fire from before Yahweh, and consumed them,—and they died before Yahweh. ³ Then said Moses unto Aaron—

||The very thing|| that Yahweh spake, saying—

^a Cp. chap. i. 5, n.

^b N.B., and cp. *ante*, chap. i. 5.

^c Or: "installed him therewith."

^d Or: "lobe" or "flaps"

—Davies' H.L. 259: cp. chap. iii. 4, n.

^e Or: "leg"—Kalisch.

"Thigh"—P.B.

^f Some cod. (w. Sam., Jon. and Sep.): "as Y. commanded M."—G.n.

^g "Hand" written: "hands" to be read.—G.n.

^h N.B.: How graphic, how natural!

^a Lit.: "by the hand."

^b See O.T. Ap. art. "Sin = sin-offering = sin-bearer."

^c M.L.: "took" or "fetched."

^d Or: "lobes" or "flaps"—Davies' H.L. 259: cp. chap. iii. 4, n.

<In them that draw near to me> must I be hallowed,

And <before the faces of all the people> must I get myself honour,—

And Aaron [was dumb]. ⁴ Then called Moses unto Mishaël, and unto Elzaphan, sons of Uzziel, uncle of Aaron,—and said unto them—

Draw near, bear away your brethren from before the sanctuary, unto the outside of the camp.

⁵ So they drew near and bare them away, in their tunics, unto the outside of the camp,—as spake Moses.

⁶ Then said Moses unto Aaron, and to Eleazar and to Ithamar, his sons—

<Your heads> ye may not bare^a and <your garments> ye shall not rend, so shall ye not die, neither <against all the assembly> will he be wroth,—but let ||your brethren, the whole house of Israel|| bewail the consuming fire wherewith Yahweh hath consumed. ⁷ But <from the entrance of the tent of meeting> shall ye not go forth, lest ye die, for ||the anointing oil of Yahweh|| is upon you.

And they did according to the word of Moses.

§ 7. Further Instructions for the Priests.

⁸ Then spake Yahweh unto Aaron, saying:

⁹ <Wine and strong drink> thou mayest not drink,—||thou nor thy sons with thee|| when ye enter into the tent of meeting, so shall ye not die,—an age-abiding statute, to your generations;

¹⁰ That ye may make a difference,

between the sacred and the common,—and between the unclean, and the clean;

¹¹ And may teach the sons of Israel,—all the statutes which Yahweh hath spoken unto them, by the mediation^b of Moses.

¹² Then spake Moses unto Aaron, and unto Eleazar and unto Ithamar his sons, that were left,

Take ye the meal-offering that is left, of the altar-flames of Yahweh, and eat it unleavened, beside the altar,—for <most holy> it is'; ¹³ therefore shall ye eat it in a holy place, for <thine by statute, and thy sons' by statute>^c it is', from among the altar-flames of Yahweh,—for ||so|| am I commanded. ¹⁴ And <the wave-breast, and the heave-shoulder> shall ye eat in a clean place, ||thou, and thy sons and thy daughters with thee||,—for <as thine by statute, and thy sons' by statute> have they been given, from among the peace-offerings of the sons of Israel. ¹⁵ <The heave-shoulder and the wave-breast, upon the altar-flames of the fat portions> shall they bring in, to wave as a wave-offering,

before Yahweh,—so shall they be thine, and thy sons' with thee, by an age-abiding statute, As Yahweh hath commanded.

§ 8. Aaron's Justification for not eating the Sin-offering.

¹⁶ Now <as for the sin-bearing' goat> Moses ||diligently sought|| it, but lo! it had been burnt up,—then was he wroth against Eleazar and against Ithamar, the sons of Aaron that were left, saying:

¹⁷ Wherefore' <id ye not eat the sin-bearer in the holy place? for <most holy> it is',—and ||the same|| hath he given you, that ye may bear the iniquity of the assembly, to put a propitiatory-covering over them, before Yahweh. ¹⁸ Lo! the blood thereof had not been taken into the holy place, ||within||,—ye should have ||indeed eaten|| it, in a holy place, as I commanded.

¹⁹ Then spake Aaron unto Moses—

Lo! <this very day, when they had brought near their own sin-bearer, and their own ascending-sacrifice> there befell me' such things as these,— <if, then, I had eaten of the sin-bearer this day> would it have been well-pleasing in the eyes of Yahweh?

²⁰ And <when Moses heard that> then was it well-pleasing in his eyes.

§ 9. Concerning Clean and Unclean Beasts.

¹ And Yahweh spake unto Moses and unto Aaron, saying unto them:

² Speak ye unto the sons of Israel, saying,—

||These|| are the living things which ye may eat, of all the beasts which are upon the earth: ³ <Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among beasts> ||that|| may ye eat. ⁴ Nevertheless ||these|| shall ye not eat, of them that chew the cud,

and of them that part the hoof,—

||The camel|| because <though he ||cheweth the cud|| yet <the hoof> he parteth not, <unclean> he is' to you;

⁵ And ||the coney||^a because <though he ||cheweth the cud|| yet <the hoof> he parteth not,— <unclean> he is' to you;

⁶ And ||the hare|| because <though she ||cheweth the cud|| yet <the hoof> she parteth not,— <unclean> she is' to you;

⁷ And ||the swine|| because <though he ||parteth the hoof|| and is cloven-footed> yet <the cud> he cheweth not,— <unclean> he is' to you;

⁸ <Of their flesh> shall ye not eat, and <their carcase> shall ye not touch,— <unclean> they are' to you.

⁹ ||These|| may ye eat, of all that are in the waters,— <all that have fins and scales, in the waters, in the seas and in the rivers> ||them|| may ye eat. ¹⁰ But <all that

^a So T.G., Davies, Fu. "Do not suffer the hair of your heads to hang loosely"—P.B.

^b Lit.: "hand."

^c Lit.: "thy statute and thy sons' statute."

^a "The coney is undoubtedly *Hyrax Syriacus*"—

Hastings' D.B. Cp. P.B. note on this place.

have not fins and scales, in the seas and in the rivers, of all that swarm in the waters, and of all the living souls that are in the waters > <an abomination> they are' unto you; ¹¹ and <an abomination> shall they remain to you,—<of their flesh> ye shall not eat, and <their carcases> shall ye abhor. ¹² ||Whatsoever hath not fins and scales, in the waters|| <an abomination> it is' unto you.

¹³ And ||these|| shall ye abhor of birds, they shall not be eaten. <an abomination> they are',—the eagle,^a and the ossifrage, and the osprey;^b ¹⁴ and the vulture,^c and the falcon, after its kind; ¹⁵ every raven, after its kind; ¹⁶ and the female ostrich,^d and the male ostrich, and the sea-gull,—and the hawk, after its kind; ¹⁷ and the pelican,^e and the gannet,^f and the bittern;^g ¹⁸ and the swan and the vomiting pelican, and the little vulture; ¹⁹ and the stork, and the parrot, after its kind,—and the mountain-
cock, and the bat.^h

²⁰ <Every creeping thing that flieth, that goeth on all-fours|| <an abomination> it is' unto you. ²¹ Nevertheless ||these|| may ye eat, of all creeping things that fly, that go on all-fours>—such as haveⁱ legs above their feet, to leap therewith, upon the earth—²² <these of them> may ye eat:

the swarming locust after its kind,
and the devouring locust after its kind,—
and the chargol locust after its kind,
and the chagab locust after its kind.

²³ But ||every [other] creeping thing that flieth, which hath four feet|| <an abomination> it is' unto you; ²⁴ and <for these> shall ye count yourselves unclean—||whosoever toucheth the carcase of them|| shall be unclean until the evening; ²⁵ and ||whosoever beareth away aught of the carcase of them|| shall wash his clothes, and be unclean until the evening.

²⁶ <As for every kind of beast which <though it parteth the hoof> yet is not cloven-footed, nor cheweth the cud> <unclean> they are' unto you,—every one who toucheth them|| shall be unclean. ²⁷ And

<all that go upon their paws, among all the living things that go on all-fours> <unclean> they are' unto you,—||whoso toucheth the carcase of them|| shall be unclean until the evening. ²⁸ And ||he that beareth away the carcase of them|| shall wash his clothes, and shall be unclean until the evening,—<unclean> they are' unto you.

²⁹ And ||these|| <unto you> shall be unclean, among the creeping things that creep upon the earth,—the weazel and the mouse, and

the lizard after its kind; ³⁰ and the ferret and the chameleon, and the wall-lizard,—and the winding lizard, and the mole.

³¹ ||These|| are they which are unclean to you, among all that creep,—||whosoever toucheth them when they are dead|| shall be unclean until the evening; ³² and ||everything whereon any of them shall fall when they are dead|| shall be unclean—<of any articles of wood, or cloth, or skin, or sackcloth, any article wherewith any work is done>—shall be put in water and shall be unclean until the evening, and then be clean. ³³ And <as for any earthen vessel whereinto any of them may fall> ||everything therein|| shall be unclean, and <the vessel itself> shall ye break in pieces.

³⁴ <Of all the food that may be eaten, that whereon shall come water> shall be unclean,—and ||all drink which might be drunk in any [such] vessel|| shall be unclean.

³⁵ And ||everything whereon shall fall any part of the carcase of them|| shall be unclean, [oven or fire-range] it shall be destroyed, <unclean> they are',—and <unclean> shall they remain to you.

³⁶ Notwithstanding ||a fountain or cistern wherein is a gathering of waters|| shall be clean,—but ||he that toucheth the carcase of them|| shall be unclean. ³⁷ And ||when any part of the carcase of them shall fall upon seed for sowing, which is to be sown> the same is ||clean||. ³⁸ But <when water shall be put upon seed, and there shall fall thereon any part of the carcase of them> <unclean> it is' to you.

³⁹ And <when any of the beasts which are yours for food shall die> ||he that toucheth the carcase of it|| shall be unclean until the evening. ⁴⁰ And ||he that eateth of the carcase of it|| shall wash his clothes, and be unclean until the evening,—||he also that carrieth away the carcase thereof|| shall wash his clothes, and be unclean until the evening.

⁴¹ And <any creeping thing that creepeth upon the earth> <an abomination> it is'—it shall not be eaten. ⁴² <Everything that goeth upon the belly, and everything that goeth upon all-fours, even to everything having many feet, as regardeth any creeping thing that creepeth upon the earth> ye shall not eat them, for <an abomination> they are'.

⁴³ Do not make your persons abominable, with any creeping thing that creepeth,—neither shall ye make yourselves unclean with them, that ye should become unclean thereby.

⁴⁴ For ||I—Yahweh|| am your God, therefore shall ye hallow yourselves and remain holy; for <holy> am ||I||,—therefore shall ye not make your persons unclean, with any creeping thing that crawlth upon the earth; ⁴⁵ for ||I—Yahweh|| am he that brought you up out of the land of Egypt, that I might become your' God,—therefore shall ye be holy, for <holy> am ||I||.

^a Or: "vulture."

^b Or: "sea-eagle."

^c Or: "glede."

^d "Daughter of a dolefulery."

^e "A kind of owl"—O. G.

^f "Which casts itself from

rocks into the water to
dive after its prey."

^g Or: "heron."

^h Night-bird.

ⁱ So to be read, but written
"have not"—G. n.

- 46 ||This|| is the law of beast,
and of bird,
and of every living soul that moveth in the
waters,—
and as to every soul that creepeth upon the
earth:
- 47 That ye may make a difference—
between the unclean and the clean,—
and between the living thing that may be
eaten, and the living thing which may not
be eaten.*

§ 10. Laws for Women after Childbirth.

- 12 ¹ And Yahweh spake unto Moses, saying:
- ² Speak unto the sons of Israel, saying,
<A ||woman|| when she conceiveth seed, and
giveth birth to a male child> then shall she
be unclean seven days, <according to the
days of her removal in her sickness shall she
be unclean. ³ And <on the eighth day>
shall the flesh of his foreskin be circumcised.
- ⁴ And <for thirty-three days> shall she con-
tinue in the blood of purification,—<no
hallowed thing> shall she touch, and <into
the sanctuary> shall she not enter, until her
days of purification are fulfilled. ⁵ But
<if ||a female child|| she bear> then
shall she be unclean two weeks, as in
her removal,—and <for sixty-six days>
shall she continue in the blood of purifica-
tion. ⁶ And <when the days of
her purification are fulfilled, whether for
a son or for a daughter> she shall bring in
a lamb, the choice of its year, as an ascend-
ing-sacrifice, and a young pigeon or a turtle-
dove, as a sin-bearer, unto the entrance of
the tent of meeting, unto the priest; ⁷ and
he shall bring it near before Yahweh, so
shall the priest^b put a propitiatory-covering
over her, and she shall be clean from her
fountain of blood.
- ||This|| is the law for her that hath given birth,
to a male child or to a female.
- ⁸ But <if her hand findeth not sufficiency for a
lamb> then shall she take two turtle doves
or two young pigeons, one for an ascending-
sacrifice, and one for a sin-bearer,—so shall
the priest put a propitiatory-covering over
her, and she shall be clean.

§ 11. The Law of Leprosy, in Men, Clothes, and Houses: Detection and Cleansing.

- 13 ¹ And Yahweh spake unto Moses and unto
Aaron, saying—
- ² <When ||any man||^c shall have—in the skin of
his flesh—a rising, or a scab, or a bright
spot, and it shall become in the skin of his
flesh the plague-spot^d of leprosy> then

shall he be brought in unto Aaron the priest,
or unto one of his sons the priests; ³ and the
priest shall view the spot in the skin of his
flesh—<if ||the hair in the plague|| have
turned white and the appearance of the spot
be deeper than the skin of his flesh> <the
plague-spot of leprosy> it is^e,—so the
priest shall view him, and pronounce him
unclean. ⁴ But <if the bright spot,
though white in the skin of his flesh, is not
||deeper|| in appearance than the skin, and
||the hair|| hath not turned white> then
shall the priest shut up the plagued one,⁶
seven days. ⁵ And the priest shall view
him on the seventh day, and lo! <if the
spot hath stayed to his sight,^b and the spot
hath not spread in the skin> then shall the
priest shut him up seven days, more⁶
Then shall the priest view him, on the
seventh day, a second time, and lo! <if the
spot is ||faint||, and the spot hath not spread
in the skin> then shall the priest pro-
nounce him clean—it is ||a scab||, and he shall
wash his clothes, and be clean. ⁷ But
<if the scab shall have ||verily spread|| in
the skin, since he was shown to the priest
that he might be cleansed> then shall he
shew himself again^c unto the priest; ⁸ and
the priest shall take a view, and lo! <if the
scab hath spread in the skin> then shall
the priest pronounce him unclean—||leprosy||
it is^f.

- ⁹ <When ||the plague of leprosy|| cometh to be
in any human being> then shall he be
brought in unto the priest; ¹⁰ and the priest
shall take a view, and lo! <if there is a
white rising in the skin and ||the same|| hath
turned the hair white,—and there be a
wound of raw flesh, in the rising> ¹¹ <an
old leprosy> it is^g in the skin of his flesh,
and the priest shall pronounce him un-
clean,—he shall not^d shut him up, for
<unclean> he is^h. ¹² But <if the
leprosy ||cometh quite out|| in the skin, and
the leprosy covereth all the skin of him that
is plagued, from his head even unto his
feet,—so far as appeareth to the eyes of the
priest> ¹³ then shall the priest take a view,
and lo! <if the leprosy hath covered all his
flesh> then shall he pronounce clean him
that was plagued,—||all of it|| hath turned
white, <clean> he isⁱ. ¹⁴ But <the
very day there appeareth in him raw flesh>
he shall be unclean; ¹⁵ so then the priest
shall view the raw flesh, and pronounce him
unclean,—||as for the raw flesh|| <unclean>
it is^j <leprosy> it is^k. ¹⁶ Or <if the

as in chap. xiv. 34.
“Plague” throughout
would be too heavy, and
would need frequent
qualification. The transla-
tion here has therefore
been lightened in places,
yet so as to keep the
reader in mind of the
main facts and the ideas

associated with them.
^a Lit.: “the plague-spot.”
^b Gt.: “in its appearance.”
—G.n.
^c Or: “a second time.”
^d “Need not”—P.B.
^e That is: the case is un-
doubted; there is no
need of confinement to
wait for further proof.

* See chap. xx. 25.

^b So it shd be, as in ver. 8
(w. Sam., Sep., and Syr.)
—G.n. [M.C.T.: “he.”]

^c “Any human being, any
son of earth (adam).”

^d The P.B. has here merely
“mark” But (1) it is

scarcely right to suppress
all reference to Divine
infection; and (2) “spot”
is better than “mark”
with reference to a per-
son, though “mark” is
to be preferred to “spot”
when applied to a house,

raw flesh turn again, and be changed to white> then shall he come in unto the priest; ¹⁷ and the priest shall view him, and lo! <if the spot hath changed to white> then shall the priest pronounce clean him that was plagued—<clean> he is'.

- ¹⁸ And <when ||any one's flesh|| hath in the skin thereof, a boil,—and then it is healed;
¹⁹ but <in the place of the boil> is a white rising, or a bright spot, reddish white> then shall it be shown unto the priest. ²⁰ And the priest shall take a view, and lo! <if ||the appearance thereof|| is lower than the skin, and ||the hair thereof|| hath turned white> then shall the priest pronounce him unclean—<the plague-spot of leprosy> it is' <in the boil> broken out. ²¹ But <if the priest shall view it, and lo! there is no' white hair therein, and it is not deeper than the skin, and ||in itself|| is faint> then shall the priest shut him up seven days;
²² and <if it ||clearly spreadeth|| in the skin> then shall the priest pronounce him unclean—<a plague-spot> it is'. ²³ But <if in its place, the bright spot stayeth, hath not spread> <a boil> it is',—and the priest shall pronounce him clean.

- ²⁴ Or <when ||any one's flesh|| hath in the skin thereof, a fiery burning,—and the burning wound becometh a bright spot, reddish white, or white> ²⁵ then shall the priest view it—and lo! <if the hair is turned white in the bright spot, and the appearance thereof is deeper than the skin> <leprosy> it is', broken out [in the burning],—so the priest shall pronounce him unclean, <the plague-spot of leprosy> it is'. ²⁶ But <if the priest shall view it, and lo! there is not in the bright spot, white hair, and it is not' ||deeper|| than the skin, but ||itself|| is faint> then shall the priest shut him up seven days; ²⁷ and the priest shall view him on the seventh day,—<if it ||hath plainly spread|| in the skin> then shall the priest pronounce him unclean, <the plague-spot of leprosy> it is'. ²⁸ But <if, in its place, the bright spot hath stayed, and hath not spread in the skin, but ||itself|| is faint> <the rising of a burning> it is',—and the priest shall pronounce him clean, for <only the inflaming of the burning> it is'.

- ²⁹ And <when there cometh to be in ||any man or woman|| a spot,—in the head, or in the beard> ³⁰ then shall the priest view the spot, and lo! <if ||the appearance thereof|| is deeper than the skin, and <therein> is yellow, thin hair> then shall the priest pronounce him unclean, <a scall> it is', <a leprosy of the head or of the beard> it is'. ³¹ But <when the priest vieweth the spot, and lo! there is ||no appearance|| of it deeper than the skin, and ||no dark hair|| is therein> then shall the priest shut up him

that hath the plague-spot of scall, seven days; ³² and the priest shall view the spot on the seventh day, and lo! <if the scall hath not spread, and there hath not come to be therein yellow hair,—and ||the appearance of the scall|| is not deeper than the skin> ³³ then shall he shave himself, but <the scall> shall he not shave—and the priest shall shut up him who hath the scall seven days, more; ³⁴ then shall the priest view the scall, on the seventh day, and lo! <if the scall hath not spread in the skin, and ||the appearance thereof|| is not deeper than the skin> then shall the priest pronounce him clean, and he shall wash his clothes, and be clean. ³⁵ But <if the scall ||do indeed spread|| in the skin,—after he hath been pronounced clean> ³⁶ then shall the priest take a view, and lo! <if the scall hath spread in the skin> the priest shall not search for the yellow hair—<unclean> he is'. ³⁷ But <if ||in his eyes||^a the scall is at a stay, and dark hair hath grown up therein> the scall is healed' <clean> he is',—and the priest shall pronounce him clean.

- ³⁸ And <when either ||man or woman|| hath in the skin of their flesh, bright spots,—bright spots that are white> ³⁹ then shall the priest take a view, and lo! <if ||in the skin of their flesh|| are bright spots, that are dull white> <dead white spot>^b it is', that hath broken through in the skin—<clean> he is'.

- ⁴⁰ And <when ||any man's|| head loseth its hair> though ||bald||, he is ||clean||. ⁴¹ And <if ||in front|| his head loseth its hair> though ||bald in the forehead||, he is ||clean||. ⁴² But <should there be ||in the baldness behind, or in the baldness in front|| a spot, that is reddish white> <leprosy broken out> it is', in his baldness behind, or in his baldness in front. ⁴³ So the priest shall view it, and lo! <if ||the rising-spot|| be reddish white in his baldness behind, or in his baldness in front,—like the appearance of leprosy in the skin of the flesh> ⁴⁴ <a leprous man> is' he, <unclean> he is',—<unclean> shall the priest pronounce him, <in his head> is his plague.

- ⁴⁵ Now <as for the leper in whom is the plague>
 ||His clothes|| shall be rent,
 And ||his head|| shall be bare,^c
 And <his beard> shall he cover,—
 And <Unclean! Unclean!> shall he cry.
⁴⁶ <All the days that the plague is in him> shall he continue unclean,
 <Unclean> he is',—

^a *Gr.*: "in its appearance," as in ver. 5.

^b "A harmless eruption on the skin"—O.G. "A

tetter"—P.B.

^c "The hair of his head shall hang loosely"—P.B.

<Alone> shall he remain,
<Outside the camp> shall be his dwelling.

47 And <when [in a garment] there is a plague-spot of leprosy,—whether in a garment of wool, or a garment of flax; 48 either in warp or in weft, made with flax, or with wool,—or in a skin, or in anything wrought of skin; 49 and the spot cometh to be of a greenish yellow or reddish in the garment or in the skin, whether in warp or in weft, or in any utensil of skin> <the plague-spot of leprosy> it is,—and shall be shown unto the priest; 50 and the priest shall view the spot,—and shall shut up him that is plagued, seven days; 51 then shall he view the spot, on the seventh day <if the spot hath spread in the garment, whether in warp or in weft, or in the skin, or anything which may be made of skin for service> the spot is [a fretting leprosy] <unclean> it is'. 52 Then shall he burn up the garment, whether it be in the warp or the weft, in wool or in flax, or any utensil^a of skin, wherein shall be the plague-spot,—for <a fretting leprosy> it is', <in fire> shall it be burnt up.

53 But <if the priest shall take a view, and lo! the spot has not spread, in the garment, either in warp or in weft,—or in any utensil^a of skin> 54 then shall the priest give command, and they shall wash that wherein is the spot,—and he shall shut it up seven days more; 55 then shall the priest take a view, after the plagued garment hath been washed, and lo! <if the spot hath not changed its look>,^b then <though [the spot] hath not spread> yet <unclean> it is', <in the fire> shalt thou burn it up,—<a sunken spot> it is', in the back thereof, or in the front thereof.

56 And <if the priest hath taken a view, and lo! the spot is [faint] since it hath been washed>,^c then shall he rend it out of the garment, or out of the skin, whether out of the warp or out of the weft; 57 and <if it appear still in the garment—either in the warp or in the weft, or in any utensil of skin> <a breaking out> it is',—<in the fire> shalt thou burn up that wherein is the plague. 58 But <as for the garment—whether the warp or the weft, or any utensil of skin which thou shalt wash, and the plague shall depart therefrom> then shall it be washed a second time, and shall be clean.

59 [This] is the law as to the plague-spot of leprosy,
in a garment of wool or of flax,
whether in the warp or the weft,
or in any utensil of skin,—

To pronounce it clean, or to pronounce it unclean.

1 And Yahweh spake unto Moses, saying—

14

2 [This] shall be the law of the leper, in the day when he is declared clean,—He shall be brought in unto the priest; 3 then shall the priest go forth unto the outside of the camp,—and the priest shall take a view, and lo! <if the plague of leprosy hath been healed out of the leper>; 4 then shall the priest give command,—and there shall be taken—for him that is to be cleansed—two living clean birds,—and cedar wood, and crimson, and hyssop; 5 and the priest shall give command, and one' bird shall be slain,—within an earthen vessel, over living water; 6 <as^a for the living bird> he shall take [it], and the cedar wood, and the crimson, and the hyssop,—and shall dip them', and the living bird, in the blood of the bird that hath been slain over the living water; 7 and shall sprinkle upon him that is to be cleansed from the leprosy, seven times,—and shall pronounce him clean, and shall let go the living bird, over the face of the field. 8 And he that is to be declared clean shall wash his clothes, and shave off all his hair, and bathe in water, and be clean, and <afterwards> shall he come in to the camp,—and dwell outside his tent, seven days; 9 and it shall be <on the seventh day> that he shall shave off all the hair of his head, and his beard, and his eyebrows, <even all his hair> shall he shave off,—and shall wash his clothes, and bathe his flesh in water, so shall he be clean. 10 And <on the eighth day> he shall take two he-lambs, without defect, and one ewe-lamb, the choice of its year, without defect,—and three-tenths of fine meal for a meal-offering, overflowed with oil, and one log^b of oil. 11 And the priest that is cleansing him shall cause the man that is to be cleansed, and those things, to stand before Yahweh, at the opening of the tent of meeting. 12 And the priest shall take one' he-lamb, and bring him near as a guilt-bearer, and the log of oil,—and shall wave them as a wave-offering, before Yahweh; 13 and shall slay the lamb in the place where the sin-bearer and the ascending-sacrifice are slain, in the^c holy place,—for <like the sin-bearer> [the guilt-bearer] is the priest's, <most holy> it is. 14 Then shall the priest take of the blood of the guilt-bearer, and the priest shall put it upon the tip of the right ear of him that is to be cleansed —and upon the thumb of his right hand, and upon the great toe of his right foot; 15 and the priest shall take of the log of oil,—and shall pour it upon the

^a Some cod. (w. Sam., Sep., Syr., and Vul.): "and as"—G.n.

^b "According to Talmud = $\frac{1}{4}$ hin"—O.G. 528. "The hin = $\frac{1}{4}$ bath according to

Josephus, = 6.06 litres"—O.G. 229. "The actual size of bath is apparently about 40 litres"—O.G.

144.
^c Or: "a."

^a Or: "casse," or "ar-
ticle."
^b Lit.: "its eye."

palm of the priest's left hand, ¹⁶ and the priest shall dip his right finger [and take] of the oil that is on the palm of his left hand,—and shall sprinkle of the oil with his finger seven times, before Yahweh ; ¹⁷ and <of the remainder of the oil which is on the palm of his hand> shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot,—upon the blood of the guilt-bearer ; ¹⁸ and <that which remaineth of the oil that is on the palm of the priest's hand> he shall put upon the head of him that is to be cleansed,—so shall the priest put a propitiatory-covering over him, before Yahweh. ¹⁹ Then shall the priest offer the sin-bearer, and shall put a propitiatory-covering over him that is to be cleansed, because of his uncleanness,—and <afterwards> shall he slay the ascending-sacrifice. ²⁰ And the priest shall cause the ascending-sacrifice, and the meal-offering to ascend at the altar,—so shall the priest put a propitiatory-covering over him, and he shall be clean.

²¹ But <if he be ||poor|| and his hand hath not enough> then shall he take one he-lamb as a guilt-bearer to be waved, to put a propitiatory-covering over him,—and one-tenth of fine meal, overflowed with oil for a meal-offering, and a log of oil, ²² and two turtle-doves or two young pigeons, for which his hand hath enough,—so shall one' be a sin-bearer, and the other' an ascending-sacrifice. ²³ And he shall bring them in, on the eighth day, for his cleansing, unto the priest,—unto the entrance of the tent of meeting, before Yahweh. ²⁴ Then shall the priest take the guilt-bearing lamb and the log of oil,—and the priest shall wave them as a wave-offering, before Yahweh. ²⁵ Then shall the guilt-bearing lamb be slain, and the priest shall take of the blood of the guilt-bearer, and put upon the tip of the right ear of him that is to be cleansed,—and upon the thumb of his right hand, and upon the great toe of his right foot ; ²⁶ also <of the oil> shall the priest pour out,—on the palm of his own left hand ; ²⁷ and the priest shall sprinkle, with his right finger, of the oil that is on the palm of his left hand,—seven times, before Yahweh ; ²⁸ then shall the priest put, of the oil that is on the palm of his hand, upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot,—upon the place of the blood of the guilt-offering ; ²⁹ and <that which remaineth of the oil which is on the palm of the priest's hand> shall he put upon the head of him that is to be cleansed,—to put a propitiatory-covering over him, before Yahweh. ³⁰ Then

shall he offer one' of the turtle-doves, or of the young pigeons,—of that for which his hand hath enough ; ³¹ even that for which his hand hath enough,—the one as a sin-bearer and the other as an ascending-sacrifice, upon the meal-offering,^a—so shall the priest put a propitiatory-covering over him that is to be cleansed, before Yahweh. ³² ||This|| is the law for him in whom hath been the plague of leprosy,—whose hand hath not enough, for that which pertaineth to his cleansing.

³³ And Yahweh spake unto Moses and unto Aaron, saying :

³⁴ <When ye enter into the land of Canaan which I' am about to give you, for a possession,—and I put a plague-mark of leprosy in a house, of the land of your possession>,³⁵ then shall he that owneth the house come in, and tell the priest, saying,—

||A kind of plague-mark|| appeareth to me, in the house ;

³⁶ and the priest shall give command, and they shall empty the house, ere yet the priest cometh in to view the mark, so that he do not pronounce unclean all that is in the house,—and <after this> shall the priest come in, to view the house : ³⁷ then shall he view the mark, and lo ! <if the mark is in the walls of the house, with sunken places, greenish yellow, or reddish,—and they appear to be lower than the [surface of the] wall>,³⁸ then shall the priest come forth out of the house, unto the entrance of the house,—and shall shut up the house, seven days ; ³⁹ and the priest shall return on the seventh day,—and take a view, and lo ! <if the mark hath spread in the walls of the house>,⁴⁰ then shall the priest give command, and they shall pull out the stones, wherein is the mark,—and cast them forth outside the city, into an unclean place ; ⁴¹ and <the house itself> shall he cause to be scraped on the inside, round about,—and they shall pour out the mortar which they have scraped off, outside the city, into an unclean place ; ⁴² and shall take other stones, and put in the place of the stones,—and <other mortar> shall he take, and plaster the house. ⁴³ But <if the mark again' breaketh out in the house, after the taking out of the stones,—and after the scraping of the house, and after the plastering> ; ⁴⁴ then shall the priest come in, and take a view, and lo ! <if the mark hath spread in the house> <a fretting leprosy> it is' in the house, <unclean> it is',⁴⁵ and he shall pull down the house,—the stones thereof, and the timber thereof, and all the mortar of the house,—and shall carry them forth outside the city, into an unclean place. ⁴⁶ And

^a Cp. chap. ii. 1. n.

<as for him that entereth into the house, all the days it is shut up> he shall be unclean, until the evening; ⁴⁷ And ||he that lieth in the house|| shall wash his clothes, and ||he that eateth in the house|| shall wash his clothes.

⁴⁸ But <though the priest ||do come|| into the house, and take a view, yet lo! <if the plague-mark hath not spread in the house after the house was plastered> then shall the priest pronounce the house clean,^a for ||healed|| is the plague. ⁴⁹ Then shall he take, to cleanse^b the house, two birds,—and cedar wood, and crimson, and hyssop; ⁵⁰ and shall kill one' bird,—within an earthen vessel, over living water; ⁵¹ and take the cedar wood, and the hyssop, and the crimson, and the living bird, and dip them in the blood of the slain bird, and in the living water,—and sprinkle the house, seven times; ⁵² and so cleanse^c the house, with the blood of the bird, and with the living water,—and with the living bird, and with the cedar wood, and with the hyssop, and with the crimson; ⁵³ and shall let go the living bird unto the outside of the city, unto the face of the field,—so shall he put a propitiatory-covering over the house, and it shall be clean.

⁵⁴ ||This|| is the law,—
for every plague-mark of leprosy
and for scall;
⁵⁵ and for garment leprosy,
and for house [leprosy];
⁵⁶ and for rising,
and for scab,
and for a bright spot;
⁵⁷ to^d give instruction,
on the day of declaring unclean,
and on the day of declaring clean,—
||This|| is the law of leprosy.

§ 12. Concerning various Forms of Personal Uncleaness.

¹⁵ ¹ And Yahweh spake unto Moses and unto Aaron, saying:

² Speak unto the sons of Israel, and ye shall say unto them,—

<When ||any man whatsoever|| hath a flowing from his flesh> ||his flux|| is ||unclean||. And ||this|| shall be his uncleanness, in his flux,—<whether his flesh is running with his flux, or his flesh hath closed from his flux> ^e <his uncleanness> it is'. ⁴ ||All the bed whereon he that hath the flux lieth|| shall be unclean,—and ||every piece of furniture^f whereon he sitteth|| shall be unclean. ⁵ And ||whosoever toucheth his

bed|| shall wash his clothes, and bathe in water, and be unclean until the evening. And ||he that sitteth on that^a whereon he that hath the flux hath sat|| shall wash his clothes, and bathe in water, and be unclean until the evening. ⁷ And ||he that toucheth the flesh of him that hath the flux|| shall wash his clothes, and bathe in water, and be unclean until the evening. ⁸ And <when he that hath a flux spitteth on him that is clean> then shall he wash his clothes, and bathe in water, and be unclean until the evening. ⁹ And ||every saddle^b whereon he that hath the flux rideth|| shall be unclean. ¹⁰ And ||whosoever toucheth anything that was under him|| shall be unclean, until the evening; and ||he that carrieth them|| shall wash his clothes, and bathe in water, and be unclean until the evening. ¹¹ And ||whomsoever he that hath the flux toucheth, not having rinsed ||his hands|| in water|| then shall he wash his clothes, and bathe in water, and be unclean until the evening. ¹² And ||the earthen vessel which he that hath the flux toucheth|| shall be broken in pieces,—and ||every vessel^c of wood,|| shall be rinsed in water.

¹³ And <when he that hath the flux becometh clean from his flux> then shall he number to himself seven days for his cleansing, and wash his clothes,—and bathe his flesh in living water, and be clean. ¹⁴ And <on the eighth day> he shall take for himself two turtle doves or two young pigeons,—and come in before Yahweh, unto the entrance of the tent of meeting, and give them to the priest; ¹⁵ and the priest shall offer them, one' as a sin-bearer, and the other' as an ascending-sacrifice,—so shall the priest put a propitiatory-covering over him, before Yahweh, because of his flux.

¹⁶ And <when there goeth out from ||any man|| an outflow of seed> then shall he bathe all his flesh in water, and be unclean until the evening. ¹⁷ And <in the case of any garment or any skin whereupon there shall come to be an outflow of seed> then shall it be washed in water, and be unclean until the evening. ¹⁸ Also <a woman with whom man lieth carnally>^d then shall they bathe in water, and be unclean until the evening.

¹⁹ And <when a ||woman|| hath a flow, and her flow in her flesh is ||blood||> <seven days> shall she continue in her removal, and ||whosoever toucheth her|| shall be unclean until the evening; ²⁰ and ||whatsoever she lieth upon in her removal|| shall be unclean,—and ||whatsoever she sitteth u. on|| shall be unclean; ²¹ and ||whosoever toucheth her bed|| shall wash his clothes, and bathe in water, and be unclean until

^a N.B.: First clean—then declared clean.

^b Lit.: "to sin the house"; mf.: "to sin-cleanse = to cleanse from sin." There is sin somewhere!

^c As in ver. 49.

^d Some cod. (w, Sam, MS., Sep. and Syr.) have:

"and to"—G.n

^e So in effect Driver and White in P.B.: "Or whether it be stopped so that no discharge appears." But O.G.:

"Hath shewn stoppage by reason of his flux."

^f M.L.: "every article."

^a M.L.: "the article."

^b Or: "carriage-seat."

^c Or: "article."

^d M.L.: "with an outflow of seed."

the evening; ²² and ||whosoever toucheth any thing^a whereon she sitteth|| shall wash his clothes, and bathe in water, and be unclean until the evening; ²³ and <whether ||on her bed|| it is', or on any thing whereon she hath been sitting, when he toucheth it> he shall be unclean until the evening; ²⁴ and <if man ||shall even lie|| with her, and her cause for removal be upon him> then shall he be unclean seven days,—and ||all the bed whereon he shall lie|| shall be unclean. ²⁵ And <when ||any woman's|| flow of blood lasteth many days, outside the time of her removal, or when it floweth beyond her removal> ||all the days of her unclean' flow|| shall she be as in the days of her removal—<unclean> she is'. ²⁶ ||All^b the bed whereon she lieth during all the days of her flow|| <like her bed in her removal> shall be to her,—and ||every thing whereon she sitteth|| shall be ||unclean||, like the uncleanness in her removal; ²⁷ and ||whosoever toucheth them|| shall be unclean,—and shall wash his clothes, and bathe in water, and be unclean until the evening. ²⁸ But <if she be clean from her flow> then shall she count to herself seven days, and <afterwards> shall she count herself clean. ²⁹ And <on the eighth day> shall she take to herself two turtle doves, or two young pigeons,—and bring them in unto the priest, unto the entrance of the tent of meeting; ³⁰ and the priest shall offer the one' as a sin-bearer, and the other' as an ascending-sacrifice,—so shall the priest put a propitiatory-covering over her, before Yahweh, because of her unclean' flow.

³¹ Thus shall ye warn^c the sons of Israel from their uncleanness, And they shall not die in their uncleanness, By reason of their making unclean my habitation which is in their midst.

³² ||This|| is the law—
Of him that hath a flux,—
And of him from whom goeth an outflow of seed, making unclean thereby;
³³ And of her that is unwell with her cause for removal,
And of him whose flux floweth,
For the male, and for the female,—
And for a man who lieth with her that is unclean.

§ 13. *The Great Day of Propitiation: Once a Year.*

16 ¹ And Yahweh spake unto Moses, after the death of the two sons of Aaron,—when they had offered strange fire^d before Yahweh, and died.

² And Yahweh said unto Moses—

^a *ML*: "article"; or, "piece of furniture."

^b Some cod. (w. Onk. MS., Jon., Sep. and Syr.): "And all"—*G.n.*

^c So it shd be (w. Sam.,

and Sep.).—*G.n.*

^d So it shd be (w. Onk., Jon., Sep., Syr. and Vul.) as in chap. x. 1—*G.n.* [*M.C.T.* omits: "strange fire."]

Speak unto Aaron thy brother, that he do not come at all times^a into the holy place, within the veil,—into the presence of the propitiatory, which is upon the ark, so shall he not die, for <in the cloud> will I appear^b upon the propitiatory.

³ <Herewith>^c shall Aaron come into the holy place,— With a bullock, the choice of the herd, as a sin-bearer, and a ram as an ascending-sacrifice. ⁴ <A holy tunic of linen> shall he put on, and ||drawers of linen|| shall be upon his flesh, and <with a band of linen> shall he gird himself, and <with a turban of linen> shall his head be wrapped about,—<holy garments> they are', therefore shall he bathe in water his flesh, and so put them on. ⁵ And <from the assembly of the sons of Israel> shall he receive two he-goats, for bearing sin,—and one ram, as an ascending-sacrifice.

⁶ Then shall Aaron bring near the sin-bearing bullock which is for himself,—and put a propitiatory-covering about himself, and about his household.

⁷ Then shall he take the two goats,—and cause them to stand, before Yahweh, at the entrance of the tent of meeting. ⁸ And Aaron shall cast lots' over the two goats,—one lot for Yahweh, and one lot for Azazel.^d ⁹ Then shall Aaron bring near the goat over which came up the lot for Yahweh,—and shall make of him a sin-bearer; ¹⁰ but <the goat over which came up the lot for Azazel> shall he cause to stand alive—before Yahweh, to put a propitiatory-covering over him,—to send him away unto Azazel, towards the desert.^e

¹¹ So Aaron shall bring near the sin-bearing bullock which is for himself, and shall put a propitiatory-covering about himself, and about his household,—and shall slay the sin-bearing bullock which is for himself; ¹² and shall take the censer-full of burning coals of fire from off the altar, from before Yahweh, and his hands full of fragrant incense, beaten small,—and bring within the veil; ¹³ and shall put the incense upon the fire, before Yahweh,—and the cloud of incense shall cover the propitiatory which is over the testimony, and he shall not die.^f ¹⁴ Then shall he take of the blood of the bullock, and shall sprinkle with his finger upon the face of the propitiatory, eastwards,—and <before the propitiatory> shall he sprinkle seven times, of the blood, with his finger.

¹⁵ Then shall he slay the sin'-bearing goat which is for the people, and bring in its blood,

^a Or: "just at any time";

or "on every occasion."

^b Or: "am I wont to appear."

^c Or: "thus."

^d For note on Azazel, see

O.T. Ap. "The Escape

Goat."

^e Or: "wilderness."

^f Cp. Exo. xxviii. 35.

within the veil,—and do with its blood, as he did to the blood of the bullock, and shall sprinkle it, upon the propitiatory, and before the propitiatory: ¹⁶ so shall he put a propitiatory-covering over the holy place, because of the uncleanness of the sons of Israel, and because of their transgressions, to the extent of all their sins,—and ||so|| shall he do for the tent of meeting, which abideth with them, in the midst of their uncleanness.

¹⁷ And ||no human being|| shall be in the tent of meeting, when he cometh in to make a covering by propitiation in the holy place, until he goeth out,—so shall he put a propitiatory-covering about himself and about his household, and about all the convocation of Israel.

¹⁸ Then shall he go out unto the altar which is before Yahweh, and shall put a propitiatory-covering thereupon,—and shall take of the blood of the bullock, and of the blood of the goat, and put upon the horns of the altar, round about; ¹⁹ and shall sprinkle upon it, of the blood, with his finger, seven times,—and shall cleanse^a it and hallow it, from the uncleannesses of the sons of Israel.

²⁰ And <when he hath made an end of covering by propitiation the holy place, and the tent of meeting, and the altar> then shall he^b bring near the living goat. ²¹ And Aaron shall lean his two hands, upon the head of the living goat, and confess over him, all the iniquities of the sons of Israel, and all their transgressions, to the extent of all their sins,—and shall put them upon the head of the goat, and then send him away, by the hand of a man appointed, 'towards the desert':^c ²² so shall the goat bear upon him all their iniquities, into a lone^d land,^d and he shall set the goat free, in the desert.^c

²³ Then shall Aaron come into the tent of meeting, and put off the linen^e garments which he put on when he came into the holy place,—and shall leave them there; ²⁴ and shall bathe his flesh in water, in a holy place, and put on his [other] garments,—and go forth, and offer his own ascending-sacrifice, and the ascending-sacrifice of the people, so shall he put a propitiatory-covering about himself, and about the people; ²⁵ and <with the fat of the sin-bearer> shall he make a perfume at the altar.

²⁶ And ||he that sent away the goat unto Azazel|| shall wash his clothes, and bathe his flesh in water,—and <after that> shall he come into the camp.

²⁷ And the <sin-bearing bullock, and the sin-bearing goat, whose blood was brought in to make a propitiatory-covering in the holy

place> shall be carried forth, outside the camp,—and they shall burn up,^a in fire, their skins and their flesh, and their dung;^b ²⁸ and ||he that hath burned them|| shall wash his clothes, and bathe his flesh in water,—and <after that> shall he come into the camp.

²⁹ And it shall become unto you, a statute age-abiding,—
<In the seventh month, on the tenth of the month>

Shall ye humble your souls,
And <no work> shall ye do,
The homeborn,

Or the sojourner that sojourneth in your midst;

³⁰ For <on this day> shall a propitiatory-covering be put over you, to cleanse you,—
<From all your sins before Yahweh> shall ye be clean.

³¹ <A sabbath of sacred rest>^e it is^f unto you,
Therefore shall ye humble your souls,
A statute age-abiding.

³² Therefore shall the priest who shall be anointed, and installed, to minister as priest in the stead of his father, |make propitiation|,—

So then he shall put on the linen^e garments, the holy^e garments;

³³ And make propitiation for the holy^e sanctuary,

And <for the tent of meeting, and for the altar> shall he make propitiation,—

<Over the priests also, and over all the people of the convocation> shall he put a covering by propitiation.

³⁴ So shall this become unto you an age-abiding statute,—to put a propitiatory-covering over the sons of Israel, because of all their sins,
||Once in the year||

And he did^f

As Yahweh commanded Moses.

§ 14. *Sacrifices to be offered unto Yahweh, not unto Demons: Blood not to be eaten.*

¹ And Yahweh spake unto Moses, saying:— 17

² Speak unto Aaron, and unto his sons, and unto all the sons of Israel, and thou shalt say unto them,—

||This|| is the thing which Yahweh hath commanded, saying:

³ <||What man soever|| there be of the house of Israel, who slayeth an ox or lamb or goat, in the camp,—or who slayeth it outside the camp; ⁴ and <unto the entrance of the tent of meeting> bringeth it not in, to present [it as] an oblation unto Yahweh, before the habitation of Yahweh> ||blood|| shall be imputed to that man—<blood> hath he shed, therefore shall

^a Usual word for "cleanse."

^b Or: "one."

^c Or: "wilderness."

^d Or: "land of seclusion"; or (ml.) "of cutting off."

^a Cp. Heb. xiii. 11.

^b Cp. chap. iv. 11, n.

^c Heb.: *shabbath shabbathôn*.

that man be cut off from the midst of his people: ⁵ to the end that the sons of Israel may bring in their sacrifices which they' are offering upon the face of the field, that they may bring them in unto Yahweh—unto the entrance of the tent of meeting, unto the priest,—and that so <as peace'-offerings unto Yahweh> they may offer them. ⁶ Then shall the priest dash the blood^a against the altar of Yahweh, at the entrance of the tent of meeting,—and shall make a perfume of the fat, as a satisfying odour, unto Yahweh; so shall they no more' offer their sacrifices unto demons,^b after whom they' are unchastely going away,— <a statute age-abiding> shall this be to them, unto their generations. ⁸ Wherefore <unto them> shalt thou say:

<||What man soever|| there may be of the house of Israel, or of the sojourners that sojourn in their^c midst,—who causeth to go up an ascending-offering, or a sacrifice; and <unto the entrance of the tent of meeting> doth not bring it in, to offer it unto Yahweh> then shall that man be cut off from among his kinsfolk.

And <||what man soever|| there may be of the house of Israel or of the sojourners that sojourn in their^d midst, that partaketh of any manner of blood> then will I set my face against the person that partaketh of the blood, and will cut him off from the midst of his people. ¹¹ For ||as for the life^e of the flesh|| <in the blood> it is', therefore have ||I|| given it unto you upon the altar, to put a propitiatory-covering over your lives,^f—for <the blood> it is', which |by virtue of the life|^g maketh propitiation. ¹² <For this cause> have I said unto the sons of Israel, ||Not a person from among you|| shall partake of blood,—

Even |the sojourner that sojourneth in your midst|| shall not partake of blood.

And <||what man soever|| there may be, of the sons of Israel, or of the sojourners that sojourn in their^h midst, who taketh by hunting any wild-beast or bird that may be eaten> then shall he pour out the blood thereof, and cover it with dust; ¹⁴ for <as for the life^e of all flesh> ||the blood thereof|| <for the life^e thereof> standeth, therefore have I said unto the sons of Israel—

<Of the blood of no manner of flesh> shall ye partake.

For ||the life^a of all flesh|| is ||the blood thereof||; whoso partaketh thereof|| shall be cut off.

And <in the case of any person who eateth that which died of itself or was torn in pieces, whether he be home-born, or a sojourner> then shall he wash his clothes and bathe in water, and be unclean until the evening, and then be clean. But <if he wash them not, and <his flesh> he do not bathe> then shall he bear his iniquity.

§ 15. *Sexual Purity straitly enjoined. Solemn Introduction and Conclusion.*

¹ And Yahweh spake unto Moses, saying: 13

² Speak unto the sons of Israel, and thou shalt say unto them,—

||I—Yahweh|| am your God:—

³ <After the doings of the land of Egypt wherein ye dwelt> shall ye not do,—

And <after the doings of the land of Canaan, whither |I| am bringing you in> shall ye not do,

And <in their statutes> shall ye not walk:

⁴ <My regulations> shall ye do

And <my statutes> shall ye observe to walk therein,—

||I—Yahweh|| am your God.

⁵ Therefore shall ye observe my statutes, and my regulations,

Which <if the son of earth shall do them> Then shall he live in them,—

||I|| am Yahweh.

⁶ ||No person whatsoever|| <unto any of the near kin of his own flesh> shall approach, to uncover the parts of shame,—

||I|| am Yahweh

⁷ <The shame of thy father, even the shame of thy mother> shalt thou not uncover,— <thy mother> she is', thou shalt not uncover her shame.

⁸ <The shame of thy father's wife> shalt thou not uncover,— <thy father's shame> it is'.

⁹ <The shame of thy sister, daughter of thy father, or daughter of thy mother, born at home or born abroad> thou shalt not uncover their shame.

¹⁰ <The shame of the daughter of thy son, or the daughter of thy daughter> thou shalt not uncover their shame,—for |thine own shame| they are'.

¹¹ <The shame of the daughter of thy father's wife, born to thy father, she being |thy sister|> thou shalt not uncover her shame.

¹² <The shame of thy father's sister> shalt thou not uncover,—^b <thy father's near of kin> she is'.

¹³ <The shame of thy mother's sister> shalt

^a The Jericho codex has: "of (from) the blood"—G.n.

^b Cp. N.T. Ap. "Demons." "Stryx"—P.B.

^c Some cod. (w. Onk., Jon., Sep., Syr and Vul.) have: "your"—G.n.

^d Some cod. (w. Onk., Sep., Syr., Vul.): "your"—

G.n.

^e U.: "soul." "It is the blood with the living being that covers over"—O.G. 498.

^f Or: "persons." U.: "souls."

^g Some cod. (w. Sam., Onk., Jon., Sep. and Vul.): "your"—G.n.

^a U.: "soul." "It is the blood with the living being that covers over."—O.G. 498.

^b Some cod. (w. Sep., Syr. and Vul.) insert: "for"—G.n.

- thou not uncover,—for <thy mother's near of kin> she is'.
- 14 <The shame of thy father's brother> shalt thou not uncover <unto^a his wife> shalt thou not approach, <thine aunt> she is'.
- 15 <The shame of thy daughter-in-law> shalt thou not uncover,—<thy son's wife> she is', thou shalt not uncover her shame.
- 16 <The shame of thy brother's wife> shalt thou not uncover,—<the shame of thy brother> it is'.
- 17 <The shame of a woman, and of her daughter> shalt thou not uncover,—<neither the daughter of her son nor the daughter of her daughter> shalt thou take, to uncover her shame, <near of kin> they are', <wickedness> it is.
- 18 And <a woman unto her sister> shalt thou not take,—to cause rivalry, by uncovering her shame, besides her own, while she is living.
- 19 And <unto a woman during her removal for uncleanness> shalt thou not approach, to uncover her shame.
- 20 And <of the wife of thy neighbour> shalt thou not have carnal knowledge,^b—to commit uncleanness with her.
- 21 And <none of thy seed> shalt thou deliver up, to cause to pass through to Molech,—that thou profane not the name of thy God, ||I|| am Yahweh.^c
- 22 And <with mankind> shalt thou not lie, as with womankind,—<an abomination> it is'.
- 23 And <of no beast> shalt thou have carnal knowledge, to commit uncleanness therewith,—neither shall ||a woman|| present herself to a beast to couch down thereto,—<confusion> it is'.
- 24 Do not make yourselves unclean, in any of these things,—
For <in all these things> have the nations made themselves unclean, whom ||I|| am sending out from before you.
- 25 Therefore hath the land become unclean, and I have visited the iniquity thereof upon it,—and the land hath vomited her inhabitants.
- 26 ||Ye||^d therefore, shall observe my statutes and my regulations, and have nothing to do with any of these abominations,—whether the home-born, or the sojourner that sojourneth in your midst;
- 27 For <all these abominations> have the men of the land done, who were before you;
And so the land |bath become unclean|:

- 28 So shall the land not vomit you', through your making it unclean,—as it vomited the nation which was before you.
- 29 For <whosoever shall have anything to do with any of these abominations> the persons who have' |shall be cut off| out of the midst of their people.
- 30 Therefore shall ye keep my charge,^a
So that ye may have nothing to do with any of the abominable' statutes with which they have had to do before you,
So shall ye not make yourselves unclean thereby,—
||I—Yahweh|| am your God.

§ 16. *Holiness enforced upon all the Assembly by a Variety of detailed Commands.*

- 1 And Yahweh spake unto Moses, saying: 19
- 2 Speak unto all the assembly of the sons of Israel, and thou shalt say unto them—
<Holy> shall ye be,—
For <holy> am ||I—Yahweh—your God||
- 3 Ye shall ||every one|| revere ||his father and his mother||
And <my sabbaths> shall ye observe,—
||I—Yahweh|| am your God.
- 4 Do not turn unto things of nought,
And <molten gods> shall ye not make to yourselves,—
||I—Yahweh|| am your God.
- 5 And <when ye would offer a peace'-offering unto Yahweh> ye shall offer it ||that ye may be accepted||. ⁶ <On the day ye offer it> shall it be eaten, |and on the morrow|,—but ||that which remaineth until the third day|| <in fire> shall be consumed. ⁷ And <if it ||be' eaten|| on the third day> <unclean>^b it is', it shall not be accepted. ⁸ But ||he that eateth it|| <his iniquity> shall bear, because <that which had been hallowed unto Yahweh> hath he profaned,—so then that person shall be cut off from among his kinsfolk.
- 9 And <when ye reap the harvest of your land> thou shalt not wholly clear the border of thy field, in reaping,—nor shalt thou gather up ||the gleanings of thy harvest||. ¹⁰ And <thy vineyard> shalt thou not go over again, nor gather ||every single grape||: <for the poor and for the sojourner> shalt thou leave them',
||I—Yahweh|| am your God.
- 11 Ye shall not steal,—nor deceive nor lie, one man to another;
- 12 Nor swear by my name, falsely,—
And so profane the name of thy God:
||I|| am Yahweh.
- 13 Thou shalt not oppress thy neighbour nor rob [him],—
The^c wages of him that is hired

^a Some cod. (w. Sam., Jon., Sep., Syr., and ear. pr. edn.) have: "and unto"—G.n.

^b Ml.: "unto . . . shalt thou not give an emission of seed."

^c Or (read on): "(of) Me—Yahweh."

^d In some cod. (w. Sam., Sep., Syr., and Vul.) "ye" has no emphasis.—G.n.

^a Ml.: "observe mine observance."
^b Or: "rejected." "Refuse"—P.B.

^c Some cod. (w. Sam., Jon., and Sep.): "and the"—G.n.

- shall not tarry with thee, until the morning.
- 14 Thou shalt not curse the deaf,
Nor <before the blind> place a stumbling-block,—
So shalt thou stand in awe of thy God,
||I|| am Yahweh.
- 15 Ye shall not act perversely in giving judgment,
Thou shalt neither respect the person of the poor,
Nor prefer the person of the great,—
<In righteousness> shalt thou judge thy neighbour.
- 16 Thou shalt not go about talebearing, among thy people,^a
Thou shalt not^b stand by, over the blood of thy neighbour:^c
||I|| am Yahweh.
- 17 Thou shalt not hate thy brother, in thy heart,—
Thou shalt ||faithfully reprove|| thy neighbour, and not countenance him, in sin:^d
- 18 Thou shalt not take vengeance, neither shalt thou cherish anger against the sons of thy people,
So shalt thou love thy neighbour, as thyself,—
||I|| am Yahweh.
- 19 <My statutes> shall ye observe,
<Thy beasts> shalt thou not cause to breed in two kinds,
<Thy field> shalt thou not sow with two sorts of seed,—
And <a garment woven of diverse threads> shalt thou not suffer to come upon thee.
- 20 And <whosoever lieth carnally with a woman, she being a bondmaid, acquired for^e a husband, and neither |redeemed| nor |freedom| given her> ||inquisition|| shall be made, they shall not be put to death, because she was not free;
- 21 but he shall bring in his guilt-bearer unto Yahweh, unto the entrance of the tent of meeting,—even a ram as a guilt-bearer; ²²and the priest shall put a propitiatory-covering over him, with the guilt-bearing^f ram, before Yahweh, on account of his sin which he hath committed,—so shall he have forgiveness, from his sin which he hath committed.
- 23 And <when ye come into the land, and plant any manner of fruit-tree> then shall ye count as uncircumcised the fruit

- thereof, <three years> shall it be to you as if unclean,^a it shall not be eaten
- 24 But <in the fourth year> all the fruit thereof shall be hallowed for a festival of thanksgivings unto Yahweh. ²⁵And <in the fifth year> shall ye eat the fruit thereof, that it may enrich you with its increase,—
||I—Yahweh|| am your God.
- 26 Ye shall eat nothing with^b the blood thereof,—
Ye shall not practise divination, neither shall ye use magic.
- 27 Ye shall not shave in a circle around your head,^c—nor shalt thou disfigure the fringe of thy beard.
- 28 <Cuttings for a dead person>^d shall ye not make^e in your flesh.
And <punctures in your persons> shall ye not print,—
||I|| am Yahweh.^f
- 29 Do not profane thy daughter, by causing her to be unchaste,—lest the land fall to unchastity, and so the land be filled with wickedness.^g
- 30 <My sabbaths> shall ye observe,
And <my sanctuary> shall ye revere,—
||I|| am Yahweh.
- 31 Do not turn unto mediums,^h
Nor <for oracles> make search,
To render yourselves unclean with them,—
||I—Yahweh|| am your God.
- 32 <Before a hoary head> shalt thou rise up, And shalt honour the presence of an elder,—
So shalt thou stand in awe of thy God—
||I|| am Yahweh.
- 33 And <when there sojourneth with theeⁱ a sojourner, in your land> ye shall not oppress him:
- 34 <As one home born from among yourselves> shall be unto you the sojourner who sojourneth with you,
So shalt thou love him as thyself,
For <sojourners> became ye, in the land of Egypt,—
||I—Yahweh|| am your God.
- 35 Ye shall not act perversely in giving judgment,—in measures of extent, in weights, in measures of capacity:
- 36 <Just balances, just weights, a just ephah, and a just hin> shall ye have,—
||I—Yahweh|| am your God,
who brought you forth out of the land of Egypt.

^a Ml.: "peoples"; but some authorities have sing. "people"—G.n.
^b Some cod. (with Sam. MS., Onk., Jon. MS., and one ear. pr. edn.) have: "neither shalt thou"—G.n.
^c "Nor shalt thou seek to

have the blood of thy neighbour shed"—P.B.
^d Or: "lest, on his account, thou bear sin."
^e So O.G. "Given up to"—T.G. "Legally secured to another man"—P.B.

^a Ml.: "uncircumcised."
^b Ml.: "upon."
^c I.e.: "so as to leave a tuft of hair"—Davies.
^d U.: "soul."
^e Ml.: "set."
^f Some cod. (w Onk. MS., Sep. and Syr.) add: "your God"—G.n. [In which case render: "||I—Yahweh|| am your God."]
^g Or: "lewdness," "incest."
^h Or: "such as have familiar spirits."
ⁱ Some cod. (w Sam., Onk., Jon., Sep., Syr., and Vul.) have: "you"—G.n.

37 Therefore shall ye observe all my statutes and all my regulations, and do them,—
||I|| am Yahweh.

20 ¹ And Yahweh spake unto Moses, saying:

² <Unto the sons of Israel> therefore shalt thou say,
<||What man soever|| there may be of the sons of Israel, or of the sojourners that sojourn in Israel, that giveth of his seed unto Molech>^a he shall ||surely be put to death||,—the people of the land shall stone him with stones; ³ ||I, also|| will set my face against that man, and will cut him off out of the midst of his people,—because <of his seed> hath he given unto Molech,^a seeing that he hath made unclean my sanctuary, even to the extent of profaning my holy name. ⁴ But <if the people of the land do even hide|| their eyes from that man, when he giveth of his seed unto Molech,⊃>a—so as not to put him to death> ⁵ then will ||I myself|| set my face against that man, and against his family,^b —and will cut him off, and all that follow unchastely after him—in going unchastely after Molech^c—out of the midst of their people. ⁶ <The person also that turneth unto mediums and unto oracles, in going unchastely after them> then will I set my face against that person, and will cut him off out of the midst of his people.

⁷ Therefore shall ye hallow yourselves and be holy,—

Because ||I—Yahweh|| am your God.^d

⁸ Therefore shall ye observe my statutes, and do them,—

||I—Yahweh|| am he that is hallowing you.

⁹ <When ||any man whatsoever|| curseth his father or his mother> he shall ||surely be put to death||,—<his father or his mother> hath he cursed, ||his blood|| shall be upon himself.^e

¹⁰ And <||any man|| who committeth adultery with the wife of any other man> ||he that committeth^f adultery with the wife of his neighbour|| shall ||surely be put to death||—||the adulterer, and the adulteress||.

¹¹ And <any man who lieth with his father's wife> <the shame of his father> hath uncovered,—they both shall ||surely be put to death||—||their blood|| shall be upon themselves.^g

¹² And <any man who lieth with his daughter-in-law> they both shall ||surely be put to death|| <confusion> have they wrought—||their blood|| shall be upon themselves.^h

¹³ And <any man who lieth with mankind^a as with womankind> <an abomination> have both of them wrought,—they shall ||surely be put to death||—||their blood|| shall be upon themselves.^b

¹⁴ And <||any man|| who taketh a woman and her mother> <wickedness>^c it is,—<in fire> shall both he and they be consumed, that wickedness^c be not in your midst.

¹⁵ And <||any man|| who hath carnal knowledge of a beast> shall ||surely be put to death||,—and <the beast> shall ye slay.

¹⁶ And <||a woman|| who approacheth unto any beast, to couch down thereto> then shalt thou slay the woman and the beast,—they shall ||surely be put to death||—||their blood|| shall be upon themselves.^b

¹⁷ And <||any man|| who taketh his sister—his father's daughter or his mother's daughter, and vieweth her shame, and ||she|| vieweth his shame> <a disgrace> it is,—they shall therefore be cut off in the sight of the sons of their people,^d—<the shame of his sister> hath he uncovered—<his iniquity> shall he bear.

¹⁸ And <||any man|| who lieth with a woman having her sickness, and uncovereth her shame> <her fountain> hath he exposed, ||she|| also hath uncovered her fountain of blood,—they shall therefore both be cut off, out of the midst of their people.

¹⁹ And <the shame of thy mother's sister, or of thy father's sister> shalt thou not uncover,—for <his near of kin> hath he exposed—<their iniquity> shall they bear.

²⁰ And <||any man|| who lieth with his uncle's wife> <the shame of his uncle> hath he uncovered,—<their sin> shall they bear—<childless> shall they die.

²¹ And <||any man|| who taketh his brother's wife> <impurity> it is,—<the shame of his brother> hath he uncovered—<childless> shall they remain.

²² Therefore shall ye observe all my statutes and all my regulations, and do them,—
So shall the land, wherinto I' am bringing you to dwell therein, [not vomit you forth];^f

²³ So shall ye not walk in the statutes of the nation^g which I' am casting out from before you,—

For <all these things> had they done,
Therefore I abhorred them;

²⁴ And said unto you—

||Ye|| shall possess their soil,

Yea ||I myself|| will give it to you to possess it,

^a Or: "unto the Idol-king."

^b Cp. Eze. xviii. 2. Contrast: Jer. xxxi. 29.

^c Or: "after the Idol-king."

^d Some cod. (w. Sam. and Sep.) have: "because holy am I—Yahweh your God"—G-n.

^e I.e.: the responsibility for the shedding of his blood is in himself.

^f Some cod. (w. Sep., Syr. and Vul.): "or (and) who committeth"—G-n.—[Perh. an inadvertent repetition. Cp. P.B. p. 91.]

^g See verse 9, n.

^a Lit.: "a male."

^b See verse 9, n.

^c Or: "lewdness," "incest."

^d Note this special warning.

^e Some cod. (w. Onk. MS. and Syr.) have: "and

her"—G-n.

^f Observe this most significant figure of speech; cp. chap. xviii. 28.

^g Some cod. (w. Sam., Onk., Jon., Sep., Syr. and Vul.) have: "nations"—G-n.

A land flowing with milk and honey,—

¶I—Yahweh|| am your God, who have distinguished you' from the peoples;

25 Therefore shall ye make a distinction—
Between the clean beasts, and the unclean,—

And between the unclean birds, and the clean,*—

So shall ye not make your persons^b abominable with beast, or with bird, or with anything which creepeth upon the ground, which I have distinguished for you ||as unclean||.

26 Therefore shall ye be unto me, holy persons, for <holy> am ||I—Yahweh||,—

Therefore have I distinguished you from the peoples, that ye may be mine.

27 And ||as touching man or woman|| <when there shall be in them a familiar spirit, or the spirit of an oracle>^c they shall ||surely be put to death||,—<with stones> shall they be stoned—||their blood|| shall be upon themselves.

§17. *Especial Sanctity enjoined on the Priests.*

21 ¹ And Yahweh said unto Moses,

Say unto the priests, the sons of Aaron,—yea thou shalt say unto them,

<For a dead person>^d shall no one make himself unclean, among his people:

2 Saving for his kin, that are near unto him,

for his mother or for his father, or for his son or for his daughter, or for his brother; ³ or for his sister, a virgin who is near unto him, who belongeth not unto a husband,—<for her> he may make himself unclean:

4 He shall not make himself unclean, being a chief^e among his people,—by profaning himself:

5 They shall not make a baldness behind in their head,

And <the border of their beard> shall they not cut off,—

And <in their flesh> shall they not make incisions.

6 <Holy persons> shall they be unto their God, and not profane the name of their God,—for <the altar-flames of Yahweh, the food of their God> do they bring near—

Therefore shall they be holy.

7 <A woman that is unchaste or dishonoured> shall they not take,

And <a woman divorced from her husband> shall they not take,—

For <holy> he is' unto his God.

8 Therefore shalt thou hold him as holy, for <the food of thy God> doth he bring near,—

<Holy> shall he be to thee,

For <holy> am ||I—Yahweh|| who am making you holy.

9 And <the daughter of any' priest, when she profaneth herself by unchastity>

<Her father> ||she|| doth profane, <with fire> shall she be consumed.

10 And <as for the high priest from among his brethren, upon whose head is poured the anointing' oil, and who is installed, by putting on the garments>

<His head> shall he not bare,^a

And <his garments> shall he not rend;

11 And <unto no persons^b of the dead> shall he go in,—

<For his father or for his mother> shall he not make himself unclean;

12 And <out of the sanctuary> shall he not go forth, so shall he not profane the sanctuary of his God,—for the consecration^c of the anointing' oil of his God is upon him—

¶I|| am Yahweh.

13 But ||he|| shall take ||a woman in her virginity||:

14 <A widow, or a divorced woman, or one dishonoured — an unchaste woman>

||these|| shall he not take,

But <a virgin from among his own kinsfolk> shall he take to wife;

15 So shall he not profane his seed, among his kinsfolk,—

For ||I—Yahweh|| do hallow him.

16 And Yahweh spake unto Moses, saying:

17 Speak unto Aaron, saying,—

¶No man of thy seed, unto their generations, in whom shall be any blemish|| shall come near, to present the food of his God.

18 Surely, ||no man in whom is any blemish|| shall come near,—

No man who is blind or lame, or hath a flat nose, or is lanky; ¹⁹ nor any man who hath a broken foot,—or a broken hand; ²⁰ or is hump-backed or a dwarf, or hath defective vision,^d—or hath scurvy or scab, or is crushed in the stones:

21 No ||man in whom is a blemish, of the seed of Aaron the priest|| shall approach, to bring near the altar-flames of Yahweh,—||a blemish|| is in him, <the food of his God> shall he not approach' to bring near:

22 <Of the food of his God, both of the most holy,—and the holy> may he eat:

* Here again (as in chap. x. 10, and xi. 47), mark the decussation: clean, unclean, unclean, clean, . . . : "souls."

^c According to O.G., p. 15,

better: "a man or a woman, if there shd be among them a neeroman-cer or wizard."

^d U. : "for a soul."

^e Heb *ba'al*.

^a "Shall not suffer the hair of his head to hang loosely"—P.B.

^b Lit. : "souls."

^c So O.G. 634^a.

^d So in effect O.G. "A blemish in his eye" P.B. ("White specks"—Teshita; "a running"—Targum. *Ibid.*)

²³ Only' <unto the veil> shall he not come in, and <unto the altar> shall he not approach—because ||a blemish|| is in him, so shall he not profane my sanctuaries,

For ||I—Yahweh|| am hallowing them.

²⁴ And Moses spake [these things] unto Aaron, and unto his sons,—and unto all the sons of Israel.

²² ¹ And Yahweh spake unto Moses, saying:

² Speak unto Aaron, and unto his sons,

That they hold sacredly aloof^a from the holy things of the sons of Israel, so as not to profane my holy' name,—in the things which ||they|| are hallowing unto me—

||I|| am Yahweh.

³ Say unto them—

<Unto your generations, as touching any man who cometh near from among any of your seed, unto the hallowed things which the sons of Israel may hallow unto Yahweh, while his uncleanness is upon him> then shall that person be cut off from before me—

||I|| am Yahweh.

⁴ ||No man soever of the seed of Aaron, who is a leper, or hath a flux|| shall eat ||of the holy things|| until he be clean,—

And <as for him who toucheth anything that is unclean by the dead, or a man whose seed goeth from him; ⁵ or a man who toucheth any creeping thing, which is unclean to him,—or [toucheth] any human being who hath uncleanness, to the extent of any thing that maketh him unclean> ⁶ ||any person who toucheth any such|| shall then be unclean until the evening,—and shall not eat of the hallowed things, unless he bathe his flesh in water. ⁷ <When the sun goeth in> then is he clean,—and <thereafter> he may eat of the hallowed things, for <his food> it is'. ⁸ <That which dieth of itself, or is torn in pieces> shall he not eat, to make himself unclean thereby,—

||I|| am Yahweh.

⁹ Therefore shall they keep my charge,^b and shall not bear, for it, sin, and die therein, when they profane it,—

||I—Yahweh|| am hallowing them.

¹⁰ And ||no stranger|| shall eat what is hallowed,—neither ||one who dwelleth with a priest, nor a hireling|| shall eat what is hallowed.

¹¹ But <when ||a priest|| buyeth any person,^c as the purchase of his silver> ||he|| may eat thereof,—and <the children of his household> ||they|| may eat of his food.

¹² And <when ||a priest's daughter|| belongeth to a husband who is a stranger> ||she||

<of the heave-offering of the hallowed things> may not eat.

¹³ But <when ||a priest's daughter|| cometh to be a widow or divorced, and hath ||no seed||, and so she returneth unto the house of her father, as in her youth> <of the food of her father> she may eat,— but ||no stranger|| shall eat thereof.

¹⁴ And <when ||any man|| eateth what is hallowed, by mistake> then shall he add the fifth part of it thereunto, and give, unto the priest, the hallowed thing:

¹⁵ So shall they not profane the hallowed things of the sons of Israel,—which they heave up unto Yahweh; ¹⁶ nor cause them to bear guilty' iniquity, when they eat their hallowed things,—

For ||I—Yahweh|| am hallowing them.

§ 18. *Holiness further enforced on both Priests and People by Demand for Perfect Offerings.*

¹⁷ And Yahweh spake unto Moses, saying:

¹⁸ Speak unto Aaron, and unto his sons, and unto all the sons of Israel, and thou shalt say unto them—

<What man ||soever|| of the house of Israel, or of the sojourners^a in Israel, may bring near his oblation, as regardeth any of their vows, or any of their freewill offerings which they may bring near unto Yahweh, as an ascending-sacrifice>

¹⁹ <that ye may be accepted> [it must be] a male without defect, of the beeves, or of the sheep, or of the goats: ²⁰ <whatsoever hath in it a blemish> shall ye not bring near,—for it shall not be accepted for you.

²¹ And <whosoever would bring near a peace'-offering unto Yahweh, to consecrate a vow, or as a freewill-offering with a bullock or a sheep> <without defect> shall it be, to be accepted, no ||blemish|| shall be therein. ²² Blind, or broken, or rent, or having a running sore, or scurvy, or scab> ye shall not bring these near unto Yahweh,—and no <altar-flame> shall ye present therefrom upon the altar, unto Yahweh. ²³ <Whether an ox or a lamb, long or short in limb> <as a free-will offering> thou mayest offer it, but <for a vow> it shall not be accepted. ²⁴ But <that which is bruised in the stones, or broken therein, or torn or cut> shall ye neither bring near unto Yahweh, nor <on your own land> shall ye offer. ²⁵ <Even at the hand of the son of a stranger> shall ye not bring near the food of your God, of any of these,—for ||their damage|| is in them, ||a blemish|| is in them, they shall not be accepted for you.

^a *I.e.*: when abstinence becomes a duty by reason of the following disabilities.

^b Or: "observe what I have given them to observe."

^c *U.*: "soul."

^a Some cod. (w. Sam., Sen., Syr. and Vul.) add:

"that sojourn"—*G.n.*

- ²⁶ And Yahweh spake unto Moses, saying:—
²⁷ <When [a beeve or a sheep or a goat] is brought forth> then shall it be seven days under its dam,—and <from the eighth day and onwards> it shall be accepted as an oblation of an altar-flame, unto Yahweh ²⁸ <Whether cow or ewe—it and its young> shall ye not slaughter on one day.
²⁹ And <when ye would offer a sacrifice of thanksgiving unto Yahweh> <for your acceptance> shall ye offer it.^a ³⁰ <On the same day> shall it be eaten, ye shall not leave thereof until morning,—
 ||I|| am Yahweh.
³¹ So then ye shall observe my commandments, and do them,—
 ||I|| am Yahweh.
³² So shall ye not profane my holy' name, So shall I be hallowed in the midst of the sons of Israel,—
 ||I|| am Yahweh, who am hallowing you; Who brought you forth out of the land of Egypt, that I might become your' God,—
 ||I|| am Yahweh.

§ 19. *Appointed Seasons.*

- ²³ ¹ And Yahweh spake unto Moses, saying:
² Speak unto the sons of Israel, and thou shalt say unto them,
 <As for the appointed seasons of Yahweh, which ye shall proclaim as holy convocations> ||these|| are they—my appointed seasons:—
³ <Six days> shall work be done, but <on the seventh day> shall there be a sabbath of sacred rest, a holy convocation, <no work> shall ye do,—<a sabbath> shall it be unto Yahweh, in all your dwellings.
⁴ ||These|| are the appointed seasons of Yahweh, holy convocations,—which ye shall proclaim in their appointed season:—
⁵ <In the first month, on the fourteenth^b of the month, between the evenings>^c is a Passover unto Yahweh; ⁶ and <on the fifteenth day of this month> is the festival of unleavened cakes unto Yahweh,—<seven days—unleavened cakes> shall ye eat. ⁷ <On the first day—a holy convocation> shall there be to you: <no laborious work> shall ye do. ⁸ So then ye shall bring near an altar-flame unto Yahweh, seven days,—<on^d the seventh day> [shall there be] a holy convocation, <no laborious work> shall ye do.

^a M ("T.": "offer" (simply); but some authorities add "it"—G.N.
^b Some cod. (w. Sam., Sep., and Vul.) add: "day"

—G.N.
^c Cp. Exo. xii. 6, n.
^d Some cod. (w. Sam., Sep., Syr., and Vul.) have: "and on"—G.N.

- ⁹ And Yahweh spake unto Moses, saying:
¹⁰ Speak unto the sons of Israel, and thou shalt say unto them:—
 <When ye enter into the land which ||I|| am giving you, and ye reap the harvest thereof> then shall ye bring in a sheaf of the first-ripe corn of your harvest, unto the priest; ¹¹ and he shall wave the sheaf before Yahweh, that ye may be accepted,—<on the morrow of the sabbath> shall the priest wave it. ¹² And ye shall offer, on the day when ye wave the sheaf, a he-lamb without defect, the finest of its year, for an ascending-sacrifice unto Yahweh; ¹³ and the ||meal-offering thereof|| shall be two-tenths parts of fine meal, overflowed with oil, as an altar-flame unto Yahweh, a satisfying^a odour,—and ||the drink-offering thereof|| [shall be] mine, the fourth of a hin. ¹⁴ And <neither bread, nor roasted corn, nor garden-land grain> shall ye eat, until this selfsame^b day, until ye have brought in the oblation of your God,—an age-abiding statute unto your generations, in all your dwellings.
¹⁵ Then shall ye keep count to yourselves, from the morrow of the sabbath, from the day ye brought in the wave' sheaf,—<seven sabbaths^b complete> shall there be: until <on the morrow of the seventh sabbath> ye count fifty days,—then shall ye bring near a new meal-offering^c unto Yahweh. ¹⁷ <Out of your dwellings> shall ye bring in two wave loaves of two-tenths of an ephah, <of fine meal> shall they be, <with leaven> shall they be baked,—first-fruits unto Yahweh. ¹⁸ Then shall ye bring near, with the bread, seven he-lambs without defect, of the first year, and one young bullock, and two rams,—they shall be an ascending-sacrifice unto Yahweh, with their meal-offering, and their drink-offerings, an altar-flame of satisfying^a odour unto Yahweh. ¹⁹ Then shall ye offer one he-goat, as a sin-bearer,—and two he-lambs, of the first year, as a peace-offering. ²⁰ And the priest shall wave them, with the firstfruits' bread, as a wave-offering before Yahweh, with the two he-lambs,—<holy> shall they be unto Yahweh, [for the priest]. ²¹ And ye shall make proclamation on this selfsame^b day—<a holy convocation> shall it be unto you; <no laborious work> shall ye do,—an age-abiding statute, in all your dwellings, unto your generations. ²² And <when ye reap the harvest of your land> thou shalt not wholly clear the border of thy field, when thou reapest, and <the gleanings of thy

^a "Soothing, tranquillising"—O.G.
^b N.B.: Seven sabbaths = seven weeks. Cp. N.T. Ap. "Sabbath."
^c See chap. ii. 1, n.

field> shalt thou not glean,—<for the poor and for the sojourner> shalt thou leave them.

||I—Yahweh|| am your God.

²³ And Yahweh spake unto Moses, saying:

²⁴ Speak unto the sons of Israel, saying:—

<In the seventh month, on the first of the month> shall there be unto you a sacred rest,^a a trumpet-blowing commemoration, a holy convocation: ²⁵ <no laborious work> shall ye do,—but ye shall bring near an altar-flame unto Yahweh.

²⁶ And Yahweh spake unto Moses, saying,

²⁷ Surely <on the tenth of this seventh month> is ||the Day of Propitiation||^b <a holy convocation> shall it be to you, therefore shall ye humble your souls,—and bring near an altar-flame unto Yahweh. ²⁸ And <no work> shall ye do, on this selfsame day,—for <a day of propitiation>^c it is, to put a propitiatory-covering over you before Yahweh your God. ²⁹ For <whosoever be the person^d that shall not be humbled on this selfsame day> then shall he be cut off from among his kinsfolk. ³⁰ And <whosoever be the person^d that shall do any work on this selfsame day> then will I destroy that person^d from the midst of his people.

³¹ <No work>^e shall ye do,—an age-abiding statute, to your generations, in all your dwellings. ³² <A sabbath of sacred rest> shall it be unto you, so shall ye humble your souls,—<on the ninth of the month, in the evening, from evening to evening> shall ye keep your sabbath.^f

³³ And Yahweh spake unto Moses, saying:

³⁴ Speak unto the sons of Israel, saying:—

<On the fifteenth day of this seventh month> shall be the festival of booths, for seven days, unto Yahweh. ³⁵ <On the first day> [shall be] a holy convocation,—<no laborious work> shall ye do. ³⁶ <Seven days> shall ye bring near an altar-flame unto Yahweh: <on^g the eighth day> a holy convocation> shall there be unto you, so shall ye bring near an altar-flame unto Yahweh—<the closing of the feast>^h it is,ⁱ <no laborious work> shall ye do.

³⁷ ||These|| are the appointed seasons of Yahweh, which ye shall proclaim, as holy convocations,—for bringing near, as an altar-flame unto Yahweh, an ascending-sacrifice, and a meal-offering, a sacrifice and a drink-offering, each day's appointment on its own day:—

^a Simply: *shabbathôn*.

^b Or: "the sin'-covering day."

^c Or: "a sin'-covering d'y."

^d U.: "soul."

^e Some cod. (w. Sam., Syr. and Vul.) have: "No

work, therefore"—G.n.

^f ML: "sabbatise your sabbath."

^g Some cod. (w. Sam., Sep., Syr., Vul.) have: "and on"—G.n.

^h "A solemn assembly"—P.B.

³⁸ besides' the sabbaths of Yahweh,—

and besides' your presents,

and besides' all your vows,

and besides' all your freewill offerings which ye shall give unto Yahweh.

³⁹ Surely' <on the fifteenth day of the seventh month, when ye have gathered in the yield of the land> shall ye celebrate the festival of Yahweh, seven days,—<on the first day> a sacred rest, and <on the eighth day> a sacred rest.^a ⁴⁰ So then ye shall take you, on the first day, boughs of goodly trees, branches^b of palm-trees, and boughs of thick trees, and poplars of the ravine,—and shall rejoice before Yahweh your God, seven days. ⁴¹ So shall ye celebrate it as a festival unto Yahweh, seven days in the year,—a statute age-abiding, to your generations.

<In the seventh month> shall ye celebrate it;

⁴² <In booths> shall ye dwell seven days;—||All the home-born in Israel|| shall dwell in booths:

⁴³ To the end that your generations may know, that <in booths> made I the sons of Israel to dwell, when I brought them forth out of the land of Egypt,—

||I—Yahweh|| am your God.

⁴⁴ So then Moses declared, the appointed seasons of Yahweh, unto the sons of Israel.

§ 20. Provision for the Sanctuary, in Oil and Bread.

¹ And Yahweh spake unto Moses, saying: 24

² Command the sons of Israel, That they bring unto thee—pure oil olive, beaten, for giving light,^c—to cause the lamp to burn up continually. ³ <Outside the veil of the testimony, in the tent of meeting> shall Aaron^d order it, from evening until morning, before Yahweh, continually,—a statute, age-abiding, to your generations. ⁴ <Upon the pure lampstand> shall he order the lamps,—before Yahweh, continually.

⁵ And thou shalt take fine meal, and bake it, in twelve cakes,—<of two-tenths> shall each' cake be. ⁶ And thou shalt set them in two rows,^e six in a row,^f—upon the pure table, before Yahweh. ⁷ And thou shalt put, upon each row, pure frankincense,—so shall it belong unto the bread as a memorial, an altar-flame unto Yahweh. ⁸ <Sabbath day by sabbath day> shall he order it, before Yahweh, continually,—from the sons of Israel, as an age-abiding covenant: ⁹ so shall it be for Aaron and for his sons, and they shall eat it, in a holy place,—for <most holy> shall it be unto him, from among the altar-flames of Yahweh, a statute age-abiding.

^a Simply: *shabbathôn*.

^b Or: "fronds"—O.G. and P.B.

^c Or: "for the light-giver."

^d Some cod. (w. Sam., Onk.

MS., Sep.) add: "and his sons"—G.n.

^e Or: "piles,"

^f Or: "pile."

§ 21. *A Blasphemer punished—Sundry Laws repeated.*

¹⁰ And forth went the son of a woman of Israel—¹¹ [he] being the son of a man of Egypt—in the midst of the sons of Israel; ¹² and the son of the woman of Israel, and a man of Israel, reviled one another in the camp. And the son of the Israelitish woman uttered contemptuously the Name, and reviled. So they brought him in unto Moses,—now [the name of his mother] was Shelomith, daughter of Dibri, of the tribe of Dan; ¹³ and they put him in ward,—that a clear answer might be given to them, at the mouth of Yahweh. ¹⁴ Then spake Yahweh unto Moses, saying:

¹⁴ Bring forth him that reviled, unto the outside of the camp, then shall all that heard [him] lean their hands upon his head,—and all the assembly shall stone him. ¹⁵ And <unto the sons of Israel> shalt thou speak, saying,—

||What man soever curseth his God|| shall bear his sin. ¹⁶ And ||he that contemptuously uttereth the name of Yahweh|| shall be ||surely put to death||, all the assembly shall ||surely stone|| him,—<as the sojourner, so the home-born> <when he contemptuously uttereth the Name> he shall be put to death.

¹⁷ And <when [any man] by smiting taketh the life^a of any human being> he shall be surely put to death. ¹⁸ And ||he that by smiting taketh away the life^a of a beast|| shall make it good,—life for life.^b ¹⁹ And <when [any man] inflicteth a blemish upon his neighbour> <as he hath done>, ||so|| shall it be done to him: ²⁰ <fracture for fracture, eye for eye, tooth for tooth> <as he inflicteth a blemish upon a human being> ||so|| shall one be inflicted upon him. ²¹ And ||he that killeth^c a beast|| shall make it good,—and ||he that killeth a human being|| shall be put to death. ²² <One rule>^d shall ye have, <as the sojourner> ||so the home-born|| shall be,—

For ||I—Yahweh|| am your God.

²³ So then Moses spake unto the sons of Israel, and they took forth the reviler, unto the outside of the camp, and stoned him with stones. Thus ||the sons of Israel|| did', as Yahweh commanded' Moses.

§ 22. *The Sabbath of the Land, and the Jubilee.*

²⁵ ¹ And Yahweh spake unto Moses in Mount Sinai, saying—

² Speak unto the sons of Israel, and thou shalt say unto them:—

<When ye enter into the land which ||I|| am giving you> then shall the land keep

a sabbath unto Yahweh. ³ <Six years> shalt thou sow thy field, and <six years> shalt thou prune thy vineyard,—and gather the increase thereof; ⁴ but <in the seventh year—a sabbath of sacred rest> shall there be unto the land, a sabbath unto Yahweh: <thy field> shalt thou not sow, and <thy vineyard> shalt thou not prune; ⁵ <that which growth of itself of thy harvest> shalt thou not reap; and <the grapes of thine unpruned vines> shalt thou not cut off: <a year of sacred rest> shall there be to the land. ⁶ So shall the sabbath of the land be unto you for food: <unto thee, and unto thy servant and unto thy handmaid,—and unto thy hireling, and unto thy settlers that are sojourning with thee; ⁷ and unto thy tame-beasts, and unto the wild-beasts that are in thy land> shall belong all the increase thereof, for food.

⁸ And thou shalt count to thee seven weeks^a of years, seven years, seven times,—so shall the days of the seven weeks^a of years become to thee, forty-nine years. ⁹ Then shalt thou cause a signal-horn to pass through, in the seventh month, on the tenth of the month: <on the Day of Propitiation>^b shall ye cause a horn to pass throughout all your land. ¹⁰ So shall ye hallow the fiftieth year, and proclaim freedom throughout the land, to all the dwellers thereof,—<a jubilee>^c shall it be unto you, and ye shall return, every man unto his possession, and <every man, unto his family> shall ye return. ¹¹ <A jubilee> shall that fiftieth year be unto you,—ye shall not sow, neither shall ye reap the self-grown corn thereof, nor cut off the grapes of the unpruned vines thereof. ¹² For <a jubilee> it is', <holy> shall it be unto you,—<out of the field> shall ye eat her increase. ¹³ <In this same jubilee' year> shall ye return, every man unto his possession.

¹⁴ And <when ye sell anything to thy neighbour, or buy aught at thy neighbour's hand> do not overreach one another. <By the number of years after the jubilee> shalt thou buy of thy neighbour,—<by the number of the years of increase> shall he sell unto thee; ¹⁵ <according to the multitude of the years> shalt thou increase the price thereof, and <according to the fewness of the years> shalt thou diminish the price thereof,—because <the sum of the increase> it is' that he selleth thee. ¹⁷ So then ye shall not overreach one another; but thou shalt stand in awe of thy God,—for ||I—Yahweh|| am your God.

¹⁸ Wherefore ye shall do my statutes, and <my regulations> shall ye observe, and

^a ML: "smiteth the soul." ^d U: "regulation." Heb.:

^b ML: "soul for soul."

^c mishpat.

^c ML: "smiteth."

^a Or: "sabbaths."

^b Or: "the Sin-covering' Day."

^c Or: "cry of joy."

do them,—so shall ye dwell upon the land with confidence;^a ¹⁹ and the land shall yield her fruit; and ye shall eat to the full,—and shall dwell with confidence thereupon.

²⁰ And <since ye may say,
What shall we eat in the seventh year?

Lo! we are not to sow,^b neither are we to gather our increase!^c

²¹ Therefore will I command my blessing upon you, in the sixth year,—and it shall make the increase of three years;²² and ye shall sow, the eighth year, and eat of old store,—<until the ninth year, until the coming in of the increase thereof> shall ye eat old store.

²³ The land moreover, shall not be sold beyond recovery, for <mine> is the land,—for <sojourners and settlers> ye are with me'. ²⁴ And <in all the land of your possession> a <right of redemption> shall ye give to the land.

²⁵ <When^e thy brother waxeth poor, and so selleth aught of his possession> then may his kinsman that is near unto him come in, and redeem that which was sold by his brother.

²⁶ And <when [any man] hath no kinsman,—but his own hand getteth enough, so that he findeth what is needed to redeem it> ²⁷ then shall he reckon the years since he sold it, and restore the overplus to the man to whom he sold it,—and shall return to his possession.

²⁸ But <if his hand have not found enough to get it back unto him> then shall that which he sold remain in the hand of him that bought it, until the year of the jubilee,—and shall go out in the jubilee, and he shall return unto his possession.

²⁹ And <when [any man] selleth a dwelling-house in a walled city> then shall his right of redemption remain, until the completion of a year after he sold it,—<for [a year of] days> shall his right of redemption remain'. ³⁰ But <if it be not redeemed before the end of a full year> then shall the house that is in the city that hath^d walls be confirmed' [beyond recovery], to him who bought it, unto his generations,—it shall not go out in the jubilee. ³¹ But <as for the houses of villages' which have no wall round about them> <with the fields of land> shall it be reckoned,—[a right of redemption] shall belong to it, and <in the jubilee> shall it go out. ³² And <as for

the cities of the Levites, the houses of the cities of their possession> [an age-abiding right of redemption] shall pertain unto the Levites. ³³ And <if one of the Levites should not redeem>^a then shall the sale of the house and the city of his possession go out' in the jubilee; for [the houses of the cities of the Levites] are their possession, in the midst of the sons of Israel. ³⁴ But [the field of the pasture-land of their cities] shall not be sold,—for <an age-abiding possession> it is' unto them.^b

³⁵ And <when thy brother waxeth poor, and his hand becometh feeble^c with thee> then shalt thou strengthen him, <as a sojourner and a settler> so shall he live with thee. ³⁶ Do not accept from him interest or profit, but stand thou in awe of thy God,—so shall thy brother live with thee. ³⁷ <Thy silver> shalt thou not give him on interest,—neither <for profit> shalt thou give him thy food.

³⁸ [I—Yahweh] am your God, who brought you forth out of the land of Egypt,—to give unto you the land of Canaan, [to become your' God]^d

³⁹ And <when thy brother waxeth poor with thee, and so selleth himself unto thee> thou shalt not bind him with the bondage of a bondman: ⁴⁰ <as a hired servant, as a settler> shall he remain with thee,—<until the year of the jubilee> shall he serve with thee: ⁴¹ then shall he go forth from thee, [he and his sons with him],—and shall return unto his family, and <unto the possession of his fathers> shall he return. ⁴² For <my bondmen> they are', whom I brought forth out of the land of Egypt,—they shall not sell themselves with the sale of a bondman. ⁴³ Thou shalt not rule over him with rigour,—so shalt thou stand in awe of thy God.

⁴⁴ And <as for thy bondman and thy bondmaid which thou shalt have> <of the nations that are round about you—from them> may ye buy bondman and bondmaid. ⁴⁵ Moreover also, <of the sons of the settlers who are sojourning with you—of them> may ye buy, and of their families that are with you, which they have begotten in your land,—so shall they become yours, as a possession; ⁴⁶ and ye may take them as an inheritance, for your sons after you, to inherit as a possession, <unto times age-abiding> <of them> may ye take to be bondmen,—but <over your brethren the sons of Israel—a man over his brother> ye shall not rule [over him] with rigour.

⁴⁷ And <when the hand of the sojourner and

^a Or: "safety."

^b I.e.: "supposing we do not sow."—O.G. 243^b.

^c Some cod. (w. Sam., Sep., Syr.) have: "And when"—G.n.

^d So read, and some copies both read and write simply "hath," cp. G.n. [M.C.T. has written (k'thin) "hath not": a manifest error.]

^a So it shd be (w. Vul.)—G.n. [M.C.T. has: "should redeem."

^b Some cod. (w. Onk. MS.) have: "unto you"—G.n.

^c Ml.: "his hand shaketh."

^d N.B.: By giving them Canaan, He was to become their God. Cp. chap. xxvi. 45.

settler with thee getteth possessions, and thy brother with him [waxeth poor],—and so he selleth himself to the sojourner, [who is] a settler^a with thee, or to one who hath taken root, of the family of the sojourner >⁴⁸ <after that he hath sold himself> ||a right of redemption|| pertaineth to him,—||one of his brethren|| may redeem him; ⁴⁹ or ||his uncle, or his uncle's son|| may redeem him, or ||a near flesh-relation of his, of his family|| may redeem him,—or ||his own hand may have gotten enough|| and ||so he may redeem himself|. ⁵⁰ Then shall he reckon with him that bought him, from the year that he was sold to him, unto the year of the jubilee,—and the silver for which he was sold^b shall be by the number of years, <according to the days of a hired servant> shall he be with him. ⁵¹ <If there is yet a multitude of years> <according to them>^c shall he return, as his redemption price, of the silver of him that bought him. ⁵² Or <if [there is] but a small remainder of years, until the year of the jubilee> then shall he reckon to himself,—<according to the years thereof> shall he return his price of redemption. ⁵³ <As a servant hired year by year> shall he be with him,—he shall not rule over him with rigour, before thine eyes. ⁵⁴ But <if he be not redeemed in any of these ways> then shall he go out in the jubilee^d year, ||he, and his sons with him||. ⁵⁵ For <unto me> are the sons of Israel [bondmen], <my bondmen> they are', whom I brought forth out of the land of Egypt.

||I, Yahweh|| am your God.

§ 23. *After a brief Summary of Law, the Blessings of Obedience and the Evils of Disobedience are largely set forth.*

26 ¹ Ye shall not make unto you idols,—<neither image,^d nor pillar> shall ye set up for yourselves, nor <sculptured stone> shall ye place in your land, to bow yourselves down thereunto,—

For ||I—Yahweh|| am your God.

² <My sabbaths> shall ye observe,
And <my sanctuary> shall ye revere,—
||I|| am Yahweh.

³ <If <in my statutes> ye will walk,—
And <my commandments> ye will observe, and do them>

⁴ Then will I give your rains in their season,—
And the land shall yield her increase,
And ||the trees of the field|| shall yield their fruit.

⁵ Then shall your threshing reach unto the vintage,
And ||the vintage|| shall reach unto the seedtime,—

And ye shall eat your food to the full,
And shall dwell securely in your land.

⁶ And I will give peace^a in the land,
And ye shall lie down, and nothing shall make you afraid;
And I will take away vicious beasts out of the land;

And ||the sword|| shall not go through your land.

⁷ And ye shall chase your foes,—
And they shall fall before you, by the sword;

⁸ And ||five|| of you shall chase' ||a hundred||
And ||a hundred|| of you shall put ||ten thousand|| to flight,—
So shall your foes fall before you, by the sword.

⁹ And I will turn unto you,
And make you fruitful,—
And multiply you,
And will establish my covenant with you.

¹⁰ And ye shall eat old store, well seasoned,—
And <the old from before the new> shall ye put forth.

¹¹ And I will set my habitation in your midst,—

And my soul shall not abhor' you;

¹² But I will walk to and fro^b in your midst,
And will be unto you^c a God,—

And ||ye|| shall be unto me^d a people.

¹³ ||I—Yahweh|| am your God, who brought you forth out of the land of Egypt, that ye should not be their^e bondmen; so I brake in pieces the staves of your yoke, and caused you to walk ||erect||.

¹⁴ But <if ye will not hearke^f unto me,
And will not do^g all these commandments;

¹⁵ And if <my statutes> ye refuse,
And <my regulations> your souls shall abhor,—
So that ye will not do all my commandments,

But shall break my covenant>

¹⁶ ||I also|| will do this unto you—
I will set over you <for terror> consumption and fever,

Causing the eyes to fail, and the soul^h to pine away,—

And ye shall sow, in vain, your seed, for it shall be eaten by your foes.^d

¹⁷ And I will set my face against you,
And ye shall be smitten before your foes,—
And be trodden down by them who hate you,
And shall flee, when noⁱ one is pursuing you.

^a Some cod. (w. Sam., Onk. MS., Sep., Syr.) have: "and settler"—G.n.

^b Lit.: "the silver of his

sale."

^c Ml.: "at their mouth."

^d Heb.: *péset*. Cp. Exo. xx. 4, n.

^a Or: "prosperity."

^b As in the Garden of Eden:

Gen. iii. 8—same word.

^c Or: "life." See N.T.

Ap. "Soul."

^d Ml.: "for your foes shall eat it."

18 And <if [even with these things] ye will not hearken unto me>
Then will I yet further correct you seven times, for your sins.

19 So will I break your pomp of power, And will set your heavens as iron, and your land as bronze;

20 And your strength shall be spent in vain,— And your land shall not yield her increase, And [the trees of the land]* shall not yield their fruit.

21 <If, therefore, ye will go in opposition to me,
And not be willing to hearken unto me>
Then will I yet further plague you seven times, according to your sins;

22 And will send among you the wild-beast of the field,
And it shall rob you of your children,
And cut off your cattle,
And make you few in number;
And your roads shall be silent.

23 And <[by these things] ye will not be corrected by me,—
But will go in opposition to me>

24 Then will [I also] go in opposition [to you]
And I [even I] will plague you seven times, for your sins;

25 And will bring in upon you a sword, that shall inflict the covenanted' avenging:
So shall ye be gathered into your cities,—
Then will I send a pestilence into your midst,
And ye shall be delivered into the hand of an enemy.

26 <When I have broken your staff of bread>
then shall ten women bake your bread in one oven,
And give back your bread by weight,—
And ye shall eat, and not be filled.

27 And <[if with this] ye will not hearken to me,—
But will go in opposition to me>

28 Then will I go in a rage of opposition to you,—
And I [even I] will correct you seven times, for your sins;

29 And ye shall eat the flesh of your sons,—
Yea <even the flesh of your daughters> shall ye eat.

30 And I will destroy your high places,
And cut down your sun-pillars,
And cast your carcasses upon the carcasses of your manufactured gods,^b—
Thus shall my soul abhor you.

31 And I will give your cities unto desolation',
And make your holy places* dumb,—
And will find no fragrance in your satisfying odour;^b

32 And [I] will make the land dumb,
And your foes that dwell therein shall regard it with dumb amazement:

33 <When [even you] I scatter among the nations,
And make bare, after you, a sword>
Then shall your land become an astonishment,
And your cities become a desolation.

34 [Then] shall the land be paid^c her sabbaths,
All the days she lieth desolate,
While [ye] are in the land of your foes,—
[Then] shall the land keep sabbath,
And pay off^d her sabbaths:

35 <All the days she lieth desolate> shall she keep sabbath,—the which she kept not as your sabbaths, while ye dwelt thereupon.

36 And <as for such as are left of you>
Then will I bring faintness into their heart,
in the lands of their foes,—
So that the sound of a driven leaf shall chase them,
And they shall flee as though fleeing from a sword,
And they shall fall, when no' one is pursuing;

37 And they shall stumble one upon another, as from before a sword, when [pursuer] there is none';
And ye shall not have wherewith to stand before your foes;

38 And ye shall perish among the nations,—
And the land of your foes shall eat you up;

39 And [they who are left of you] shall melt away in their iniquity, in the lands of your^e foes;
Yea also <in the iniquity of their fathers with them> shall they melt away.

40 Then shall they confess their iniquity,
And the iniquity of their fathers,
In their unfaithfulness wherewith they had been unfaithful towards me;
Yea moreover' <because they had gone in opposition to me>

41 [I also] must needs go in opposition to them, and bring them into the land of their foes,—
Save only that <[if [even then] their uncircumcised heart shall be humbled,
And [even then] they shall accept as a payment the punishment of their iniquity]>

42 Then will I remember my covenant with Jacob,

* Some cod. (w. Sam. and Sep.) have: "of the field"—G.n.

^b Lit.: "rounded or rolled things." Precise meaning uncertain; "piled - up heaps or logs"—Davies' H.L.; "logs, blocks; shapeless things, doll-

images" (Ew.); "dingy things"—O.G. "As a contemptuous designation of an idol, *fetish* (i.e., *deus factitius*) is probably the nearest English equivalent"—P.B. 102.

^a Some cod. (with one printed ed., Sam. and Syr.) have: "place"—G.n.

^b Cp. Is. xi. 3.

^c Ml.: "accept." "The land is conceived as a creditor"—P.B.

^d Ml.: "cause to accept."

"The land is conceived as a debtor"—P.B. Cp. also 2 Ch. xxxvi. 21.

^e So in some authorities; but the majority of MSS. (with some pr. edns., Sam., Sep. and Syr.) have: "their"—G.n.

^f Lit.: "ac. their iniquity."

Yea moreover' <my covenant with Isaac>
Yea moreover' <my covenant with Abra-
ham> will I remember;
And <the land> will I remember.
43 For ||the land|| shall be left of them,
And shall be paid her sabbaths, while she
lieth desolate without them,
||They also|| accepting as a payment the
punishment of their iniquity,
Because, |yea because| <my regulations>
they refused,
And <my statutes> their soul abhorred.
44 And yet ||even so, when they are in the
land of their foes||
I have^a not refused them,
Neither have I abhorred them,
To make an end of them,
To break my covenant with them,—
For ||I—Yahweh|| am their God.
45 Therefore will I remember in their behalf,
the covenant of their ancestors,—
Whom I brought forth out of the land of
Egypt, in the sight of the nations, that I
might be their God— ||I—Yahweh||.

46 ||These|| are the statutes and the regulations
and the laws, which Yahweh granted be-
tween himself, and the sons of Israel,—
in Mount Sinai, by the mediation^b of
Moses.

§ 24. *Concerning Vows, Things Devoted, and
Tithes.*

27 ¹ And Yahweh spake unto Moses, saying:

² Speak unto the sons of Israel, and thou shalt
say unto them—

<When ||any man|| would consecrate and
pay a vow by thine estimate of
lives^c unto Yahweh> ³ then shall <thine
estimate be ||for the male|| from twenty
years of age even to sixty years of
age> yea thine estimate shall be—fifty
shekels of silver, by the shekel of the
sanctuary; ⁴ but <if it be ||a female||>
then shall thine estimate be, thirty
shekels. ⁵ And <if it be from
five years of age, even unto twenty years
of age> then shall thine estimate be <for
the male> twenty shekels,—and <for the
female> ten shekels. ⁶ And,
<if it be from a month old, even unto five
years old> then shall thine estimate be—
<for the male> five shekels of silver,—
and <for the female> thine estimate [shall
be] three^d shekels of silver. ⁷ And
<if it be from sixty years of age and
upwards> <if a male> then shall thine
estimate be fifteen shekels,—and <for the
female> ten shekels. ⁸ But
<if he be ||too poor|| for thine estimate>
then shall he present himself before the
priest, and the priest shall estimate him,—

<according to that which the hand of him
who would vow can attain to> shall
the priest estimate him. ⁹ And
<if it be a beast whereof men^a may
bring near an oblation unto Yahweh>
||all that whereof ought is given to
Yahweh|| shall be holy. ¹⁰ He shall not
alter it, nor change it,—good for bad, or
bad for good,—<but if he ||do|| change
beast for beast> then shall ||both it' and
what was given in exchange for it|| be
holy. ¹¹ And <if it be any
unclean beast, whereof men may not
bring near an oblation to Yahweh> then
shall he present the beast before the
priest: ¹² and the priest shall estimate it,
whether it is good or bad,—<according to
thine estimate, O priest> ||so|| shall it be.
13 But <if he ||should please to redeem ||it>
then shall he add the fifth part thereof
unto thine estimate.

14 And <when ||any man|| would hallow his
house to be holy unto Yahweh> then
shall the priest estimate it, whether it is
good or bad,—<as the priest shall esti-
mate it> ||so|| shall it stand. ¹⁵ But <if
||he that halloweth it|| would redeem his
house> then shall he add the fifth part
of the silver of thine estimate thereunto,
and it shall be his.

16 And <if |of the field of his possession| any
man would hallow unto Yahweh> then
shall thine estimate be according to the
seed thereof,—||the seed of a homer
of barley|| at fifty shekels of silver.
17 <If^b [from the year of jubilee] he
would hallow his field> <according to
thine estimate> shall it stand. ¹⁸ But
<if [after the jubilee] he would hallow
his field> then shall the priest reckon to
him the silver, according to the years
that remain, until the year of the
jubilee,—and it shall be abated from thine
estimate. ¹⁹ But <if he that hath hal-
lowed it ||should be pleased to redeem||
the field> then shall he add the fifth part
of the silver of thine estimate thereunto,
and it shall be assured to him. ²⁰ But
<if he will not redeem the field, but have
sold the field to another man> it shall be
redeemable no longer; ²¹ so shall the field,
when it goeth out in the jubilee, be holy
unto Yahweh, as a devoted field,—<to
the priest> shall belong the possession
thereof. ²² <If, however, <a field
that he hath bought, which is not of the
fields of his possession> he would hallow
unto Yahweh> ²³ then shall the priest
reckon to him the amount of thine esti-
mate, until the year of the jubilee,—and
he shall give thine estimate, in that day,
as holy unto Yahweh. ²⁴ <In the year

^a Note the tense—the pro-
phetic future.

^b Lit.: "hand."
^c Or: "persons."

^a Some cod. (w. Sam.) have: Syr.) have: "and if"—
"one"—G. n.
^b Some cod. (w. Sam., Sep., ^c Or: "his possession."

- of the jubilee> shall the field return unto him from whom he bought it, to him whose it was, as a possession in the land.
- 25 And ||every estimate of thine|| shall be by the holy shekel,—||twenty gerahs|| make the shekel.
- 26 Only' <the firstling which is born a firstling to Yahweh, among beasts> no man shall hallow it,—<whether ox or sheep> <unto Yahweh> it belongeth. ²⁷ But <if it be among the beasts that are unclean> then shall he ransom it by thine estimate, and add the fifth part of it thereunto,—but <if it is not redeemed> then shall it be sold by thine estimate.
- 28 Only' <no devoted thing which any man shall devote unto Yahweh, of all that belongeth to him,—of man or beast, or of the field of his possession> shall be either sold or redeemed,—||as to every devoted thing|| <most holy> it is' unto Yahweh.
- 29 ||As touching any one devoted, who may be devoted from among men|| he shall

- not be ransomed,—he must be ||surely put to death||.
- 30 And ||as for all the tithe of the land, whether of the seed of the land, [or]* of the fruit of the trees|| <unto Yahweh> it belongeth,—||as something holy unto Yahweh||. ³¹ But <if any man should be pleased ||to redeem|| aught of his tithes> ||the fifth part thereof|| shall he add thereunto. ³² And <as for all the tithe of herd and flock, all that passeth under the rod> <the tenth> shall be holy unto Yahweh. ³³ He shall not examine whether it be good or bad, neither shall he change it,—or <if he ||do' in anywise change|| it> then shall both ||it' and what is given in exchange for it|| be holy, it shall not be redeemed.
- 34 ||These|| are the commandments, which Yahweh commanded Moses, for the sons of Israel,—in Mount Sinai.

* Some cod. (w. Sam., Jon., Sep., Syr. and Vul.) have: "or"—G.n.

THE BOOK OF NUMBERS.

§1. *The Numbering of the Hosts of Israel.* (Cp. §22).

- 1 ¹ Then spake Yahweh unto Moses, in the desert of Sinai, in the tent of meeting,—on the first of the second month, in the second year, by their coming forth out of the land of Egypt, saying:
- 2 Reckon ye up the sum of all the assembly of the sons of Israel, by their families, by their ancestral houses,—in the counting of names, every male, by their polls; ³ from twenty years old and upwards, every one able to go forth to war, in Israel,—ye shall number them by their hosts, ||thou and Aaron||; ⁴ and <with you> shall be one man for each tribe,—||each man|| <head of his ancestral house> shall be'. ⁵ ||These||, then, are the names of the men who shall stand with you,—
- 6 <Of Reuben> Elizur, son of Shedeur;
<Of Simeon> Shelumiel, son of Zurishaddai;
- 7 <Of Judah> Nahshôn, son of Amminadab;
- 8 <Of Issachar> Nethanêl, son of Zuar;
- 9 <Of Zebulun> Eliab, son of Hêlôn;

- 10 <Of the sons of Joseph>—
<Of Ephraim> Elishama, son of Amihud;
<Of Manasseh> Gamaliel, son of Pedahzur;
- 11 <Of Benjamin> Abidan, son of Gideoni;
- 12 <Of Dan> Ahiezer, son of Ammishaddai;*
- 13 <Of Asher> Pagiel, son of Ochrân;
- 14 <Of Gad> Eliasaph, son of Deuel;
- 15 <Of Naphtali> Ahira, son of Enâh.
- 16 ||These|| are they who had been summoned by the assembly, being |princes of the tribes of their fathers,—heads of the thousands of Israel|.
- 17 So then Moses and Aaron took these men, who were distinguished by name; ¹⁸ <all the assembly also> called they together, on the first of the second month,—and they declared their pedigree according to their families, by their ancestral houses,—in the counting of names, from twenty years old and upwards, by their polls. ¹⁹ <As Yahweh commanded Moses> so he mustered them in the desert of Sinai. ²⁰ And they were [as followeth]—

* Some cod. while writing this name as one word, preserve it in a v.r. as two G.n.

<The sons of Reuben, the firstborn of Israel, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, by their polls, every male, from twenty years old, and upwards, every one able to go forth to war; ²¹ such as were numbered of them, as belonging to the tribe of Reuben> forty-six thousand, and five hundred.

²² <Of the sons of Simeon, in their pedigrees—by their families, by their ancestral houses,—such as were numbered of him,^a in the counting of names, by their polls, every male, from twenty years old, and upwards, every one able to go forth to war; ²³ such as were numbered of them, as belonging to the tribe of Simeon> fifty-nine thousand, and three hundred.

²⁴ <Of the sons of Gad, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old and upwards, every one able to go forth to war; ²⁵ such as were numbered of them, as belonging to the tribe of Gad> forty-five thousand, and six hundred and fifty.

²⁶ <Of the sons of Judah, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; ²⁷ such as were numbered of them, as belonging to the tribe of Judah> seventy-four thousand, and six hundred.

²⁸ <Of the sons of Issachar, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; ²⁹ such as were numbered of them, as belonging to the tribe of Issachar> fifty-four thousand, and four hundred.

³⁰ <Of the sons of Zebulun, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; ³¹ such as were numbered of them, as belonging to the tribe of Zebulun> fifty-seven thousand, and four hundred.

³² <Of the sons of Joseph—^b Of the sons of Ephraim, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; ³³ such as were numbered of them, as belonging to the tribe of Ephraim> forty thousand, and five hundred. ³⁴ <Of the sons of Manasseh, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; ³⁵ such as were numbered of them, as belonging to the tribe of Manasseh> thirty-two thousand, and two hundred.

³⁶ <Of the sons of Benjamin, in their pedigrees

—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; ³⁷ such as were numbered of them, as belonging to the tribe of Benjamin> thirty-five thousand and four hundred.

³⁸ <Of the sons of Dan, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; ³⁹ such as were numbered of them, as belonging to the tribe of Dan> sixty-two thousand, and seven hundred.

⁴⁰ <Of the sons of Asher, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; ⁴¹ such as were numbered of them, as belonging to the tribe of Asher> forty-one thousand, and five hundred.

⁴² <The^a sons of Naphtali, in their pedigrees—by their families, by their ancestral houses,—in the counting of names, from twenty years old, and upwards, every one able to go forth to war; ⁴³ such as were numbered of them, as belonging to the tribe of Naphtali> fifty-three thousand, and four hundred.

⁴⁴ ||These|| are they who were numbered, whom Moses and Aaron, and the twelve princes of Israel did number, the princes acting each one for his ancestral house. ⁴⁵ So then all they who were numbered of the sons of Israel, by their ancestral houses,—from twenty years old, and upwards, every one able to go forth to war in Israel; ⁴⁶ so then all they who were numbered were six hundred and three thousand, and five hundred and fifty.

⁴⁷ But ||the Levites,^b by the tribe of their fathers|| were not numbered in their midst. ⁴⁸ For Yahweh spake unto Moses, saying:

⁴⁹ Only' <the tribe of Levi> shalt thou not number, nor <the sum of them> shalt thou reckon up,—in the midst of the sons of Israel. ⁵⁰ But do ||thou thyself|| put the Levites in charge over the habitation of the testimony, and over all the furniture thereof, and over all that pertaineth thereto, ||they|| shall bear the habitation, and all the furniture thereof, and ||they|| shall attend thereupon; and <round about the habitation> shall they encamp. ⁵¹ And <when the habitation is to set forward> ||the Levites|| shall take it down, and <when the habitation is to be pitched> ||the Levites|| shall set it up,—but ||the stranger that draweth near|| shall be put to death. ⁵² So then the sons of Israel shall pitch their tents,—||every man|| near his own camp, and ||every man|| near his own standard, by

^a Some cod. (w. 2 ear. pr. edns., Onk. MS., Jon., Sep. and Syr.) omit this clause: cp. verses 20, 24, 26, etc. G.n.

^b This retention of the name of Joseph, and the ranging under it of two tribes, is noteworthy. (p. verse 10; chap. xxvi. 28.)

^a Some cod. (w. Sam., Sep., Syr. and Vul.) have: "Of the"—G.n.

^b Much is said of the Levites in this Book; see chap. iii. 6.

their hosts; ⁵³ but ||the Levites|| shall pitch their ^{tents} round about the habitation of the testimony, that there be no wrath upon the assembly of the sons of Israel, —so shall the Levites keep the watch of the habitation of the testimony.

⁵⁴ Thus did the sons of Israel, —<according to all that Yahweh commanded Moses> ||so|| did they.

§ 2. The Order of March—in Five Camps.

2 ¹ Then spake Yahweh unto Moses and unto Aaron, saying:

² <Every man—near his standard, with the ensigns belonging to their ancestral houses> shall the sons of Israel encamp,—<at a distance round about the tent of meeting> shall they encamp.

³ ||And they who encamp eastwards, towards sunrise|| [shall be] the standard of the camp^a of Judah, by their hosts,—even the prince of the sons of Judah, Nashôn, son of Amminadab; ⁴ and his host, ||even they who are numbered of them||,—seventy-four thousand, and six hundred. ⁵ ||Then they who encamp by him, the tribe of Issachar||,—even the prince of the sons of Issachar, Nethanêl, son of Zuar; ⁶ and his host, even ||they who are numbered of them||,—fifty-four thousand, and four hundred. ⁷ The ||tribe^b of Zebulun|| even the prince of the sons of Zebulun, Eliab, son of Hêlôn; ⁸ and his host, ||even they who are numbered of him|| fifty-seven thousand, and four hundred. ⁹ <All they who are numbered to the camp of Judah, a hundred and eighty-six thousand, four hundred, by their hosts> shall first^c set forward.

¹⁰ ||The standard of the camp of Reuben southwards, by their hosts||,—even the prince of the sons of Reuben, Elizur, son of Shedeur; and his host, ||even they who are numbered of him||,—forty-six thousand, and five hundred. ¹² ||Then they who encamp by him||, the tribe of Simeon,—even the prince of the sons of Simeon, Shelumiel, son of Zurishaddai; ¹³ and his host, ||even they who are numbered of them||,—fifty-nine thousand, and three hundred. ¹⁴ ||Then the tribe of Gad||, even the prince of the sons of Gad, Eliasaph, son of Reuel; ¹⁵ and his host, ||even they who are numbered of them||,—forty-five thousand, and six hundred and fifty. ¹⁶ <All they who are numbered to the camp of Reuben,—a hundred and fifty-one thousand, and four hundred and fifty, by their hosts> and they <in the second rank> shall set forward.

¹⁷ Then shall set forward the tent of meeting—the camp of the Levites, in the midst of

the camps,—<as they encamp> ||so|| shall they set forward, every man at the side thereof, by their standards.

¹⁸ ||The standard of the camp of Ephraim, by their hosts, westwards||,—even the prince of the sons of Ephraim, Elishama son of Ammihud; ¹⁹ and his host, ||even they who are numbered of them||,—forty thousand, and five hundred. ²⁰ ||Then by him, the tribe of Manasseh||, even the prince of the sons of Manasseh, Gamaliel, son of Pedahzur; ²¹ and his host, ||even they who are numbered of them||,—thirty-two thousand, and two hundred. ²² Then the tribe of Benjamin||, even the prince of the sons of Benjamin, Abidan, son of Gideoni; ²³ and his host, ||even they who are numbered of them||,—thirty-five thousand, and four hundred. ²⁴ <All they who are numbered to the camp of Ephraim, a hundred and eight thousand, and one hundred, by their hosts> and they <in the third rank> shall set forward.

²⁵ ||The standard of the camp of Dan, northwards, by their hosts||, even the prince of the sons of Dan, Ahiczer, son of Ammishaddai; ²⁶ and his host, ||even they who are numbered of them||,—sixty-two thousand, and seven hundred. ²⁷ ||Then they who encamp by him, the tribe of Asher||,—even the prince of the sons of Asher, Pagiel, son of Ochrân; ²⁸ and his host, ||even they who are numbered of them||,—forty-one thousand, and five hundred. ²⁹ ||Then the tribe of Naphtali||,—even the prince of the sons of Naphtali, Ahira, son of Enân; ³⁰ and his host, ||even they who are numbered of them||,—fifty-three thousand, and four hundred. ³¹ <All they who are numbered to the camp of Dan, a hundred and fifty-seven thousand, and six hundred> <in the hindmost rank> shall they set forward, by their standards.

³² ||These|| are they who were numbered of the sons of Israel, by their ancestral houses,—||all they who were numbered of the camps, by their hosts|| were six hundred and three thousand, and five hundred, and fifty.

³³ But ||the Levites|| were not numbered in the midst of the sons of Israel,—As Yahweh commanded Moses.

³⁴ Thus did' the sons of Israel, —<according to all that Yahweh commanded' Moses> ||so,|| did they encamp by their standards, and ||so|| did they set forward, every one by his families, near his ancestral house.

§ 3. The Numbering of the Levites as the Substituted Tribe.

¹ Now ||these|| were the pedigrees of Aaron, ³ and Moses,—in the day when Yahweh spake

^a Some cod.: "Ammi Shaddai" (two words)—G.n.

^a Note the difference between "camp" and "tribe"; each camp consisting of three tribes. ^b Some cod. (w. Sam.) have: "Then the tribe." Cp. vers. 14, 22, 29—G.n.

^c Some cod. (w. one printed edn., Onk. MS., Jon. MS. and Vul.) have: "Deuel"—G.n. [N.B.: interchange of *resh* and *daleth*! See Table I., p. 29.]

with Moses in Mount Sinai. ² And

||these|| are the names of the sons of Aaron—[the firstborn] Nadab,—and Abihu, Eleazar, and Ithamar. ³ ||These||^a are the names of the sons of Aaron, the priests that were anointed,—who were installed to minister as priests.

⁴ But Nadab and Abihu died^c before Yahweh, when they brought near strange fire before Yahweh, in the desert of Sinai,^b and <sons> had they none,—so then Eleazar and Ithamar ministered as priests, in the presence of Aaron their father. ⁵ Then spake Yahweh unto Moses, saying—

⁶ Bring near the tribe of Levi,^a and thou shalt cause it to stand before Aaron the priest,—so shall they wait upon him; ⁷ so shall they keep his charge, and the charge of all the assembly, before the tent of meeting,—to do the laborious work of the habitation; ⁸ so shall they have charge of all the furniture^d of the tent of meeting, even the charge of the sons of Israel,^e—to do the laborious work of the habitation. ⁹ Thus shalt thou give the Levites unto Aaron, and unto his sons,—<given, given> they are^f unto him, from among the sons of Israel; ¹⁰ but <unto Aaron, and unto his sons> shalt thou give oversight, so shall they keep charge of their priesthood,—and ||the stranger who cometh near|| shall be put to death.

¹¹ Then spake Yahweh unto Moses, saying—

¹² ||I|| therefore, lo! I have taken the Levites out of the midst of the sons of Israel, instead of every firstborn that a mother beareth,^f from among^g the sons of Israel,—so shall the Levites^h be mineⁱ; ¹³ for <mine> is every firstborn, <in the day when I smote every firstborn in the land of Egypt> I hallowed unto myself, every firstborn in Israel, both of man and of beast,—<mine> did they become, [and belong] ||unto me, Yahweh||.^h

¹⁴ Then spake Yahweh unto Moses, in the desert of Sinai, saying:—

¹⁵ Number thou the sons of Levi, by their ancestral houses, by their families,—<every male, from one month old and upwards> shalt thou number them.

¹⁶ So then Moses numbered them, according to the bidding of Yahweh,—as he was commanded.

¹⁷ And these wereⁱ the sons of Levi, by their names,—Gershon, and Kohath, and Merari.

¹⁸ And ||these|| the names of the sons of Gershon, by their families,—Libni, and Shimei.

¹⁹ And ||the sons of Kohath, by their families|| Amram, and Izhar, Hebron, and Uzziel.

²⁰ And ||the sons of Merari, by their families|| Mahli and Mushi.

||These|| are they—the families of the Levites, by their ancestral houses.

²¹ To <Gershon> belonged the family of the Libnites, and the family of the Shimeites,—||these|| are they—the families of the Gershonites. ²² <They who were numbered of them, in the counting of every male, from one month old, and upwards,—they who were numbered of them> were seven thousand, and five hundred. ²³ ||The families of the Gershonites|| <to the rear of the habitation> were to encamp, westward. ²⁴ And ||the prince of the ancestral house of the Gershonites|| was Eliasaph, son of Laél. ²⁵ And ||the charge of the sons of Gershon|| was over the tent of meeting, the habitation, and the tent,—the^a covering thereof, and the screen for the entrance of the tent of meeting; ²⁶ and the hangings of the court, and the screen for the entrance of the court which was near the habitation, and near the altar, round about,—and the cords thereof, [as to all the laborious work thereof].

²⁷ And <to Kohath> belonged the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites,—||these|| are they—the families of the Kohathites. ²⁸ In <the counting of every male, from one month old and upwards> there were eight thousand, and six hundred, to keep^b the charge of the sanctuary. ²⁹ The ||families of the sons of Kohath|| were to encamp,—on the side of the habitation, [southward]. ³⁰ And ||the prince of the ancestral house of the families of the Kohathites|| was Elizaphan, son of Uzziel. ³¹ And ||their charge|| was—the ark, and the table, and the lampstand and the altars, and the utensils of the sanctuary wherewith they were to minister,—and the screen, as to all the laborious work thereof. ³² And ||the prince of the princes of the Levites|| was Eleazar, son of Aaron the priest,—to have the oversight of them that were to keep the charge of the sanctuary.

³³ <To Merari> belonged the family of the Mahlites, and the family of the Mushites,—||these|| are they—the families of Merari. ³⁴ And <they who were numbered of them, in the counting of every male, from one month old and upwards> were six thousand, and two hundred. ³⁵ And ||the prince of the ancestral house of the families of Merari|| was Zuriel, son of Abihail,—<on the side of the habitation> were they to encamp [northward]. ³⁶ And ||the oversight of the charge of the sons of Merari|| was—the boards of the habitation, and the bars thereof, and the pillars thereof and the sockets thereof,—and all the furniture thereof, as to all the

^a Some cod. (w. one pr. edn., Sam. MS., Onk. MS., and Syr.) have: "and these"—G.n.

^b Lev. x. 1-7.

^c The accounts of this tribe will repay careful study.

^d Or: "vessels," "utensils."

^e All Israel being under obligation to serve, and the Levites doing duty

for them. Cp. verses 38, 41; chap. viii. 16 ff. Cp. Exo. xiii. 11-16.

^f Mt.: "that bursteth open a matrix."

^g Some cod. cited in the Mass. itself, have simply: "among"; and so Sam. and Onk. MS. Cp. verse 45—G.n.

^h Cp. verse 41.

^a Some cod. (w. Sam., Onk. MS. Sep., Syr. and Vul.)

have: "and the"—G.n. b Mt.: "keepers of."

laborious work thereof; ³⁷ also the pillars of the court round about, and their sockets,—and their pins, and their cords.

³⁸ But ||they who were to encamp before the habitation, eastwards, before the tent of meeting, towards sun-rise|| were Moses and Aaron and his sons, to keep the charge of the sanctuary, as the charge of the sons of Israel,^a and ||the stranger that came near|| was to be put to death.

³⁹ <All they who were numbered of the Levites, whom Moses [and Aaron]^b numbered at the bidding of Yahweh, by their families,—every male, from one month old and upwards> were two-and-twenty thousand.

⁴⁰ And Yahweh said unto Moses:

Number thou every firstborn male belonging to the sons of Israel, from one month old and upwards,—and reckon up the number of their names; ⁴¹ then shalt thou take the Levites for me, ||me Yahweh||, instead of every firstborn among the sons of Israel,—also the cattle of the Levites, instead of every firstling among the cattle of the sons of Israel.

⁴² So then Moses numbered, as Yahweh commanded him,—every firstborn among the sons of Israel. ⁴³ And it was so—that all the firstborn of the males, in the counting of names from one month old and upwards, of such as were numbered of them,—were two-and-twenty thousand, two hundred and seventy-three. ⁴⁴ Then spake Yahweh unto

Moses, saying:—

⁴⁵ Take the Levites, instead of all the firstborn among the sons of Israel, and the cattle of the Levites, instead of their cattle,—so shall the Levites' belong unto me, ||me Yahweh||;^c ⁴⁶ and <as the ransom of the two hundred and seventy-three,—who are more than the Levites, of the firstborn of the sons of Israel> ⁴⁷ thou shalt take five shekels apiece, by the poll,—<by the shekel of the sanctuary> shalt thou take it, twenty gerahs to the shekel; ⁴⁸ and shalt give the silver to Aaron, and to his sons,—as the ransom^d of them that are in excess over them.

⁴⁹ So Moses took the redemption' silver from them who were in excess over them who were redeemed by the Levites: ⁵⁰ <from the firstborn of the sons of Israel> took he the silver,—a thousand, three hundred, and sixty-five shekels, by the shekel of the sanctuary. ⁵¹ And Moses gave the redemption' silver to Aaron and to his sons, at the bidding of Yahweh,—

As Yahweh commanded Moses.

^a Here again the whole assembly are regarded as primarily responsible; cp. verses 8 and 41.

^c Marked as spurious in an ancient list of spurious words ("the Siphri"). In some MS., in Sam. and

Syr., there is no space for them—G.n. and G. Intro. 320-329.

^b Cp. verse 41, n.

^d That Israel is a ransomed people is again and again expressed by statute.

§ 4. The Numbering of the Levites for Aaron's Service, under the Priests.

¹ Then spake Yahweh unto Moses and unto ⁴ Aaron, saying:

² Reckon up the sum of the sons of Kohath, out of the midst of the sons of Levi,—by their families, by their ancestral house:

³ from thirty years old, and upwards, even unto fifty years,—every one that can enter into the host, to do service in the tent of meeting. ⁴ ||This|| shall be the labour of the sons of Kohath, in the tent of meeting,—||the most holy things||.

⁵ So then Aaron and his sons shall enter, when the camp is to set forward, and take down the screening' veil,—and enwrap therein the ark of the testimony; ⁶ and put thereon a covering of badgers' skin, and spread^a a complete wrapper of blue, over above,—and put in the staves thereof. ⁷ And <over the Presence'-table> shall they spread a wrapper of blue, and put thereon the dishes and the pans and the bowls and the libation cups,^b ||the perpetual bread^c also|| <thereupon> shall remain; ⁸ and they shall spread over them a wrapper of crimson, and cover the same with a covering of badgers' skin,—and shall put in the staves there f. ⁹ Then shall they take a wrapper of blue, and cover the light'-giving lampstand, and the lamps thereof, and the snuffers thereof, and the snuff-trays thereof,—and all the oil'-vessels thereof, wherewith they minister thereunto; ¹⁰ and shall put the same, and all the vessels thereof, within a covering of badgers' skin,—and shall put it upon a frame.^d

¹¹ And <upon the altar of gold> shall they spread a wrapper of blue, and shall cover the same in a covering of badgers' skin,—and shall put in the staves thereof. ¹² And they shall take all the utensils of attendance wherewith they attend in the sanctuary, and put them within a wrapper of blue, and cover the same in a covering of badgers' skin,—and put them on a frame. ¹³ Then shall they remove the fat-ashes from the altar,—and spread over it a wrapper of purple; ¹⁴ and put thereupon all the utensils thereof, wherewith they minister thereupon^e—the fire-pans, the^f flesh-hooks, and the shovels and the tossing-bowls, all the utensils of the altar,—and shall spread over it a covering of badgers' skin, and put in the staves thereof.

¹⁵ So shall Aaron and his sons make an end of covering the sanctuary, and all the utensils of the sanctuary, when the camp is to set forward, then <after that> shall the sons of Kohath enter to bear it, but they

^a Some cod. (w. Sam. and Sep.) add: "thereupon"—G.n.

^b Or: "basins."

^c Ml.: "bread of continuity" (always there)—O.G.

^d Or: "pole."

^e Or: "attend thereto."

^f Some (cod. w. Sam., Onk., Jon., Sep., Syr., and Vul.) have: "and the"—G.n.

must not put forth a touch unto that which is holy, else should they die,—||these|| shall be the burden of the sons of Kohath in the tent of meeting.

- ²³ But ||the care of Eleazar son of Aaron the priest|| [shall be]—the light-giving^a oil and the fragrant^a incense, and the perpetual^a meal-offering, and the anointing^a oil, the care of all the habitation, and all that is therein, both as to the sanctuary, and as to the furniture thereof.

¹⁷ Then spake Yahweh unto Moses and unto Aaron, saying :

- ²⁴ Do not let the tribe of the families of the Kohathites be cut off out of the midst of the Levites. ¹⁹ ||This||, therefore, do ye for them, so shall they live, and not die, when they approach the most holy place,—||Aaron and his sons|| shall enter and set them, man by man, over his labour, and unto^a his burden; ²⁰ but they shall not enter to see, for a moment, that which is holy, else should they die.

²¹ Then spake Yahweh unto Moses, saying :

- ²² Reckon up the sum of the sons of Gershon [even of them also],—by their ancestral house, by their families; ²³ <from thirty years old and upwards, even to fifty years> shalt thou number them,—all that may enter to take rank in the host, to do laborious work in the tent of meeting. ²⁴ ||This|| shall be the labour of the families of the Gershonites,—in labouring and in bearing:—

- ²⁵ they shall bear the curtains of the habitation, and the tent of meeting, the covering thereof, and the covering of badgers' skin which is over above it,—and the screen, at the entrance of the tent of meeting; ²⁶ and the hangings of the court, and the screen for the entrance of the gate of the court which is near the habitation, and near the altar, round about, and their cords, and all their articles of service,^b and all that is to be done to them, when they shall do their labour. ²⁷ <At the bidding of Aaron and his sons> shall be all the labour of the sons of the Gershonites, to the extent of their every burden, and to the extent of all their labour,—so shall ye appoint unto them in charge, their every burden. ²⁸ ||This|| shall be the labour of the families of the sons of the Gershonites in the tent of meeting,—and ||the charge of them|| shall be in the hand of Ithamar, son of Aaron, the priest.

- ²⁹ <As for the sons of Merari>,—<by their families, by their ancestral house> shall ye number them; ³⁰ <from thirty years old and upwards, even to fifty years> shall ye number them,—all that enter into the host, to do laborious work in the tent of meeting. ³¹ And ||this|| shall be their charge of the burdens, to the extent of all

their labour in the tent of meeting,—the boards of the habitation, and the bars thereof, and the pillars thereof and the sockets thereof; ³² and the pillars of the court round about, and their sockets and their pins and their cords, to the extent of all their articles, to the extent of all their labour,—and <by names> shall ye put under their care the articles of^a their charge of burdens. ³³ ||This|| shall be the labour of the families of the sons of Merari, to the extent of all their labour in the tent of meeting,—in the hand of Ithamar, son of Aaron, the priest.

- ³⁴ Then did Moses and Aaron, and the princes of the assembly, number the sons of the Kohathites,—by their families, and by their ancestral house; ³⁵ from thirty years old and upwards, even unto fifty years old, all that might enter the host, to labour in the tent of meeting; ³⁶ and they who were numbered of them, by their families, were found to be—two thousand, seven hundred, and fifty. ³⁷ ||These|| were they who were numbered, of the families of the Kohathites, all that might labour in the tent of meeting,—whom Moses and Aaron did number, at the bidding of Yahweh by the mediation^b of Moses.

- ³⁸ And <they who were numbered of the sons of Gershon,—by their families, and by their ancestral house; ³⁹ from thirty years old and upwards, even to fifty years old,—all that might enter the host, to labour in the tent of meeting>: ⁴⁰ yea they who were numbered of them, by their families, by their ancestral house,—were found to be—two thousand, and six hundred, and thirty. ⁴¹ ||These|| are they who were numbered of the families of the sons of Gershon, all who might labour in the tent of meeting,—whom Moses and Aaron did number, at the bidding of Yahweh.

- ⁴² And <they who were numbered of the families of the sons of Merari,—by their families, by their ancestral house; ⁴³ from thirty years old and upwards, even unto fifty years old,—all that might enter the host to labour in the tent of meeting>: ⁴⁴ yea they who were numbered of them, by their families,—were found to be—three thousand and two hundred. ⁴⁵ ||These|| are they who were numbered of the families of the sons of Merari,—whom Moses and Aaron did number, at the bidding of Yahweh, by the mediation^b of Moses.

- ⁴⁶ <All they who were numbered, whom Moses and Aaron and the princes of Israel did number, even the Levites,—by their families, and^a by their ancestral house; ⁴⁷ from thirty years old and upwards, even unto fifty years old,—all that might enter, to toil in the work of labouring and in the work of bearing burdens, in the tent of meeting> ⁴⁸ yea, they who were numbered of

^a Some cod. (w. one ear. pr. edn. and Sam.) have:

“over”—G.n.
^b Or: “labour.”

^a Instead of “the articles of,” some cod. (w. Sam., Jon. MS., and Sep.) have: “all.”—G.n.

^b Or: “hand.”

^c Omitted by some cod. (w. Sam., Sep. and Syr.)—G.n.

them were found to be—eight thousand, and five hundred, and eighty. ⁴⁹ <At the bidding of Yahweh> were they put in charge, by the mediation of Moses, ||man by man|| over his labour, and over his burden,—yea, ||they who were put in charge by him|| were they ||whom^a Yahweh commanded Moses||.

§ 5. Sundry Laws.

5 ¹ And Yahweh spake unto Moses, saying:—

² Command the sons of Israel, that they send forth out of the camp, every leper, and every one that hath a flux,—and every one that is unclean by the dead: ^b ³ <whether male or female> ye shall send them forth, <unto the outside of the camp> shall ye send them,—that they make not their camps unclean, in the midst whereof ||I|| have my habitation.

⁴ And the sons of Israel |did so|, and sent them forth unto the outside of the camp, — <as Yahweh spake unto Moses> ||so|| did the sons of Israel.

⁵ And Yahweh spake unto Moses, saying:

⁶ Speak unto the sons of Israel: <When ||any man or woman|| shall do aught of any human' sin, in acting unfaithfully against Yahweh,—and that person shall become aware of his guilt> ⁷ then shall they confess their sin which they have done, and he shall make good that wherein he is guilty, in the principal thereof, and <the fifth part thereof> shall he add thereunto,—and give to him against whom he is guilty. ⁸ But <if one have no kinsman unto whom he may make good that wherein he is guilty> then ||that wherein he is guilty, which is to be restored to Yahweh|| shall be the priest's,—besides' the ram of propitiation, wherewith a propitiatory-covering is to be put over him. ⁹ And <every heave-offering, of all the hallowed things of the sons of Israel, which they bring near to the priest> ||unto him|| shall it belong. ¹⁰ And ||every man's hallowed things|| shall be ||his own||,—||what^c any man giveth to the priest|| shall be ||his||.

¹¹ And Yahweh spake unto Moses, saying:

¹² Speak unto the sons of Israel, and thou shalt say unto them,—

<When ||any man's wife|| shall turn aside, and commit against him an act of unfaithfulness; ¹³ and a man shall lie with her carnally, and it shall be concealed from the eyes of her husband, and be kept close, but ||she|| hath committed uncleanness,—though <witness> there is none against her, and ||she|| hath not been caught; ¹⁴ but there shall pass over him a spirit of jealousy, and he shall become jealous of his

wife, ||she having committed uncleanness||,—or there shall pass over him a spirit of jealousy, and he shall become jealous of his wife, ||she not|| having committed uncleanness> ¹⁵ then shall the man bring in his wife unto the priest, and shall bring in her offering for her, the tenth of an ephah of the meal of barley,—he shall not pour thereon oil, nor put thereon frankincense, for <a jealousy' gift> it is', a reminding' gift, bringing to mind iniquity. ¹⁶ Then shall the priest bring her near,—and cause her to stand before Yahweh; ¹⁷ and the priest shall take hallowed water in an earthen vessel,—and <of the dust which shall be upon the floor of the habitation> shall the priest take, and put into the water; ¹⁸ and the priest shall cause the woman to stand before Yahweh, and shall bare the head of the woman, and shall place upon her hands the reminding' gift, it being ||a jealousy' gift||,—and <in the hand of the priest> shall be the deadly water, that bringeth a curse; and the priest shall put her on oath, and shall say unto the woman:—

<If no man hath lain with thee, and if thou hast not turned aside, in uncleanness, [unto another] instead of thy husband> be thou clear from this' deadly water that causeth a curse.

²⁰ But <if ||thou|| hast turned aside [to another] instead of thy husband, and if thou hast made thyself unclean,—in that a man hath known thee carnally, other' than thy husband>

²¹ then shall the priest put the woman on oath, with an oath of cursing, and the priest shall say unto the woman,

Yahweh give' thee up for a curse and for an oath, in the midst of thy people,—in that Yahweh shall give up^a thy thigh to fall away, and thy womb to swell: ²² so shall this' water that causeth a curse, enter into thy body, causing womb to swell and thigh to fall away.

And the woman shall say,

Amen, Amen.

²³ Then shall the priest write these curses in a scroll,—and wipe them out into the deadly water; ²⁴ and shall cause the woman to drink the deadly' water that causeth a curse,—and the deadly water that causeth a curse shall enter into her.

²⁵ Then shall the priest take from the hand of the woman the jealousy' meal-offering,—and shall wave the meal-offering before Yahweh, and bring it near unto the altar; ²⁶ and the priest shall take a handful from the meal-offering, a remembrancer thereof, and make a perfume at the altar,—and <afterwards> shall cause the woman to drink the water

^a Sp. v.r. (*sevir*) after "him"; "as Y." In some cod. "as" is both written and read (w. Sam., Jon., Sep., Syr., and

Vul.).—G.n.
^b Mt.: "by the soul (life)."
^c Some cod. (w. one pr. edn., Sam., Sep., Syr. and Vul.) have: "but what"—G.n.

^a Or: by Y.'s "giving up."

27

And <as soon as he causeth her to drink the water> then shall it be, that, <if she have fallen into uncleanness, and committed unfaithfulness against her husband> <as soon as the deadly water that causeth a curse hath entered into her> so soon shall her womb swell and her thigh fall away,—thus shall the woman become a curse, in the midst of her people.

²⁸ But <if the woman have not fallen into uncleanness, but is pure> then shall she be clear, and shall bear seed.

²⁹ ||This|| is the law of jealousies,—when a wife shall turn aside [to another] instead of her husband, and fall into uncleanness; ³⁰ or <when there passeth over ||a husband|| a spirit of jealousy, and he becometh jealous of his wife> then shall he cause the woman to stand before Yahweh, and the priest shall execute upon her all this law; ³¹ thus shall the man be clear of iniquity; but ||that woman|| shall bear her iniquity.

§ 6. The Law of the Nazir'.

6 ¹ And Yahweh spake unto Moses, saying:

² Speak unto the sons of Israel, and thou shalt say unto them,—

<When ||any man or woman|| would make the special vow of One Separate,^a by separating himself unto Yahweh> ³ <from wine and strong drink> shall he separate himself, <neither vinegar of wine, nor vinegar of strong drink> shall he drink,—and <no liquor of grapes> shall he drink, <no grapes fresh or dried> shall he eat.

⁴ <All the days of his separation> <of nothing that is made from the grapevine, from the seeds even to the skin> shall he eat. ⁵ <All the days of his vow of separation> ||no razor|| shall pass over his head,—<until the days are fulfilled for which he shall separate himself to Yahweh> <hallowed> shall he be, letting the locks of the hair of his head grow long. ⁶ <All the days for which he hath separated himself unto Yahweh> <to no dead person>^b shall he go in.

⁷ <Neither for his father nor for his mother, nor for his brother, nor for his sister> shall he make himself unclean—<not even for ||them||, should they die>,—because ||his separation<sup>c unto God|| is upon his head. ⁸ <All his days of separation> <hallowed> is he unto Yahweh.

⁹ But <if one that is dying should die by him in a moment, suddenly> then shall he count unclean his head of separation,—and shall shave his head, on the day he cleanseth himself, <on the seventh day>

shall he shave it. ¹⁰ And <on the eighth day> shall he bring in two turtle-doves, or two young pigeons,—unto the priest, unto the entrance of the tent of meeting; and the priest shall make, of one a sin-bearer, and of one an ascending-sacrifice, and so put a propitiatory-covering over him, for that he sinned^a in respect of the dead person,^b—thus shall he hallow his head, on that day. ¹² Then shall he separate unto Yahweh his days of separation, and shall bring in a he-lamb a year old, as a guilt-bearer,—and ||the first days|| shall be lost^c because his separation^d was made unclean].

¹³ And ||this|| is the law of the Separate One,^d on the day when he fulfillesh his days of separation, he shall be brought in unto the entrance of the tent of meeting: ¹⁴ then shall he bring near, as his offering unto Yahweh,—one he-lamb a year old, without defect, for an ascending-sacrifice, and one ewe-lamb a year old, without defect, for a sin-bearer,—and one ram, without defect, for a peace-offering; ¹⁵ and a basket of unleavened cakes—fine meal in round cakes overflowed with oil, and thin cakes of unleavened bread, anointed with oil,—with their meal-offering and their drink-offerings. ¹⁶ Then shall the priest bring [them]^e near before Yahweh,—and offer his sin-bearer, and his ascending-sacrifice; and <the ram> shall he offer as a peace-offering unto Yahweh, besides the basket of unleavened cakes,—and the priest shall offer the meal-offering thereof, and the drink-offering thereof. ¹⁸ Then shall the Separate One^d shave, at the entrance of the tent of meeting, his head of separation,—and take the hair of his head of separation, and put upon the fire, which is under the peace-offering. ¹⁹ Then shall the priest take the shoulder for boiling from the ram, and one unleavened round cake from the basket, and one unleavened thin cake,—and place them on the hands of the Separate One after he hath shaven off his [hair of] separation; ²⁰ and the priest shall wave them as a wave-offering before Yahweh, <hallowed> it is^f for the priest, besides the wave^g breast, and besides the heave^g leg,—and <afterwards> may the Separate One^d drink wine. ||This|| is the law of One Separate,^d what he shall vow, his offering unto Yahweh with respect to his separation, besides^h what his hand may obtain:^f <as required by the vow that he shall vow> ||so|| must he do, with respect to the law of his separation.

^a Or: “missed the mark,” “failed.”

^b Lit.: “the soul.”

^c “Fall” = “fall out” = “be lost.”

^d Heb.: the nazir'.

^e Or: “him.”

^f Or: “besides what his convenience addeth.” That is: if able, he may make a voluntary addition to the appointed offering.

^a Heb.: a nazir'. Cp. Gen. xlix. 26; Jud. xiii. 5; Lam. iv. 7.

^b Lit.: “no soul of one

dead.”

^c Evidently = the sign of his separation.

§ 7. *The Priestly Benediction.*

²² And Yahweh spake unto Moses, saying:

²³ Speak unto Aaron, and unto his sons, saying,
 ||Thus|| shall ye bless the sons of Israel,—
 saying unto them:

²⁴ Yahweh bless thee, and keep thee:

²⁵ Yahweh cause his face to shine upon thee,
 and be gracious unto thee:

²⁶ Yahweh lift up his face unto thee, and
 appoint unto thee, peace.

²⁷ Thus shall they put my name upon the sons
 of Israel,—and ||I myself|| will bless them.

§ 8. *The Dedication of the Altar, and the Offerings
 of the Princes.*

⁷ ¹ And it came to pass <on the day when Moses
 made an end of rearing up the habitation, and
 anointing it, and hallowing it, and all the furni-
 ture thereof, and the altar, and all the utensils
 thereof,—both of anointing them, and hallowing
 them> ² that the princes of Israel, the heads of
 their ancestral houses [made an offering],—
 ||they' being princes of the tribes, they' being
 the men who stood over them who were num-
 bered||; ³ yea, then brought they in, as their
 offering, before Yahweh—six covered waggons,
 and twelve oxen, a wagon for every two of
 the princes, and an ox for each one,—yea
 they brought them near before the habita-
 tion. ⁴ Then spake Yahweh unto
 Moses, saying:

⁵ Take [them] of them, so shall they be for
 doing the laborious work of the tent of
 meeting,—and thou shalt give them unto
 the Levites, to every man according to the
 need^a of his laborious work.

⁶ So Moses took the waggons, and the oxen,—
 and gave them unto the Levites: ⁷ <two of the
 waggons and four of the oxen> gave he unto
 the sons of Gershon,—according to the need of
 their laborious work; ⁸ and <four of the wag-
 gons, and eight of the oxen> gave he unto the
 sons of Merari,—according to the need of their
 laborious work, in the hand of Ithamar son of
 Aaron the priest; ⁹ but <unto the sons of
 Kohath> gave he none,—because [as to the
 laborious work of the sanctuary [which] per-
 tained unto them] <upon their shoulders>
 were they to carry it.

¹⁰ So then the princes offered for the dedication
 of the altar, on the day it was anointed,—yea
 the princes offered their oblation before the
 altar. ¹¹ And Yahweh said unto
 Moses:

<Each prince on his appointed day> thus
 shall they offer their oblation, for the dedi-
 cation of the altar.

¹² And so it was, that ||he who <on the first
 day> offered his oblation||,—was Nahshôn son of
 Amminadab, of the tribe of Judah; ¹³ and ||his

offering|| was—one charger of silver, <a hundred
 and thirty shekels> the weight thereof, one
 tossing bowl of silver, seventy shekels, by
 the shekel of the sanctuary,—||both of them||
 full of fine meal overflowed with oil, for a meal-
 offering; ¹⁴ one spoon of ten [shekels] of gold,
 full of incense; ¹⁵ one choice young bullock,
 one ram, one he-lamb of the first year, as an
 ascending-sacrifice; ¹⁶ one^a young he-goat, as
 a sin-bearer; ¹⁷ and <as a peace'-offering> two
 oxen, five rams, five he-goats, five he-lambs of
 the first year,^b—||this|| was the offering of
 Nashôn, son of Amminadab.

¹⁸ <On the second day> Nethanêl, son of
 Zuar, prince of Issachar, brought his offering.

¹⁹ He offered as his oblation—one charger of
 silver, <a hundred and thirty [shekels]> the
 weight thereof, one tossing bowl of silver,
 seventy shekels, by the shekel of the sanctu-
 ary,—||both of them|| full of fine meal over-
 flowed with oil, as a meal-offering; ²⁰ one spoon
 of ten [shekels] of gold, full of incense; ²¹ one
 choice young bullock, one ram, one he-lamb of
 the first year, as an ascending-sacrifice; ²² one^a
 young he-goat, as a sin-bearer; ²³ and <as a
 peace'-offering two oxen, five rams, five he-
 goats, five he-lambs of the first year,—||this||
 was the offering of Nethanêl, son of Zuar.

²⁴ <On the third day> the prince of the sons of
 Zebulun,—Eliab, son of Hélon: ²⁵ ||his offer-
 ing||—one charger of silver <a hundred and
 thirty [shekels]> the weight thereof, one
 tossing bowl of silver, seventy shekels, by
 the shekel of the sanctuary,—||both of them||
 full of fine meal overflowed with oil, as a meal-
 offering; ²⁶ one spoon of ten [shekels] of gold,
 full of incense; ²⁷ one choice young bullock, one
 ram, one he-lamb of the first year, as an
 ascending-sacrifice; ²⁸ one^a young he-goat, as
 a sin-bearer; ²⁹ and <as a peace'-offering> two
 oxen, five rams, five he-goats, five he-lambs of
 the first year,—||this|| was the offering of Eliab,
 son of Hélon.

³⁰ <On the fourth day> the prince of the sons
 of Reuben,—Elizûr, son of Shedêr: ³¹ ||his
 offering|| one charger of silver, <a hundred
 and thirty [shekels]> the weight thereof, one
 tossing bowl of silver, seventy shekels, by
 the shekel of the sanctuary,—||both of them||
 full of fine meal overflowed with oil, as a meal-
 offering; ³² one spoon of ten [shekels] of gold,
 full of incense: ³³ one choice young bullock, one
 ram, one he-lamb of the first year, as an
 ascending-sacrifice; ³⁴ one^a young he-goat for
 a sin-bearer; ³⁵ and <as a peace'-offering> two
 oxen, five rams, five he-goats, five he-lambs of
 the first year,—||this|| was the offering of Elizûr,
 son of Shedêr.

³⁶ <On the fifth day> the prince of the sons of
 Simeon,—Shelumiel, son of Zurishaddai: ³⁷ ||his

^a Some cod. (w. Sam., Sep.,
 Syr., and Vul.) have:
 "and one"—G.n.

^b N.B.: the proportions;
 3 ascending-sacrifices, 1
 sin-bearer, 17 peace-

offerings. The utilisation
 of so many as food
 deserves very careful
 consideration—not here
 only, but throughout the
 Levitical economy.

^a Lit.: "mouth."

offering|| one charger of silver <a hundred and thirty [shekels]> the weight thereof, one tossing bowl of silver, seventy shekels, by the shekel of the sanctuary; ||both of them|| full of fine meal overflowed with oil, as a meal-offering; ³³one spoon of ten [shekels] of gold, full of incense; ³⁹one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; ⁴⁰one^a young he-goat, as a sin-bearer; and <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—||this|| was the offering of Shelumiel, son of Zurishaddai.

⁴² <On the sixth day> the prince of the sons of Gad,—Eliasaph, son of Deuel: ⁴³||his offering|| one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one tossing bowl of silver, seventy shekels, by the shekel of the sanctuary,—||both of them|| full of fine meal overflowed with oil, as a meal-offering; ⁴⁴one spoon of ten [shekels] of gold, full of incense; ⁴⁵one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; ⁴⁶one^a young he-goat, as a sin-bearer; ⁴⁷and <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—||this|| was the offering of Eliasaph, son of Deuel.

⁴⁸ <On the seventh day> the prince of the sons of Ephraim,—Elishama, son of Ammihud: ⁴⁹||his offering|| one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one tossing bowl of silver, seventy shekels, by the shekel of the sanctuary,—||both of them|| full of fine meal overflowed with oil, as a meal-offering; ⁵⁰one spoon of ten [shekels] of gold, full of incense; ⁵¹one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; ⁵²one^a young he-goat, as a sin-bearer; ⁵³and <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—||this|| was the offering of Elishama, son of Ammihud.

⁵⁴ <On the eighth day> the prince of the sons of Manasseh,—Gamaliel, son of Pedahzur: ⁵⁵||his offering|| one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one tossing bowl of silver, seventy shekels, by the shekel of the sanctuary,—||both of them|| full of fine meal overflowed with oil, as a meal-offering; ⁵⁶one spoon of ten [shekels] of gold, full of incense; ⁵⁷one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; ⁵⁸one^a young he-goat, as a sin-bearer; ⁵⁹and <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—||this|| was the offering of Gamaliel, son of Pedahzur.

⁶⁰ <On the ninth day> the prince of the sons of Benjamin,—Abidan, son of Gideoni: ⁶¹||his offering|| one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one tossing bowl of silver, seventy shekels, by

the shekel of the sanctuary,—||both of them|| full of fine meal overflowed with oil, as a meal-offering; ⁶²one spoon of ten [shekels] of gold, full of incense; ⁶³one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; ⁶⁴one^a young he-goat, as a sin-bearer; ⁶⁵and <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—||this|| was the offering of Abidan, son of Gideoni.

⁶⁶ <On the tenth day> the prince of the sons of Dan,—Ahiezer, son of Ammishaddai: ⁶⁷||his offering|| one charger of silver, <a hundred and thirty [shekels]> the weight thereof,—one tossing bowl of silver, seventy shekels, by the shekel of the sanctuary,—||both of them|| full of fine meal overflowed with oil, as a meal-offering; ⁶⁸one spoon of ten [shekels] of gold, full of incense; ⁶⁹one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; ⁷⁰one^a young he-goat, as a sin-bearer; ⁷¹and <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—||this|| was the offering of Ahiezer, son of Ammishaddai.^b

⁷² <On the eleventh day> the prince of the sons of Asher,—Pagiel, son of Ochrân: ⁷³||his offering|| one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one tossing bowl of silver, seventy shekels, by the shekel of the sanctuary,—||both of them|| full of fine meal overflowed with oil, as a meal-offering; ⁷⁴one spoon of ten [shekels] of gold, full of incense; ⁷⁵one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; ⁷⁶one^a young he-goat, as a sin-bearer; ⁷⁷and <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—||this|| was the offering of Pagiel, son of Ochrân.

⁷⁸ <On the twelfth day> the prince of the sons of Naphtali,—Ahira, son of Enân: ⁷⁹||his offering|| one charger of silver, <a hundred and thirty [shekels]> the weight thereof, one tossing bowl of silver, seventy shekels, by the shekel of the sanctuary,—||both of them|| full of fine meal overflowed with oil, as a meal-offering; ⁸⁰one spoon of ten [shekels] of gold, full of incense; ⁸¹one choice young bullock, one ram, one he-lamb of the first year, as an ascending-sacrifice; ⁸²one^a young he-goat, as a sin-bearer; ⁸³and <as a peace-offering> two oxen, five rams, five he-goats, five he-lambs of the first year,—||this|| was the offering of Ahira, son of Enân.

⁸⁴ ||This|| was the offering for the dedication of the altar, in the day^c when it was anointed, from the princes of Israel,—twelve chargers of silver, twelve tossing bowls of silver, twelve spoons of gold; ⁸⁵<a hundred and thirty [shekels]> each' charger of silver, and <seventy> each' tossing bowl,—||all the

^a Some cod. (w. Sam., Sep., Syr. and Vul.) have: "and one"—G.n.

^a Some cod. (w. Sam., Sep., Syr. and Vul.) have: "and one"—G.n.

^b Some cod. v.r.: Ammi Shaddai (2 words)—G.n.
^c N.B.: "day" = 12 days.

silver of the vessels|| two thousand and four hundred [shekels], by the shekel of the sanctuary; ⁸⁶ ||twelve spoons of gold, full of incense|| ten^a shekels each^a spoon, by the shekel of the sanctuary,—||all the gold of the spoons|| a hundred and twenty [shekels]. ⁸⁷ ||All the herd for the ascending-sacrifice||,—twelve bullocks, twelve rams, twelve he-lambs of the first year, with their meal-offerings,—twelve young he-goats for the bearing of sin; ⁸⁸ and ||all the herd for the peace-offering||, twenty-four bullocks, sixty rams, sixty he-goats, sixty he-lambs of the first year,—||this|| was the offering for the dedication of the altar, after it was anointed.

⁸⁹ And <when Moses entered into the tent of meeting, that He might speak with him> then heard he the^a Voice speaking unto him, from off the propitiatory that was upon the ark of the testimony, from between the two cherubim, —so He spake unto him.

§ 9. *The Priests are to light the Lamps. The Levites are consecrated in the place of all Israel.*

8 ¹ And Yahweh spake unto Moses, saying:

² Speak unto Aaron, and thou shalt say unto him,—

<When thou lightest up the lamps> <over against the front of the lampstand> shall the seven lamps give light.

³ And Aaron did so, <over against the front of the lampstand> lighted he up the lamps thereof,—

As Yahweh commanded Moses.

⁴ Now ||this|| was the work of the lampstand—beaten work of gold <both in the shaft thereof and in^b the flowers^c thereof> was it ||beaten work|| <according to the appearance which Yahweh caused to appear unto Moses> ||so|| made he the lampstand.

⁵ And Yahweh spake unto Moses, saying:

⁶ Take the Levites, out of the midst of the sons of Israel,—and thou shalt purify them.

⁷ And ||thus|| shalt thou do unto them, to purify them, sprinkle upon them sin-cleansing water,^d—then shall they cause a razor to pass over all their flesh, and shall wash their clothes, and so make themselves pure. ⁸ Then shall they take a choice young bullock, with the meal-offering thereof, even fine meal overflowed with oil,—and <a second choice young bullock> shalt thou take, as a sin-bearer. ⁹ Then shalt thou bring the Levites near, before the tent of meeting,—and shalt call together all the assembly of the sons of Israel; ¹⁰ and shalt bring the Levites near before Yahweh,—and the sons of Israel shall lean their hands

upon the Levites; ¹¹ and Aaron shall offer^a the Levites, as a wave-offering before Yahweh, from among the sons of Israel,—so shall they be for performing the laborious work of Yahweh. ¹² And ||the Levites|| shall lean their hands upon the head of the bullocks; then make thou of the one a sin-bearer, and of the other an ascending-sacrifice unto Yahweh, to put a propitiatory-covering over the Levites.

¹³ Thus shalt thou cause the Levites to stand before Aaron, and before his sons,—thus shalt thou offer them as a wave-offering unto^b Yahweh; thus shalt thou separate the Levites out of the midst of the sons of Israel,—thus shall the Levites become mine^c. ¹⁵ And <after that> shall the Levites enter to do the labour^e of the tent of meeting,—so shalt thou purify them, and offer them as a wave-offering. ¹⁶ For <given, given> they are^f [unto me], out of the midst of the sons of Israel,—<instead of every firstborn that a mother beareth^d from among^e the sons of Israel> have I taken them^f unto me. ¹⁷ For <mine> is every firstborn, among the sons of Israel, among men, and among beasts,—<on the day when I smote every firstborn in the land of Egypt> did I hallow them^f unto me. ¹⁸ Therefore have I taken the Levites,—instead of every firstborn among the sons of Israel; ¹⁹ therefore have I given the Levites, as a gift unto Aaron and unto his sons, out of the midst of the sons of Israel, to do the laborious work of the sons of Israel, in the tent of meeting, and to put a propitiatory-covering over the sons of Israel,—so shall there be, among the sons of Israel, no plague, by the coming nigh of the sons of Israel unto the sanctuary.

²⁰ And Moses and Aaron and all the assembly of the sons of Israel did^f thus unto the Levites,—<according to all that Yahweh commanded Moses as touching the Levites> ||so|| did the sons of Israel unto them. ²¹ And the Levites accepted the cleansing from sin, and washed their clothes, and Aaron offered them as a wave-offering before Yahweh,—and Aaron put a propitiatory-covering over them, to make them pure. ²² And <after that> went the Levites in, to do their laborious work in the tent of meeting, before Aaron, and before his sons,—<as Yahweh commanded Moses concerning the Levites> ||so|| did they unto them.

²³ And Yahweh spake unto Moses, saying:

²⁴ ||This|| is what concerneth the Levites,—

^a Lit.: “wave.”

^b Some cod. (w. Onk., Jon., and Sep.) have: “before”—G.n.

^c Some cod. (w. Sam., Onk., Jon., and Sep.) have: “to perform the laborious work” [as in ver. 11.]—G.n.

^d Ml.: “every firstborn bursting open a matrix.” So it should be—G.n. [M.C.T. scarcely intelligible.—Tr.]

^e Some cod. (w. Sam., Onk., Syr. and Vul.) have simply: “among.”—G.n.

^a Or: “a.”

^b Ml.: “even the s. t., even the f. t.” Some cod. (w. Sam., Onk., MS. and Jon.) have: “and even”—G.n.

^c So it shd. be (w. Sam. and Sep.) [but M.C.T. has lit.: “flower”]—G.n.

^d Or: water prepared by contact with a “sin-bearer.”

<from twenty-five years old and upwards> shall they enter to take rank in the host, for doing the laborious work of the tent of meeting; ²⁵ but <from the age of fifty years> shall they retire from taking rank in the labour, and shall do laborious work no more; ²⁶ yet shall they wait upon their brethren in the tent of meeting, by keeping charge, but <laborious work> shall they not perform,^a—||thus|| shalt thou do unto the Levites, as touching their charges.

§ 10. *The First Commemorative Passover.*

¹ And Yahweh spake unto Moses in the desert of Sinai, in the second year by their coming forth out of the land of Egypt, in the first month, saying:

² Let the sons of Israel therefore keep the passover, in its appointed season: ³ <on the fourteenth day of this month, between the two evenings> shall ye keep it, in its appointed season,—<according to all the statutes thereof, and according to all the regulations thereof> shall ye keep it.

⁴ Then spake Moses unto the sons of Israel, that they should keep the passover. ⁵ So they kept the passover, in the first [month], on the fourteenth day of the month, between the two evenings,^b in the desert of Sinai,—<according to all that Yahweh commanded Moses> ||so|| did' the sons of Israel. ⁶ But so it was, that there were^c certain men who had become unclean, by a dead person,^d and could not keep the passover on that day,—therefore came they near, before Moses and before Aaron, on that day. ⁷ Then said those men unto him,

||We|| are unclean by a dead person,^d—wherefore' should we become of less esteem, for want of offering the oblation of Yahweh in its appointed season, in the midst of the sons of Israel?

⁸ And Moses said unto them,—

Stay, and let me hear, what Yahweh shall command concerning you!

⁹ Then spake Yahweh unto Moses, saying:

¹⁰ Speak unto the sons of Israel, saying,—

<Though ||any man|| be unclean by a dead person,^e or^f be on a journey afar off, whether in the case of yourselves or of your generations> yet shall he keep a passover unto Yahweh. ¹¹ <In the second month, on the fourteenth day between the two evenings> shall they keep it,—with unleavened cakes and bitter herbs> shall they eat it. ¹² They shall not leave thereof until morning, and <no bone> shall they break therein — <according to all the statutes of the passover> shall they keep it. ¹³ But

<as for the man who ||is|| clean, and <no a journey> doth not chance to be, and yet faileth to keep the passover> that person shall be cut off from among his kinsfolk,—for <the oblation of Yahweh> hath he not offered in its appointed season, <his own sin> shall ||that' man|| bear. ¹⁴ <When, moreover, there may sojourn with you a sojourner, who would keep a passover unto Yahweh> <according to the statute of the passover, and according to the regulation thereof> ||so|| must he keep ||it||,—||one statute|| shall there be for you, both for the sojourner, and for the native of the land.

§ 11. *The Guiding Cloud.*

¹⁵ Now <on the day the habitation was reared> the cloud covered the habitation, even the tent of the testimony,—and <in the evening> it was over the habitation, like an appearance of fire, until morning. ¹⁶ ||Thus|| came it to pass continually, ||the cloud|| covered it,—and an appearance of fire, by night; ¹⁷ but <at the bidding of the upgoings of the cloud from off the tent> then ||after that|| the sons of Israel set forward,—and <in the place where the cloud abode> ||there|| the sons of Israel encamped: ¹⁸ <at the bidding of Yahweh> the sons of Israel set forward, and <at the bidding of Yahweh> they encamped,—<all the days that the cloud abode upon the habitation> they remained encamped. ¹⁹ And <when the cloud lengthened out its stay upon the habitation, many days> then would the sons of Israel keep the watch of Yahweh, and would not set forward. ²⁰ And ||so it was|| <when the cloud would be a few days^a upon the habitation> <at the bidding of Yahweh> they remained encamped, and <at the bidding of Yahweh> they set forward. ²¹ And ||so it was|| <when the cloud would be from evening until morning> <as soon as the cloud went up in the morning> so soon did they set forward: <whether by day or by night> <as soon as the cloud went up> so soon did they set forward. ²² <Whether for two days, or a month, or a year,^b the cloud lengthened out its stay upon the habitation, abiding thereupon> the sons of Israel remained encamped, and set not forward,—but <at the upgoings thereof> they set forward. ²³ <At the bidding of Yahweh> they encamped, and <at the bidding of Yahweh> they set forward,—<the watch of Yahweh> they kept, at the bidding of Yahweh, by the hand^c of Moses.^d

§ 12. *The Ordinance of the Silver Trumpets.*

¹ And Yahweh spake unto Moses, saying: 10

² Make thee two trumpets of silver,—of beaten work> shalt thou make them,—and they

^a There is something touchingly gracious in this partial release from service of the elder Levites.

^b Cp. Exo. xii. 6, n.
^c Sp. v.r. (*sevir*), more simply: "and there

were"; and so some cod. (w. Sam., Onk., Jon., Sep. and Vul.)—G.n.

^d MI.: "by a human soul."

^e Here MI.: "by a soul."

^f See G. Intro., pp. 319, 322.

^a Lit.: "days of number"

= days easily counted = a short time.

^b MI.: "days"; cp. Lev.

xxv. 29.

^c Or: "mediation."

^d Cp. Exo. xl. 38-38.

shall be unto thee for calling the assembly, and for setting forward the camps. ³ <As soon as they blow therewith> so soon shall all the assembly assemble themselves unto thee, unto the entrance of the tent of meeting. ⁴ And <if ||only once|| they blow> then shall the princes, the heads of the thousands of Israel, gather themselves unto thee. ⁵ But <when ye blow an alarm>^a then shall set forward the camps that are encamped eastwards; ⁶ and <when ye blow a second alarm> then shall set forward the camps that are encamped southwards,—<an alarm> shall they blow, for setting them forward. ⁷ But <in calling together the convocation>^b ye shall blow, but shall not sound an alarm. ⁸ And ||the sons of Aaron the priests|| shall blow with the trumpets,—and it shall be unto you for a statute age-abiding unto your generations. ⁹ And <when ye go into war in your land, against the^c assailant that assaileth you>, then shall ye blow an alarm with the trumpets,—and bring yourselves to mind before Yahweh your God, and be saved from your enemies. ¹⁰ And <in your day of rejoicing and in your appointed seasons, and in the beginnings of your months> then shall ye blow with the trumpets, over your ascending-sacrifices, and over your peace-offerings,—so shall they be unto you for a memorial before your God.^d

||I—Yahweh|| am your God.

§13. *The March of the Marshalled Hosts begun, and the Desert of Sinai left. Hobab invited to join in the March.*

¹¹ And so it came to pass <in the second year in the second month, on the twentieth of the month> that the cloud lifted itself up, from off the habitation of the testimony; ¹² and the sons of Israel set forward, by their removals, from the desert of Sinai,—and then the cloud abode in the desert of Paran. ¹³ Thus then did they set forward, for the first time,—at the bidding of Yahweh, by the hand of Moses.

¹⁴ So the standard of the camp^e of the sons of Judah set forward first, by their hosts,—and <over his own host> was Nahshôn,^f son of Amminadab; ¹⁵ and <over the host of the tribe of the sons of Issachar> Nethanêl, son of Zuar; ¹⁶ and <over the host of the tribe of the sons of Zebulun> Eliab, son of Hélon.

¹⁷ Then was taken down^g the habitation,—and

the sons of Gershon and the sons of Merari set forward, bearing the habitation.

¹⁸ Then set forward the standard of the camp of Reuben, by their hosts,—and <over his own host> Elizur, son of Shedeûr; ¹⁹ and <over the host of the tribe of the sons of Simeon> Shelumiel, son of Zurishaddai; ²⁰ and <over the host of the tribe of the sons of Gad> Eliasaph, son of Deuel.

²¹ Then set forward the Kohathites, bearing the sanctuary,—and so the habitation was reared^h by the time they came in.

²² Then set forward the standard of the camp of the sons of Ephraim, by their hosts,—and <over his own host> was Elishama, son of Ammihud; ²³ and <over the host of the tribe of the sons of Manasseh> Gamaliel, son of Pedahzur; ²⁴ and <over the host of the tribe of the sons of Benjamin> Abidan, son of Gideoni.

²⁵ Then set forward the standard of the camp of the sons of Dan, bringing ⁱp the rear of all the camps, by their hosts,—and <over his own host> Ahiezur, son of Ammishaddai;^a ²⁶ and <over the host of the tribe of the sons of Asher> Pagiel, son of Ochrân; ²⁷ and <over the host of the tribe of the sons of Naphtali> Ahira, son of Enân.

²⁸ ||These|| were the settings-forward of the sons of Israel, by their hosts,—thus did they set forward.

²⁹ Then said Moses to Hobab, son of Raguel the Midianite, father-in-law of Moses:

<Setting forward> are we^j unto the place of which Yahweh hath said,

<The same> will I give unto you,—

Oh come with us, and we will do thee good, for ||Yahweh|| hath spoken good, concerning Israel.

³⁰ And he said unto him,

I will not go,—but <unto my own land, and unto my own kindred> will I go.

³¹ Then said he:

I beseech thee, do not forsake us,—for <on this account> hast thou come to know of our encamping in the desert, so shalt thou be unto us [as eyes]; ³² and it shall be <if thou wilt go with us>,—yea it shall be that <with the very good wherewith Yahweh shall do us^j good> will we do good unto thee.

³³ So then they went forward, from the mountain of Yahweh,^b a journey of three days,—and ||the ark of the covenant of Yahweh|| was going before them, a journey of three days, to search out for them a resting-place. ³⁴ And ||the cloud of Yahweh|| was over them by day,—when they set forward out of the camp. ³⁵ And it came to pass <when the ark set forward> that Moses said:

^a Heb.: *terû'ah*, which seems —aptracted or repeated blowing.

^b Is this "convocation" that of the "princes" named in verse 4?

^c Or: "a."

^d Thus then these silver trumpets were prayer trumpets.

^e Note here again the dis-

inction between "camp" and "host": comp. chap. ii. 3.

^f Cp. chap. i. 7; ii. 8.

^g Or: "Then would be [or, "used to be"] taken down." So, according to Driver, "Tenses in Hebrew," § 148. But see rather Dav. Heb. Syn., p. 85, c.

^a V.r. in some cod.: "Ammi Shaddai" (2 words)—G.n.

^b Well might Mount Sinai be thus named.

Arise O Yahweh! and scattered' be thy foes,

Let them that hate thee flee before thee;

³⁶ But <when it rested> he said,—

Return, O Yahweh! unto the myriads of the thousands of Israel.^a

§ 14. *The Murmuring of the People occasions the Satisfying (and the Smiting) of the Flesh, and the wider Gift of the Spirit.*

11 ¹ And it came to pass, that <when the people were giving themselves up to murmuring> it was grievous in the ears^b of Yahweh,—so Yahweh hearkened, and kindled was his anger, and the fire of Yahweh burned among them, and consumed the uttermost part of the camp.

² Then did the people make outcry unto Moses,—and Moses prayed unto Yahweh, and the fire sank down.

³ So he called the name of that place, Taberah [*i.e.* "A Burning"],—because there burned among them the fire of Yahweh.

⁴ Moreover ||the mixed multitude^c that was in their midst|| concealed not their lusting,—and so even the sons of Israel |fell away and wept|, and said:

Who will grant us to eat [flesh]? ⁵ We remember the fish that we did eat in Egypt, without money,—the cucumbers, and the water-melons, and the leeks and the onions, and the garlick. ⁶ But ||now|| our soul^d is dried up, there is nothing at all,—unless <unto the manna> [we turn] our eyes.

⁷ Now ||the manna|| was |like coriander seed|, and the appearance thereof like the appearance of bdellium. ⁸ The people used to go about and pick it up, and grind it with a pair of mill-stones, or pound it in a mortar, and boil it in a pot, and make it into round cakes,—then was the taste thereof like the taste of a sweet cake made with oil. ⁹ <When the dew came down upon the camp by night> the manna came down thereupon.

¹⁰ So then Moses heard the people weeping by their families, every one at the entrance of his tent,—then kindled the anger of Yahweh fiercely, and <in the eyes of Moses> it was grievous.^e ¹¹ And Moses said unto Yahweh—

Wherefore hast thou let thy servant come to grief, and wherefore have I not found favour in thine eyes,—that thou shouldest lay the burden of all this people |upon me|?

^a These two verses are bracketed by the earliest Massoretic authorities (by means of "inverted runs") to indicate some dislocation. Ginsburg concludes that the arrangement in the Sep. [where the order is—vers. 35, 36, 34] shows their "proper place",

—Intro. pp. 342, 343.

^b Some cod. (w. Onk., Jon., Sep. and Syr.) have: "eyes"—G.n.

^c "Collection, rabble"—O.G.

^d That is, "our appetite"—O.G.

^e Same word as in verses 11 and 15.

12 Did ||I|| conceive all this people, or ||I|| beget them,^a—that thou shouldest say unto me,

Carry them in thy bo-om, as a nursing father carrieth a suckling, unto the soil which thou didst swear unto their fathers?

13 Whence should ||I|| have flesh to give to all this people,—for they keep weeping by me, saying,

Oh give us flesh, that we may eat!

14 <Unable> am ||I, by myself|| to carry all this people,—for they are too heavy for me.

15 But <if ||in this way|| thou art going to deal with me> ||slay me||, I beseech thee, ||slay||, if I have found favour in thine eyes,—and let me not see my grief.^b

16 Then said Yahweh unto Moses—

Gather thou unto me seventy men, from among the elders of Israel, of whom thou knowest that they are' elders of the people and their overseers,—then shalt thou take them unto the tent of meeting, and they shall station themselves there, with thee.

17 Then will I come down, and speak with thee there, and will take^c of the spirit that is upon thee, and put upon them,—and they shall carry, with thee, the burden of the people, and ||thou|| shalt not carry it |by thyself|. ¹⁸ And <unto the people> shalt thou say:

Hallow yourselves by to-morrow, and ye shall eat flesh, for ye have wept in the ears of Yahweh, saying—

Who will grant us to eat flesh? for it was well with us in Egypt,—

so then Yahweh will give' you flesh, and ye shall eat. ¹⁹ <Not one day> shall ye eat nor two days,—nor five days, nor ten days, nor twenty days: ²⁰ for a month of days, until it cometh forth out of your nostrils, so shall it become to you a loathsome thing,—because ye have refused Yahweh who is in your midst, and have wept before him, saying,

Wherefore' now' came we forth out of Egypt?^d

^a Lit.: "him"—which, though rather strange in English, is easy in Hebrew, and lends itself well to the figure employed by Moses.

^b This is attested to be an alteration made by the Sopherim [=Editorial Scribes]. Some authorities state that the text originally was, "Kill me, I pray Thee, out of hand, that I may not see Thy evil"—*i.e.* the evil or punishment wherewith Thou wilt visit Israel. As this might be so construed as to ascribe evil to the Lord, the Sopherim altered it into "that I may not see my evil." From

the Jerusalem Targum it is evident that in some Schools the textual reading was, "the evil of the people," or "their evil"—Condensed from G. Intro. p. 353.

^c Lit.: "Withdraw," "secrete," "steal away." What can be the meaning of this? Must Moses needs be a channel through which the Spirit might be imparted to the Seventy; as if in adumbration of the mediatorial position of the Messiah in reference to the same gift? Comp. (Ps. lxxviii. 18) Eph. iv. 7, 8; Acts ii. 33.

^d Cp. O.G. 261, 4, a.

¹¹ And Moses said,

<Six hundred thousand footmen> are the people in whose midst am I||: yet ||thou|| hast said—

<Flesh> will I give unto them,^a and they shall eat for a month of days.

²² Shall ||the flocks and herds|| be slaughtered for them, that it may suffice for them? Shall ||all the fishes of the sea|| be gathered together unto them, that it may suffice for them?

²³ Then said Yahweh unto Moses, Shall ||the hand of Yahweh|| fail? ||Now|| shalt thou see whether my word come to pass unto thee, or not.

²⁴ And Moses went forth, and spake unto the people the words of Yahweh,—and gathered together seventy men from among the elders of the people,^b and caused them to stand, round about the tent. ²⁵ Then Yahweh |came down| in the cloud, and spake unto him, and took ^c of the spirit that was upon him, and gave unto the seventy men—the elders. And it came to pass, that <when the spirit rested upon them> they prophesied,^d and then did so no more.

²⁶ Now there were two men left behind in the camp—||the name of the one|| was Eldad, and ||the name of the other|| Medad, so then the spirit ||rested on them||—||they|| being among them who were written,^e though they had not gone forth unto the tent,—but they prophesied in the camp. ²⁷ And there ran a young man,^f and told Moses, and said,— ||Eldad and Medad|| are prophesying in the camp!

²⁸ Then responded Joshua, son of Nun, the attendant of Moses from his youth,^g and said,— My lord Moses, forbid them!

²⁹ But Moses said unto him, Art ||thou|| jealous for |me|? Oh would that ||all the people of Yahweh|| were prophets! Yea, let Yahweh put his spirit upon them!

³⁰ Then was Moses received back into the camp,— ||he, and the elders of Israel||.

³¹ Now ||a wind|| had sprung up^h from Yahweh, and cut off quails from the sea, and let them lie over the camp—as it were a day's journey here, and a day's journey there, round about the camp,—and as it were two cubits, on the face of the land.ⁱ ³² And the people rose up all that day and all the night and all the next day, and gathered the quails, ||he that did least|| gathered ten homers,—and they spread them out for themselves, spreading away, round about the camp. ³³ ||The flesh|| was yet between

their teeth, not yet chewed,—when ||the anger of Yahweh|| had kindled upon the people, and Yahweh smote the people, with an exceeding great plague. ³⁴ And the name of that place was called, Kibroth-hattaavah,^a—because ||there|| they buried the people who had lusted. ³⁵ ||From Kibroth-hattaavah|| the people set forward to Hazeroth,—and they remained in Hazeroth.

§ 15. Miriam and Aaron jealous of Moses.

¹ And Miriam and Aaron spake against Moses, ¹² on account of the Cushite woman whom he had taken,—for <a Cushite woman> had he taken.

² And they said:

Is it <only' and solely' with Moses> that Yahweh hath spoken?

<With us also> hath he not spoken?

And Yahweh heard it. ³ Now ||the man Moses|| was patient^b exceedingly,—above all the sons of earth, who were on the face of the ground. ⁴ Then said Yahweh,

suddenly, unto Moses, and unto Aaron, and unto Miriam,

Come out, ye three, unto the tent of meeting. And they three went' out. ⁵ Then Yahweh came down, in a pillar of cloud, and stood at the entrance of the tent,—and called Aaron and Miriam, and they both went forth. ⁶ Then

said he, Hear, I beseech you, my words. <When ye have your prophet>^c <As Yahweh, in a vision> will I make myself known |unto him|; <In a dream> will I speak with him.

⁷ <Not so> my servant Moses,—

<In all my house> ||trusty|| is he':

⁸ <Mouth to mouth> do I speak with him, And plainly—not in dark sayings, And <the form of Yahweh>^d doth he discern,—

Wherefore, then, were ye not afraid to speak against my servant—against Moses?

⁹ And the anger of Yahweh kindled upon them,^e and he departed.

¹⁰ And <when ||the cloud|| removed from off the tent>—lo! ||Miriam|| leprous, like snow! And Aaron turned unto Miriam, and lo!^f . . . leprous!^g ¹¹ Then said Aaron unto Moses,—

Oh my lord, do not, I beseech thee, lay upon us sin, although we have made ourselves foolish, and although we have sinned.

¹² Let her not, I beseech thee, remain like the still-born,—which <when it is born of its mother>^h the half of its flesh is consumed.ⁱ

^a One School, a sp. v.r. (*sevir*) and many MS. have: "unto you"—G.n.

^b Some cod. (w. Jon. and Vul.) have: "elders of Israel"—G.n.

^c Cp. on ver. 17—same word.

^d Or: "were moved to prophesy."

^e Or: "enrolled"—O.G.

^f Lit.: "the y. m."—but

what young man? Article clearly generic—"article of species."

^g Or: "of his chosen young men."

^h ML: "had set out"—O.G. 652b.

ⁱ Some cod. (w. Onk. MS., and one ear. pr. edn.) have: "face of all the land"—G.n.

^a I.e. "The graves of lust."

^b Or: "tried."

^c Or: "a prophet among you"—G.n. Adopting this conjecture, we shd render: "Should there be [or 'arise'] a prophet among you."

^d Yet even this must be understood so as not to contradict Ex. xxxiii.

^{20.}

^e With instant effect.

^f Or: "there she was."

^g Aaron, seeing, stood aghast. Note the abruptness of the record.

^h ML: "when it cometh forth from its mother's womb."

ⁱ The text originally was: "Let her not, I pray, be

¹³ Then Moses made outcry unto Yahweh, saying,—

O God, I beseech thee, grant healing, I beseech thee, unto her.^a

¹⁴ And Yahweh said unto Moses :

<If [her own father] had [but spat] in her face> would she not have acknowledged the shame for seven days?

Let her shut herself up for seven days, outside the camp, and <afterwards> let her be received back.

¹⁵ So Miriam shut herself up, outside the camp, for seven days,—and [the people] set not forward, until Miriam had been received back.

¹⁶ Then <afterwards> did the people set forward from Hazeroth, and encamped in the desert of Pârân.

§ 16. *The Spies: the Land lost for a Generation.*
(Cp. Deu. i. 22-36.)

¹³ ¹ Then spake Yahweh unto Moses, saying:

² Send for thee men, and let them spy out the land of Canaan, which I' am giving unto the sons of Israel,—<one man each, for the tribe of his fathers> shalt thou send, each one a prince among them.

³ So then Moses sent them out of the desert of Pârân, at the bidding of Yahweh,—[all of them] great men,^b <heads of the sons of Israel> were they'. ⁴ And [these] are their names,—

<Of the tribe of Reuben> Shammua, son of Zaccur;

⁵ <Of the tribe of Simeon> Shaphat, son of Hori;

⁶ <Of the tribe of Judah> Caleb, son of Jephunneh;

⁷ <Of the tribe of Issachar> Igal, son of Joseph;

⁸ <Of the tribe of Ephraim> Hoshea,^c son of Nun;

⁹ <Of the tribe of Benjamin> Palti, son of Raphu;

¹⁰ <Of the tribe of Zebulun> Gaddiel, son of Sodi;

¹¹ <Of the tribe of Joseph —of the tribe of Manasseh> Gaddi, son of Susi;

¹² <Of the tribe of Dan> Ammiel, son of Gemalli;

¹³ <Of the tribe of Asher> Sethur, son of Michael;

¹⁴ <Of the tribe of Naphtali> Nahbi, son of Vophsi;

¹⁵ <Of the tribe of Gad> Geuel, son of Machi.

¹⁶ <These> are the names of the men, whom Moses sent, to spy out the land,—

as the dead-born child, which when proceeding from our mother's ('*im-mēnu*) womb the half of our flesh (*besarēnu*) is consumed. This was regarded as derogatory to the mother of the great lawgiver by depicting her as having given birth to a partially decomposed body. The simile was

therefore altered from the first person plural into the impersonal"—Ginsburg's Intro., pp. 353-354.

^a Heb.: *Ēl-na', rep̄ha-na' lah*. How expressive of anguish these few abrupt and doleful sounds!

^b For this use of '*ish*', cp. Is. v. 15, etc.

^c Heb.: *hōshea'*. Cp. ver. 16.

but Moses called Hoshea^a son of Nun, Joshua.^b

¹⁷ So Moses sent them, to spy out the land of Canaan,—and said unto them—

Go up, here, in the South,

Yea ye shall go up the mountain;

¹⁸ And shall see the land, what it is,—

And the people that dwell thereupon.^c

Whether they are [strong] or [weak],

Whether they are [few] or [many];

¹⁹ And what [the land] is, wherein they dwell,

Whether it is [good] or [bad],—

And the cities within which they dwell,

Whether in camps, or in strongholds;

²⁰ And what the land is,

Whether [fat] or [lean],

Whether there is' timber therein, or is not',

Then shall ye pluck up courage, and take of the fruit of the land.^d

Now [the days] were the days of the first-fruits of grapes.

²¹ So they went up, and spied out the land,—from the wilderness of Zin unto Rehob, at the entering in of Hamath.

²² Yea they went up in the South, and entered^e as far as Hebron, and <there> were Ahiman, Sheshai and Talmai, descendants of the Anak.^f

Now [Hebron] was built [seven years] [before Zoan of Egypt].

²³ And they entered as far as the ravine of Eschol, and cut down, from thence, a branch with one cluster of grapes, and bare it on a pole, between two,—also of the pomegranates and of the figs.

²⁴ [That place] was called, The Ravine of Eschol [= "Cluster-ravine"]—on account of the cluster, which was cut down from thence by the sons of Israel.^g

²⁵ And they returned from spying out the land,—at the end of forty days.

²⁶ So they took their journey, and came in unto Moses and unto Aaron, and unto all the assembly of the sons of Israel, into the wilderness of Pârân, towards Kadesh,—and brought back word—unto them, and unto all the assembly, and showed them the fruit of the land. ²⁷ And they recounted unto him, and said,

We entered into the land whither thou didst send us,—and surely it doth' [flow with milk and honey], and [this] is the fruit thereof. ²⁸ Nevertheless' surely <mighty> are the people that dwell in the land,—and [the cities] walled in, exceeding great, moreover also, <the descendants of the Anak>^h saw we there.

²⁹ [Amalek] dwelleth in the land of the South;

^a Heb.: *hōshea'*.

^b Heb.: *y'hoshua'*. Cp. Exo. xvii. 9, n.

^c R.V. "therein"; but "thereon" is right if "land" just above be taken as "soil."

^d Which would, of course, be an act of daring, requiring "courage."

^e M.C.T.: "he entered"

but sp. vr. (*sevir*), some cod., and Sam., Jon., Sep., Syr., and Vul., have: "they e."—G.n.

^f "The long-necked," "the giant."

^g Ml.: "which the sons of Israel cut down from thence."

^h Cp. ver. 22.

And ||the Hittite and the Jebusite and the Amorite|| dwell in the mountain, And ||the Canaanite|| dwelleth by the sea, and by the side of the Jordan.

³⁰ And Caleb stilled the people unto Moses,—and said unto them—^a

Let us go ||straight up|| and possess it, for we shall ||surely prevail|| against it.

³¹ But ||the men who went up with him|| said,

We cannot go up against the people,—for <stronger> are they' than we'.

³² So they sent forth a rumour^b of the land which they had spied out, <among the sons of Israel> saying,—

<As touching the land through which we passed, to spy it out> it is ||a land that eateth up them who dwell therein||,

And ||all the people that we saw in the midst thereof|| were men of great stature.^c

³³ And <there> saw we the giants, sons of Anak, [descended] of the giants,—

And we were <in our own eyes> as grasshoppers,

And ||so|| were we in their' eyes.

¹⁴ ¹ Then did all the assembly lift up, and give forth their voice,—and the people wept throughout that night. ² And all the sons of Israel |murmured against Moses and against Aaron|,—and all the assembly said unto them—

Oh that we had died in the land of Egypt!

Or <in this wilderness> oh that we had died!

³ Wherefore, then, is Yahweh bringing us into this land, to fall by the sword?

||Our wives and little ones|| will become a prey!

Would it not be well for us to go back towards Egypt?

⁴ And they said, one to another,—

Let us appoint a head, and let us go back towards Egypt.

⁵ Then did Moses and Aaron fall upon their faces,—before all the convocation of the assembly of the sons of Israel.

⁶ But ||Joshua son of Nun, and Caleb son of Jephunneh, of them who spied out the land|| rent their clothes; ⁷ and spake unto all the assembly of the sons of Israel, saying,—

<As for the land through which we passed to spy it out>

||Good|| is the land, |exceedingly|^d

⁸ <If Yahweh delight in us> then will he bring us into this land, and give it unto us,—

[A land which doth' flow with milk and honey].

⁹ Only <against Yahweh> do not rebel.

Do not ||ye|| fear the people of the land,

For <our food> they are',—

Their shade hath departed' from over them.

^a Or: "him."

^b This seems to have been an account given aside from their public report as recorded in vers. 27-29. Sinister one-sidedness

and exaggeration appear in this story.

^c Lit.: "men of length" = "tall men."

^d ML: "very, very."

And ||Yahweh|| is with us.

Do not fear them!

¹⁰ But <when all the assembly bade stone them, with stones> ||the glory of Yahweh|| appeared, in the tent of meeting, unto all the sons of Israel.

¹¹ Then said Yahweh unto Moses,

||How long|| must this people |despise me|?

And ||how long|| can they not believe in me, in view of all the signs which I have done in their midst?

¹² Let me smite them with pestilence, and disinherit them,—

And make thee' into a nation greater and more mighty than they!

¹³ Then said Moses unto Yahweh,^a—

So shall the Egyptians hear,

For thou hast brought up, in thy might, this people, out of their midst;

¹⁴ And will tell it unto the inhabitants of this land:

They have heard

That ||thou, Yahweh|| art in the midst of this people,—

That <eye to eye> is he seen—||thou, Yahweh||.

And ||thy cloud|| is standing over them,

And <in a pillar of cloud> ||thou thyself|| art going on before them by day,

And <in a pillar of fire> by night.

¹⁵ <As soon, therefore, as thou hast put to death this people, as one man> so soon will the nations who have heard thy fame speak, saying:

¹⁶ <Because Yahweh |was not able| to bring in this people into the land which he had sworn unto them> therefore did he slay them in the desert.

¹⁷ ||Now||, therefore, I beseech thee, let the might of My Lord^b ||be magnified||,—according as thou didst speak, saying:

¹⁸ *Yahweh—slow to anger, and great in lovingkindness,^c*

Forgiving iniquity and transgression;^d

Though he will not leave ||wholly unpunished||^e

Visiting the iniquity of fathers upon sons, Upon a third generation, and upon a fourth.

¹⁹ Pardon, I beseech thee, the iniquity of this people,

According to the greatness of thy loving-kindness,—

And according as thou hast forgiven this people, from Egypt, even thus far.

²⁰ And Yahweh said,

I have pardoned, according to thy word;

^a Here again Moses appears as the bold and prevailing intercessor. Cp. Exo. xxxii. 11-14.

^b I.e.: "of Adonay," In many MS. copies: "of Yahweh"; and so in first pr. edn. of entire Bible—G.n.

^c Some cod. (w. Sam., Jon., and Sep.) add: "and faithfulness." Cp. Exo. xxxiv. 6.

^d Some cod. (w. Sam., Jon., and Sep.) add: "and sin." Cp. Exo. xxxiv. 7.—G.n.

^e See note on Exo. xxxiv. 7.

- ²¹ Nevertheless <as I' live,—and that all the earth may be filled with the glory of Yahweh>
- ²² Verily, ||none of the men who have been beholding my glory and my signs, which I have done in Egypt and in the desert,—and have put me to the proof these ten times, and have not hearkened unto my voice||²³ shall see the land, which I swear to their fathers,—yea, ||none of my despisers|| shall see it.^a
- ²⁴ But ||my servant Caleb||— <because there was another spirit with him, and he followed me fully> therefore will I bring him into the land whereinto he entered, and ||his seed|| shall possess it. ²⁵ Now ||the Amalekites and the Canaanites|| are dwelling in the valley,— <to-morrow> turn ye away; and set yourselves forward towards the desert, by the way of the Red Sea.
- ²⁶ Then spake Yahweh unto Moses and unto Aaron, saying:
- ²⁷ How long, <as regardeth this evil assembly> are ||they|| to be murmuring against me? <The murmuring of the sons of Israel, which ||they|| have been murmuring against me> have I heard. ²⁸ Say unto them:
- <As I live> . is the oracle of Yahweh: Surely <as ye have spoken in mine ears> ||so|| will I do unto you:—
- ²⁹ <In this desert> shall your dead bodies fall,
- And <none of you who were numbered, in all your counting, from twenty years old and upwards,—who have murmured against me> ³⁰ ||none of you|| shall enter into the land, as to which I uplifted my hand, to give you an abode therein,—save Caleb son of Jephunneh, and Joshua, son of Nun: ³¹ whereas <your little ones, of whom ye said, they should become ||a prey||> I will bring them' in, and they shall acknowledge^b the land which ye refused.
- ³² But ||your own' dead bodies|| shall fall in this desert; ³³ and ||your sons|| shall be shepherds in the desert forty years, and shall bear your unchastities,^c—until your dead bodies are consumed in the desert.
- ³⁴ <By the number of the days, wherein ye spied out the land—|forty days|> <each day for a year> shall they

^a Cp. Ps. xciv. 11.

^b Or: "get to know."

^c Here then is a clear case of children suffering for their parents, and of the punishment of the parents being mitigated thereby. Though not suffered to enter the land, all this generation, except the principal offenders,

were spared, and fed, guided, cared for, and honoured with Yahweh's presence. Ere their carcasses fell in the desert, they may, many of them, have learned invaluable lessons. Cp. note on Exo. xxxiv. 7; also Deu. xxiv. 16.

bear your iniquities—|forty years|,—so shall ye know my opposition.

- ³⁵ ||I—Yahweh|| have spoken, Verily <this> will I do to all this evil assembly, who have conspired against me,— <In this desert> shall they be consumed And <there> shall they die.

³⁶ Now <as for the men whom Moses sent to spy out the land,—who returned and caused all the assembly to murmur against him, by giving out a rumour against the land> ³⁷ they died—the men who gave out an evil rumour^a of the land,—|by the plague, before Yahweh|. ³⁸ But ||Joshua son of Nun, and Caleb son of Jephunneh|| remained alive— of those men who went to spy out the land.

³⁹ And Moses spake these words unto all the sons of Israel,—and the people were greatly depressed. ⁴⁰ So they arose early in the morning, and went up into the top of the mountain, saying,—

We are here— therefore will we go up into the place as to which Yahweh hath said, that we have sinned.

⁴¹ But Moses said, Wherefore is it that ||ye|| are going beyond the bidding of Yahweh,—since ||that|| cannot prosper?

⁴² Do not go up,

For Yahweh is not' in your midst,—

Lest ye be smitten down before your enemies.

⁴³ For ||the Amalekites and the Canaanites|| are there before you,

So shall ye fall by the sword,—

For <inasmuch^b as ye have turned back from following Yahweh>

Therefore^b will Yahweh not be with you.

⁴⁴ But they presumptuously^c ascended^c into the top of the mountain,—though ||neither the ark of the covenant of Yahweh, nor Moses|| moved out of the midst of the camp. ⁴⁵ So then the Amalekites and the Canaanites, that dwelt in that mountain, |came down|,—and smote them and routed them, even unto Hormah.

§ 17. Legislation again.

¹ Then spake Yahweh unto Moses, saying: 15

² Speak unto the sons of Israel, and thou shalt say unto them,—

<When ye shall enter into the land of your dwelling-places, which ||I|| am giving unto you; ³ and ye would offer, as an altar-flame unto Yahweh, an ascending-offering or a sacrifice,^d for celebrating a vow or as a freewill-offering, or in your appointed seasons,—by way of offering a satisfying

^a Cp. chap. xiii. 32 n.

^b Or render "for therefore

... and"—O.G. 475^b.

^c Lit.: "were presumptuous to ascend." For like idioms, see chap. xxxv.

31; also Gen. ii. 3; xxxi.

27. Cp. Deu. i., 41, 43.

^d Prob.= "peace-offering"

Cp. P.B., Leviticus, pp. 60 (iii), 62 (5).

odour unto Yahweh, from the herd or from the flock> ⁴ then shall he that bringeth near his oblation bring near unto Yahweh a meal-offering, of fine meal a tenth part [of an ephah] overflowed with the fourth part of a hin of oil; ⁵ <wine also for a drink-offering, the fourth part of a hin> shalt thou offer with the ascending-offering or with the sacrifice, ⁶ —for each' he-lamb. ⁶ Or <with a ram> thou shalt offer a meal-offering, of fine meal two tenths,—overflowed with oil, the third of a hin; ⁷ <wine also, for a drink-offering, the third of a hin> shalt thou bring near as a satisfying odour unto Yahweh.

¹² And <when thou wouldest offer a choice young bullock, as an ascending-offering or sacrifice,—for celebrating a vow, or as a peace-offering unto Yahweh> ⁹ then shall he bring near, with his choice young bullock, a meal-offering, of fine meal three tenths,—overflowed with half a hin of oil; ¹⁰ <wine also> shalt thou bring near for a drink-offering, half a hin,—for an altar-flame of satisfying odour, unto Yahweh. ¹¹ <Thus and thus>

shall it be done, for each' ox, and for each' ram,—and for each' young one among the sheep, or among the goats: ¹² <according to the number which ye shall offer> <thus and thus> shall ye do for each' one, according to their number. ¹³ <Every one born in the land> <thus and thus> shall offer these things,—when bringing near an altar-flame of a satisfying odour unto Yahweh.

¹⁴ And <when there shall sojourn with you a sojourner, or one who is in your midst to your generations, and he would offer an altar-flame of a satisfying odour, unto Yahweh> <as ye' offer> ||so|| shall he' offer. ¹⁵ <In the convocation> ||one statute|| shall there be, for you' and for the sojourner who sojourneth,—an age-abiding statute, unto your generations, <as ye' are> so' ||the sojourner|| shall be, before Yahweh: ¹⁶ <onelaw and one regulation> shall there be, for yourselves' and for the sojourner that sojourneth with you.

¹⁷ Then spake Yahweh unto Moses, saying:

¹⁸ Speak unto the sons of Israel, and thou shalt say unto them,—

<When ye enter into the land whereinto ||I|| am bringing you> ¹⁹ then shall it be, <when ye eat the bread of the land> that ye shall heave up a heave-offering unto Yahweh. ²⁰ <Of the first of your meal> shall ye heave up ||a cake|| as a heave-offering,—<like the heave-offering of grain> ||so|| shall ye heave it. ²¹ <Of the first of your meal> shall ye give unto Yahweh, a heave-offering,—unto your generations.

²² And <when ye shall make a mistake,* and not observe all these commandments,—which Yahweh hath spoken unto Moses> even all that Yahweh hath given unto you in command, by the hand of Moses,—from the day that Yahweh gave command, and onward, unto your generations> ²⁴ then shall it be—<if [away from the eyes of the assembly] it hath been done [by mistake]> that all the assembly shall offer one choice young bullock for an ascending-sacrifice, as a satisfying odour unto Yahweh, with the meal-offering thereof and the drink-offering thereof, according to the regulation,—and one young he-goat, as a sin-bearer. ²⁵ So shall the priest put a propitiatory-covering over all the assembly of the sons of Israel, and pardon shall be granted unto them,—because <a mistake> it was, ||they|| therefore have brought in their offering—an altar-flame unto Yahweh, and their sin-bearer before Yahweh, for their mistake: ²⁶ and pardon shall be granted unto all the assembly of the sons of Israel, and unto the sojourner that sojourneth in their midst,—for <in the case of all the people> it was [by mistake].

²⁷ And <||any one' person|| shall sin by mistake> then shall he bring near a she-goat of the first year, as a sin-bearer; ²⁸ and the priest shall put a propitiatory-covering over the person who hath made the mistake, when he hath sinned by mistake before Yahweh,—even put a propitiatory-covering over him, and pardon shall be granted him. ²⁹ <For the native born among the sons of Israel, and for the sojourner that sojourneth in their midst> ||one law|| shall there be unto you—for acting by mistake. ³⁰ But <as for the person who acteth with a high hand—of the native born or of the sojourners> <Yahweh himself> ||he|| reproacheth,—therefore shall that person be cut off out of the midst of his people. ³¹ <Because <the word of Yahweh> hath he despised, and <his commandment> hath he broken> that person shall be ||surely cut off||, ||his iniquity|| is in himself.

³² <While the sons of Israel were in the desert> they found a man gathering sticks on the sabbath-day. ³³ And they who found him gathering sticks [brought him near] unto Moses, and unto Aaron, and unto all the assembly. ³⁴ And they put him in ward,—because it was not clear what they should do unto him. ³⁵ Then said Yahweh unto Moses,

The man shall be ||put to death||,—all the assembly ||stoning him with stones||, outside the camp.

* Prob. = "peace-offering." Cp. P.B., Leviticus, pp. 60 (iii), 62 (5).

* Cp. Lev. iv. 13.

³⁶ So then all the assembly ||put him forth|| outside the camp, and stoned him with stones, and he died,—

As Yahweh commanded Moses.

³⁷ And Yahweh spake unto Moses, saying :

³⁸ Speak unto the sons of Israel, and thou shalt say unto them,

That they shall make them fringes on the corners^a of their garments, unto their generations — and shall put upon the fringe of the corner, a cord of blue: ³⁹ so shall they serve you as fringes, and when ye see them, then shall ye call to mind all the commandments of Yahweh, and shall do them,—and shall not spy out, [after your own hearts, and after your own eyes] for things, after which [ye] are ready to go unchastely away: ⁴⁰ to the intent ye may call to mind, and do all my commandments, and be^b holy unto your God.

||I—Yahweh|| am your God—who brought you forth out of the land of Egypt, to become your' God,—

||I—Yahweh|| am your God.

§ 18. *The Conspiracy against Moses under Korah, Dathan and Abiram.*

¹⁶ ¹ Then took^c Korah, son of Izhar, son of Kohath, son of Levi,—and Dathan and Abiram, sons of Eliab, and On, son of Peleth, sons^d of Reuben; ² and rose up^e before Moses, with certain men of the sons of Israel, two hundred and fifty,—princes of assembly, called to the stated meeting, men of renown; ³ and gathered themselves together against Moses and against Aaron, and said unto them,

||Too much for you|| when ||all the assembly|| are [all of them] holy, and <in the midst of them> is Yahweh,—

Wherefore, then, should ye set yourselves up, above the convocation of Yahweh?

⁴ And <when Moses heard it> he fell upon his face. ⁵ Then spake he unto Korah, and unto all his assembly, saying,

<In the morning> will Yahweh make known—who are his, and who is the holy one, and will cause him to come near unto himself,—yea <him whom he shall choose> will he cause to come near unto himself.

⁶ ||This|| do,—

Take to you censers, Korah, and all his assembly; ⁷ and place therein fire, and put thereon incense, before Yahweh, to-morrow,

So shall it be—that <the man whom Yahweh shall choose> ||he|| shall be the holy one. Too much for you, ye sons of Levi!

^a "Wings."

^b Or: "remain." Cp. chap. xxxvi. 12.

^c *Gal.*: "Then rose up . . .

² yea rose up"—G.n.

^d Some cod. (w. Sam. and Sep.) have: "son"—G.n.

⁸ And Moses said unto Korah,—

Hear, I pray you, ye sons of Levi! ⁹ Is it too small a thing for you, that the God of Israel hath separated you from the assembly of Israel, to bring you near unto himself,—to do the laborious work of the habitation of Yahweh, and to stand before the assembly to wait upon them? ¹⁰ But <having brought thee near, and all thy brethren the sons of Levi with thee> must ye seek [priesthood also]?

¹¹ Wherefore' ||thou and all thine assembly|| are conspiring against Yahweh,—

But <Aaron> what is he', that ye should murmur against him'?

¹² Then sent Moses, to call for Dathan and for Abiram, sons of Eliab,—and they said,

We will not come up:

¹³ Was it ||a small thing|| that thou didst bring us up out of a land flowing with milk and honey, to put us to death^a in the desert, but thou must ||continue even to lord it|| over us?

¹⁴ Certainly <not into a land flowing with milk and honey> hast thou brought us, nor given unto us an inheritance of field and vineyard,—

<The eyes of those men> wilt thou dig out?

We will not come up.

¹⁵ Then was Moses very angry, and he said unto Yahweh,

Do not thou have respect unto their meal-offering.

<Not one ass, from them> have I taken, neither have I wronged one of them.

¹⁶ And Moses said unto Korah,

||Thou, and all thine assembly|| come ye before Yahweh,—[thou, and they, and Aaron] ||to-morrow||.

¹⁷ And take ye each man his censer, and put thereon incense, then shall ye bring near before Yahweh, each man his censer, two hundred and fifty censers,—and ||thou and Aaron|| each man his censer.

¹⁸ So they took each man his censer, and put thereon fire, and placed thereon incense,—and took their stand at the entrance of the tent of meeting with Moses and Aaron. ¹⁹ And Korah gathered together against them all the assembly, unto the entrance of the tent of meeting,—then appeared the glory of Yahweh, unto all the assembly.

²⁰ Then spake Yahweh unto Moses and unto Aaron, saying:

²¹ Separate yourselves out of the midst of this assembly,—that I may consume them in a moment.

²² And they fell upon their faces, and said,

O God, the God of the spirits of all flesh,—

^a Or (permissive hiph.): "let us die." Cp. O.T. Ap. "Pharaoh's Heart," etc. ^b Some cod. (w. Sep., Syr. and Vul.) read: "and Moses and Aaron took their stand," etc.—G.n.

^c Hence the futility of the opinion of some, that there is no spirit in man as a constituent part of his personality. Comp. chap. xxvii. 16; also Is. lvii. 16; Zech. xii. 1.

shall ||one man|| sin, and <against all the assembly> wilt thou be wroth?

²³ And Yahweh spake unto Moses, saying,

²⁴ Speak unto the assembly, saying,—

Get ye up from round about the habitation of Korah, Dathan and Abiram.

²⁵ So Moses rose up, and went, unto Dathan and Abiram,—then went, after him, the elders of Israel.

²⁶ And he spake unto the assembly, saying—

Remove, I pray you, from beside the tents of these lawless men, and do not touch aught that pertaineth unto them,—lest ye be carried off, in all their sins.

²⁷ So they went up from beside the habitation of Korah, Dathan and Abiram, on every side,—and ||Dathan and Abiram|| came out and stationed themselves, at the entrance of their tents, with their wives and their sons, and their little ones.

²⁸ Then said Moses,

<Hereby> shall ye know, that ||Yahweh|| hath sent me, to do' all these works,—verily, not out of my own heart:—

²⁹ <If <as all human beings die> these' do die, and ||the visitation of all human beings|| be visited upon them> ||Yahweh|| hath not sent me.

³⁰ But <if <a creation> Yahweh create,* and the ground open wide her mouth, and swallow them up, with all that pertain unto them, and so they go down, alive, unto hades> then shall ye know, that these men have despised' Yahweh.

³¹ And it came to pass, <as he made an end of speaking all these words> that the ground which was under them [clave asunder]; ³² and the earth opened' her mouth, and swallowed up them, and their households,—and all the human beings who pertained unto Korah, with all their goods: ³³ so ||they||, and all that pertained unto them, [went down], alive, unto hades,—and the earth [closed upon them], and they perished out of the midst of the convocation.

³⁴ And ||all Israel who were round about them|| fled at their cry,^b—for they said,

Lest the earth [swallow us up].

³⁵ ||Fire also|| came forth, from Yahweh,—and consumed the two hundred and fifty men, who offered the incense.

³⁶ Then spake Yahweh unto Moses, saying:

³⁷ Say unto Eleazar, son of Aaron the priest, that he take up the censers out of the midst of the burning, and <the fire> scatter thou yonder,—for they have been hallowed.

³⁸ <As for the censers of these sinners against their own persons> they shall be made into beaten-out plates, as an overlay for the altar, for they had brought them near

before Yahweh, and hallowed them,—so shall they become a sign, unto the sons of Israel.

³⁹ And Eleazar the priest took the censers of bronze, which the consumed men had brought near,—and beat them out into plates for overlaying the altar: ⁴⁰ a memorial unto the sons of Israel,

That no stranger, who is ||not of the seed of Aaron|| shall draw near to offer incense before Yahweh,—lest he become like Korah and like his assembly,

As spake Yahweh by the hand of Moses, with regard thereto.

⁴¹ And all the assembly of the sons of Israel murmured, on the morrow, against Moses and against Aaron, saying,—

||Ye|| have caused the death of the people of Yahweh.

⁴² And it came to pass, <when the assembly gathered themselves together* against Moses and against Aaron> that they turned towards the tent of meeting, and lo! the cloud [had covered it]; and the glory of Yahweh [appeared].

⁴³ And Moses and Aaron came in, before the tent of meeting. ⁴⁴ Then spake Yahweh unto Moses, saying:

⁴⁵ Lift yourselves up out of the midst of this assembly, that I may consume them, as in a moment,—

And they fell upon their faces.

⁴⁶ Then

said Moses unto Aaron—

Take the censer and place thereon fire, from off the altar, and put incense [thereon], and, going quickly into the assembly, put a propitiatory-covering over them,—for wrath [hath gone forth] from before Yahweh, the plague [hath begun].

⁴⁷ Then took Aaron, as Moses spake, and ran into the midst of the convocation, and lo! the plague [had begun] among the people,—so he placed the incense, and put a propitiatory-covering over the people: ⁴⁸ thus did he take his stand between the dead and the living,—and the plague [was restrained]. ⁴⁹ And so it was, that they who died in the plague were fourteen thousand, and seven hundred,—besides them who died over the matter of Korah. ⁵⁰ And Aaron returned unto Moses, unto the entrance of the tent of meeting,—when ||the plague|| had been restrained.

§ 19. Aaron's Budding Staff.

¹ Then spake Yahweh unto Moses, saying:

17

² Speak unto the sons of Israel, and take of them, one staff each for an ancestral house, of all their princes, by their ancestral houses, ||twelve staves||,—<each man's name> shalt thou write upon his staff; and <Aaron's name> shalt thou write upon the staff of Levi,—for <one staff>

* Showing that "to create" in the Biblical sense is not "to make something out of nothing," but

simply to make a new thing, realise a new idea. Cp. Gen. i. 1, note c.

^b Lit.: "voice" or "sound."

* Or: "were (had been) called together."

shall there be for the head of their ancestral house. ⁴ Then shalt thou lay them up in the tent of meeting,—before the testimony, where I meet with you.^a ⁵ So shall it come to pass, that <the man whom I shall choose> ||his staff|| shall bud,—so will I cause to cease from against me' the murmurings of the sons of Israel, wherewith ||they|| are murmuring against you'.

⁶ And Moses spake unto the sons of Israel, and every one of their princes gave unto him ||a staff apiece, for each prince|| by their ancestral houses, ||twelve staves||,—and ||the staff of Aaron|| was in the midst of their staves. ⁷ So Moses laid up the staves before Yahweh,—in the tent of the testimony.

⁸ And it came to pass |on the morrow|, that Moses entered into the tent of the testimony; and lo! the staff of Aaron for the house of Levi |had budded|,—yea it had brought forth buds, and bloomed blossoms, and borne ripe almonds. ⁹ So then Moses brought forth' all the staves, from before Yahweh, unto all the sons of Israel,—and they saw and took, each man his own staff.

¹⁰ And Yahweh said unto Moses—

Put back the rod of Aaron, before the testimony, to be kept as a sign unto such as are perverse,^b—that thou mayest bring to an end their murmurings against^c me, that they die not.

¹¹ Thus did Moses,—<as Yahweh commanded him> ||so|| did he.

¹² Then spake the sons of Israel unto Moses, saying:

Lo! we have breathed our last—we are lost, we are ||all|| lost: ¹³ ||whosoever draweth near—draweth near—unto the habitation of Yahweh|| dieth,—are we ever to have made an end of breathing our last?

§ 20. Provision for Priests and Levites.

¹⁸ ¹ And Yahweh said unto Aaron,^d

||Thou, and thy sons, and the house of thy father with thee||^e shall bear the iniquity of the sanctuary,—and ||thou, and thy sons with thee|| shall bear the iniquity of your priesthood. ² Therefore also <thy brethren of the tribe of Levi, the stem of thy father> bring thou near with thee, and let them be joined^f unto thee, and let them wait upon thee,—||both on thee and on thy sons with thee||, before the tent of the testimony.^g ³ So shall they keep thy charge, and the charge of all the tent,—

only' <unto the vessels^a of the sanctuary, and unto the altar> shall they not come near, lest they die—||both they, and ye||. ⁴ So shall they be joined unto thee, and shall keep the charge of the tent of meeting, as to all the laborious work of the tent,—but ||a stranger|| shall not come near unto you. ⁵ So shall ye keep the charge of the sanctuary, and the charge of the altar,—that there no more' be wrath against the sons of Israel.

⁶ ||I|| therefore, lo! I have taken your brethren the Levites, out of the midst of the sons of Israel,—<unto you> as a gift' are they given, unto Yahweh, to do the laborious work of the tent of meeting. ⁷ But ||thou and thy sons with thee|| shall keep the charge of your priesthood, as to every matter of the altar, and as to the interior of the veil, and shall do the laborious work.—<as a laborious service of gifts> do I give your priesthood, and ||the stranger who cometh near|| shall be put to death.

⁸ And Yahweh spake unto Aaron,

||I||, therefore, lo! I have given unto thee' the charge of my heave-offerings,—as to all the hallowed things of the sons of Israel—<unto thee> have I given them, as pertaining to the anointing, and unto thy sons, for a statute age-abiding. ⁹ ||This|| shall be thine, out of the things most holy, out of the fire,—their every oblation—to the extent of their every meal-offering, and their every sin-bearer, and their every guilt-bearer wherewith they make amends^b unto me, <most holy unto thee> shall it be, and unto thy sons. ¹⁰ <As something most holy> shall ye eat it,—||every male|| shall eat it, <holy> shall it be unto thee.

¹¹ ||This||, therefore, shall be thine—the heave-offering of their gift, even all the wave-offerings of the sons of Israel, <unto thee> have I given them, and unto thy sons and unto thy daughters with thee, by a statute age-abiding,—||every one that is clean in thy house|| shall eat it. ¹² <All the best of oil, and all the best of new-wine and corn,—the firstfruits thereof, which they shall give unto Yahweh> <unto thee> have I given them. ¹³ <The firstfruits of all that is in their land which they shall bring in unto Yahweh> <thine> shall it be,—||every one that is clean in thy house|| shall eat it: <every devoted thing in Israel> <thine> shall it be: ¹⁴ <every thing that is born first^c—of all flesh that may be offered unto Yahweh, among men and among beasts> shall be thine,—only' thou shalt ||redeem|| the firstborn of men, and <the firstborn of unclean beasts> shalt thou redeem.

¹⁵ And <as to the redemption price thereof> <from a month old> shalt thou redeem, by thine estimate, five shekels of silver, by

^a Some cod. (w. Sam., Sep., and Vul.) have: "thee"
—G.n.

^b Lit.: "sons of perverseness."

^c ML: "from against."

^d N.B.: To Aaron, once more!

^e Here referring to the Levites. Note the more limited description that

follows as to the priesthood.

^f Cp. Gen. xxix. 34. By "word-play"—O.G. 530b.

^g Or, possibly, as R.V.: "but thou, and thy sons with thee shall be before the tent of the testimony."

^a Or: "furniture."

^b Or: "which they give back."

^c ML: "every thing that bursteth open a matrix."

the shekel of the sanctuary,—<twenty gerahs> it is'. ¹⁷ Only <a firstling ox or a firstling sheep or a firstling goat> shalt thou not redeem, ||hallowed|| they are',—<their blood>^a shalt thou dash against the altar, and <of their fat> shalt thou make a perfume, an altar-flame, for a satisfying odour unto Yahweh: ¹⁸ and ||their flesh|| shall be thine,—<as the wave-breast and as the right leg> <thine> shall it be: ¹⁹ <all the heave-offerings^b of the holy things, which the sons of Israel shall heave up unto Yahweh> have I given unto thee, and unto thy sons and unto thy daughters with thee, by a statute age-abiding,—<an age-abiding covenant of salt> it is', before Yahweh, for thee, and for thy seed with thee.

²⁰ Then said Yahweh unto Aaron:

<In their land> thou shalt have no inheritance, and no <allotted portion> shalt thou have, in their midst,—||I|| am thine allotted portion and thine inheritance, in the midst of the sons of Israel. ²¹ And <unto the sons of Levi> lo! I have given all the

tenth in Israel, for an inheritance,—the allotted portion for their laborious work which ||they|| are performing, the laborious work of the tent of meeting: ²² that the sons of Israel [come near no more] unto the tent of meeting,—to bear sin, to die. ²³ So shall the Levites themselves' perform the laborious work of the tent of meeting, and ||they|| shall bear their iniquity, a statute age-abiding, unto your generations, and <in the midst of the sons of Israel> shall they take no inheritance. ²⁴ Because <the tenth of the sons of Israel, which they shall offer up unto Yahweh as a heave-offering> have I given unto the Levites, as an inheritance,—<for this cause> said I regarding them,

<In the midst of the sons of Israel> shall they take no inheritance.

²⁵ Then spake Yahweh unto Moses, saying:

²⁶ <Unto the Levites> therefore shalt thou speak, and shalt say unto them,

<When ye shall take of the sons of Israel the tenth which I have given unto you from them, as your inheritance> then shall ye offer^c up therefrom the heave-offering of Yahweh, ||a tenth of the tenth||. ²⁷ So shall your heave-offering be reckoned your own,—as corn out of the threshing-floor, and as the abundance out of the wine-press. ²⁸ ||Thus|| shall ||ye also|| offer^c up the heave-offering of Yahweh, out of all your tenths which ye shall take from the sons of Israel,—

and give therefrom the heave-offering of Yahweh, unto Aaron, the priest. ²⁹ <Out of all your gifts> shall ye offer^a up every^b heave-offering of Yahweh,—out of all the best thereof, the hallowed part thereof, out of it.

³⁰ And thou shalt say unto them,—

<When ye offer the best thereof, out of it> then shall it be reckoned to belong unto the Levites, as the increase of the threshing-floor, and as the increase of the wine-press. ³¹ And ye shall eat it in any place, ||ye, and your household||,^c—for ||a reward|| it is, unto you, the allotted portion for your laborious work in the tent of meeting. ³² And ye shall not, by reason of it, bear sin, when ye offer up the best thereof, out of it; and <the hallowed things of the sons of Israel> shall ye not profane, neither shall ye die.

§ 21. The Ashes of the Red Heifer and the Waters of Separation.

¹ And Yahweh spake unto Moses and unto **19** Aaron, saying:

² ||This|| is the statute of the law, which Yahweh hath commanded, saying,—

Speak unto the sons of Israel—That they bring unto thee a red heifer, without defect, wherein is no blemish, and whereupon hath come no yoke. ³ Then shall ye give her unto Eleazar the priest, and he shall take her forth unto the outside of the camp, and she shall be slain, before him; ⁴ and Eleazar the priest shall take of her blood, with his finger,—and shall sprinkle, towards the front of the tent of meeting, of her blood, seven times; ⁵ and the heifer shall be burned up before his eyes,—||her skin, and her flesh, and her blood, with her dung|| shall be burned up. ⁶ Then shall the priest take cedar-wood, and hyssop and crimson,—and cast into the midst of the burning up of the heifer. ⁷ And the priest shall wash his clothes, and bathe his flesh in water,—and afterwards' come into the camp,—but the priest shall be unclean until the evening. ⁸ And ||he that burneth her|| shall wash his clothes in water,^d and bathe his flesh in water,—and be unclean, until the evening. ⁹ Then shall a man that is clean gather up the ashes of the heifer, and put them by, outside the camp, in a clean place,—so shall they be for the assembly of the sons of Israel, to keep for water of separation, it is ||a taking away of sin||.^e ¹⁰ Then

* Some cod. (w. Sam. MS., Onk. MS., Jon., Sep. and Syr.) have: "and [or "but"] their blood"—G.n.

^b Some cod. (w. Sam., Onk., Jon., Sep. and Syr.) have: "every heave-offering"—G.n.

* Lit.: "heave."

^a Lit.: "heave."
^b Some cod. (w. Sep. and Vul.) have simply: "the"—G.n.

^c Some cod. (w. Sam., Onk., Jon., Sep., and Vul.) have: "households" (pl.)—G.n.

^d Some cod. (w. Sep., Syr.,

and Vul.) omit "in water" in this clause. Cp. Lev. xvi. 28.—G.n.
Or: "a cleansing from sin." Lit.: "sin," Heb.: *hattith*. Cp. O. T. Ap., "Sin = Sin-offering = Sin-bearer."

shall he that gathered up the ashes wash his clothes, and be unclean until the evening,—so shall it be for the sons of Israel, and for the sojourner that sojourneth in your midst, by a statute age-abiding.

- 11 <He that toucheth the dead, even any human person> shall be unclean seven days. ¹² <He> shall cleanse himself from sin therewith, on the third day, then <on the seventh day> shall he be clean,—but <if he cleanse not himself from sin on the third day> then <on the seventh day> shall he not be clean. ¹³ <Whosoever toucheth the dead, the person of the human being that dieth, and doth not cleanse himself from sin> <the habitation of Yahweh> hath he made unclean; that person, therefore, shall be cut off out of Israel,—<because [the water of separation] was not dashed upon him> <unclean> shall he be, his uncleanness is yet upon him. ¹⁴ [This] is the law—<When [a human being] shall die in a tent> [every one who goeth into the tent, and every one who is in the tent] shall be unclean, seven days.
- 15 And [in the case of every open vessel, on which no cover is fastened] <unclean> it is'. ¹⁶ And [whosoever toucheth on the face of the field, one slain with a sword, or one who hath died, or a human bone, or a grave] shall be unclean, seven days.
- 17 And they shall take, for him that is unclean, of the ashes of the burning of the sin-bearer,—and living water shall be put thereon, in a vessel. ¹⁸ Then shall a man that is clean [take hyssop, and dip in the water], and sprinkle upon the tent, and upon all^a the vessels,^b and upon the persons who were there,—and upon him that touched the bone, or him who had been slain, or him who had died of himself, or the^c grave; ¹⁹ and the clean person shall sprinkle upon the unclean, on the third day, and on the seventh day,—so shall he cleanse himself from sin, on the seventh day, and shall wash his clothes, and bathe in water, and be clean in the evening. ²⁰ But <in the case of the man who shall be unclean and shall not cleanse himself from sin> that person [shall be cut off], out of the midst of the convocation,—for <the sanctuary of Yahweh> hath he made unclean, [the water of separation] hath not been dashed upon him, <unclean> he is'. ²¹ So shall it be unto them^d for a statute age-abiding,—and [he that sprinkleth the

water of separation] shall wash his clothes, and [he that toucheth the water of separation] shall be unclean until the evening; ²² and [whatsoever the unclean person toucheth] shall be unclean,—and [the person who toucheth it] shall be unclean until the evening.

§ 22. *The Waters of Meribah* (= "Contention").

- ¹ Then came the sons of Israel, the whole **20** assembly, into the desert of Zin, in the first month, and the people dwelt in Kadesh,—and Miriam died there, and was buried there.
- ² And there was no water for the assembly,—so they gathered together against Moses, and against Aaron. ³ And the people contended with Moses,—and spake, saying,
Would, then, we had died^a when our brethren died^a before Yahweh!
- ⁴ Wherefore^b then, hast thou^b brought the convocation of Yahweh into this desert,—to die there, [we, and our cattle]?
- ⁵ And wherefore^c did ye^c cause us to come up out of Egypt, to bring us into this wretched place?—not a place of seeds, and figs, and vines, and pomegranates! <even water> is there none^d to drink.
- ⁶ And Moses and Aaron went in, from the presence of the multitude^d unto the entrance of the tent of meeting, and fell upon their faces,—and the glory of Yahweh appeared^e unto them. ⁷ Then spake Yahweh unto Moses, saying:
- ⁸ Take the staff, and gather together the assembly, [thou, and Aaron thy brother], then shall ye speak unto the cliff, before their eyes, and it shall give forth its waters,—so shalt thou bring forth unto them water, out of the cliff, and shalt cause the assembly, and their cattle, to drink.
- ⁹ And Moses took the staff, from before Yahweh,—as he commanded him. ¹⁰ And Moses and Aaron gathered together the convocation, before the cliff,—and he said unto them:
Hear, I pray you, ye rebels!
<Out of this cliff> must we bring forth for you, water?
- ¹¹ And Moses lifted high his hand, and smote the cliff, with his staff, twice,—and there came forth water in abundance, and the assembly and their cattle [did drink].
- ¹² Then said Yahweh unto Moses and unto Aaron,
<Because ye believed not in me, to hallow me in the eyes of the sons of Israel> [therefore] shall ye not bring in this convocation into the land which I have given unto them.
- ¹³ [The same] were the waters of Meribah [that is "Contention"] in that the sons of Israel contended with Yahweh,—and so he hallowed himself among them.

^a Some cod. (w. Sam., Sep., and Syr.) omit "all"—G.n.

^b Or: "articles of furniture."

^c These definite articles, referring back to the

particular cases specified, should scarcely be suppressed in English.

^d Some cod. (w. Onk. MS., Jon., Sep., and Syr.) have "unto you"—G.n.

^a Ml.: "breathed out—their last."

^b So it should be (w. Sep.), but M.C.T. has: "have

ye"—G.n.

^c Gt.: "didst thou"—G.n.

^d Or: "convocation." Heb. *kāhāl*.

§ 23. *Edom refuses Israel a Passage.*

- 14 And Moses sent messengers from Kadesh, unto the king of Edom,—

||Thus|| saith thy brother Israel,

||Thou thyself|| knowest all the distress which befell us; ¹⁵ and how our fathers went down to Egypt, and we abode in Egypt, many days, —and that the Egyptians ill-treated us, and our fathers; ¹⁶ and we made outcry unto Yahweh, and he heard our voice, and sent a messenger, and brought us forth out of Egypt,—lo! then, ||we|| are in Kadesh, a city at the extremity of thy boundary.

- 17 Let us, we pray thee, pass through thy land—we will not pass through field, or vineyard, nor will we drink the waters of a well,—<by the king's road> will we go—we will turn neither to the right hand nor to the left, until we get through thy boundary.

- 18 And Edom said unto him,
Thou shalt not pass through my land,^a—lest <with the sword> I come out to meet thee.

- 19 And the sons of Israel said unto him—
<By the highway> will we go up, and <if <thy waters> we should drink—||I, and my cattle||> then would I give the price thereof,—only^b—it is nothing!—<with my feet> would I pass through.

- 20 And he said,
Thou shalt not pass through.
And Edom came out to meet him, with a strong people, and with a firm hand. ²¹ Thus did Edom refuse to give Israel passage through his boundary,—and Israel turned away from him.

§ 24. *The Death of Aaron on Mount Hor.*

- 22 Then set they forward from Kadesh,—and the sons of Israel, all the assembly, came in to Mount Hor. ²³ Then spake Yahweh unto Moses and unto Aaron, in Mount Hor,—near the boundary of the land of Edom, saying:

- 24 Aaron shall be withdrawn unto his kinsfolk, for he shall not enter into the land, which I have given unto the sons of Israel,—because ye spurned my bidding, at the waters of Meribah.

- 25 Take thou Aaron, and Eleazar his son,—and bring them up Mount Hor; ²⁶ and strip thou Aaron of his garments, and put them upon Eleazar his son,—and ||Aaron|| shall be withdrawn, and shall die there.

- 27 And Moses did as Yahweh commanded,—and they went up into Mount Hor, in sight of all the assembly. ²⁸ And Moses stripped Aaron of his garments, and put them upon Eleazar his son, and Aaron died there, in the top of the mount,—and Moses and Eleazar came down out of the mount. ²⁹ And all the assembly

* Lit.: "through me."

saw that Aaron was dead;^a and they bewailed Aaron thirty days, even all the house of Israel.

§ 25. *The Seraph Serpents.*

- 1 And the Canaanite, the king of Arad, who ²¹ dwelt in the South,^b heard that Israel had entered^c by the way of Atharim,^d—so he made war with Israel, and took some of them captive.

- 2 Then Israel vowed a vow unto Yahweh, and said,—

<If thou wilt ||surely deliver up|| this people into my hand> then will I utterly destroy their cities.

- 3 And Yahweh hearkened unto the voice of Israel, and delivered up the Canaanite into his hand,^e so he utterly destroyed them, and their cities,—and called the name of the place Hormah [that is, "Utter Destruction"].

- 4 Then brake they up from Mount Hor, by way of the Red Sea, to go round the land of Edom,—and the soul of the people became impatient because of the way. ⁵ So then the people spake against God, and against Moses,

Wherefore^f have ye brought us up out of Egypt, to die in the desert? for there is neither bread, nor water, and ||our soul|| doth loathe this contemptible bread!

- 6 And Yahweh sent among the people the poisonous serpents,^g and they bit the people,—and much people out of Israel died.^h ⁷ Then came the people of Israel unto Moses, and said—

We have sinned, in that we spake against Yahweh, and against thee,

Pray thou unto Yahweh, that he may take from us the serpent.

- So Moses prayed for the people. ⁸ Then said Yahweh unto Moses—

Make thee a like serpent,ⁱ and put it upon a standard,—and it shall come to pass, that ||any one who is bitten|| <as soon as he seeth it> shall live.

- 9 So Moses made a serpent of bronze, and put it upon the standard,—and it came to pass—that <if the serpent had bitten any man> <as soon as he directed his look unto the serpent of bronze> he lived.^j

§ 26. *From Edom to Moab.*

- 10 And the sons of Israel brake up,—and encamped in Obotoh. ¹¹ And they brake up from Obotoh,—and encamped in Ije-Abarim, in the desert which is over against Moab, towards the rising of the sun. ¹² <From thence> brake they up,—and encamped in the ravine of Zered. ¹³ <From thence> brake they up, and encamped on the other side of Arnon, which

* Or: "had breathed his last."

^b Heb.: *negev*.

^c Or: "was entering."

^d "Perh. name of caravan-route"—O.G.

^e So it should be (w. Sam.

and Sep.).—G.n. [M.C.T. has not these three words.]

^f Or: "the seraph serpents." Cp. ver. 8.

^g Heb.: "a *sārāph*." Cp. ver. 6.

^h Cp. Jn. iii. 14, 15.

is in the desert, that cometh forth out of the boundary of the Amorites,—for ||Arnon|| is the boundary of Moab, between Moab and the Amorites. ¹⁴ For this cause is it said, in the Book of the Wars of Yahweh,—

Waheb^a with a hurricane,

And the ravines of Arnon;

¹⁵ And the bottom of the ravines, that extendeth toward the dwelling of Ar,—

And adjoineth to the boundary of Moab,

¹⁶ And <from thence> towards Beer,— ||the same|| is the well, whereof Yahweh said unto Moses,

Gather together the people, that I may give them water.

¹⁷ ||Then|| sang Israel this song,—

Spring thou up, O well!

Respond ye thereunto;

¹⁸ A well!—princes digged^c it,
||Nobles of the people|| delved it,
With a sceptre,
With their staves.

And <from the desert> to Mattanah;¹⁹ and <from Mattanah> to Nahaliel;²⁰ and <from Nahaliel> to Bamoth;²¹ and <from Bamoth of the valley, which is in the field-country of Moab> to the top of Pisgah,—which overlooketh Jeshimon.^b ²¹ Then sent Israel, messengers, unto Sihon king of the Amorites, saying:

²² Let me pass through thy land—we will not turn aside into field or into vineyard, nor will we drink the water of a well,— <by the king's road> will we go, until we get through thy boundary.

²³ And Sihon suffered not Israel to pass through his boundary, but Sihon gathered together all his people, and came forth to meet Israel, towards the desert, and entered Jahaz,—and fought with Israel. ²⁴ And Israel smote him with the edge of the sword,^e—and took possession of his land from Arnon unto Jabbok, unto the sons of Ammon, for ||strong|| was the boundary of the sons of Ammon. ²⁵ So Israel took all these cities,—and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all her villages;^d ²⁶ for ||as for Heshbon|| <the city of Sihon king of the Amorites> it was,—||he|| having fought with the former king of Moab, and taken all his land out of his hand, unto Arnon. ²⁷ <For this cause> say the poets—

Enter ye Heshbon,—

Built and prepared be the city of Sihon;

²⁸ For ||a fire|| hath come forth out of Heshbon, ||A flame|| out of the stronghold of Sihon;

It hath consumed Ar of Moab,

^a Lit.: *eth-waheb*, "Object of a verb lost out of the text"—O.G. 255.

^b "Prob. some part of the wilderness of Judah bordering on Dead Sea"—O.G.

^c "According to the mouth of the sword, i.e., as the sword can devour—with-out quarter"—O.G. 352.

^d Lit.: "daughters" = "farmsteads," "environs," "villages,"

The lords^a of the high places^b of Arnon.

²⁹ Woe to thee, Moab,

Thou art lost, O people of Chemosh,—

He hath given up his sons as fugitives.

And his daughters into captivity,

Unto the king of the Amorites, Sihon.

³⁰ Then we shot them—

Heshbon is destroyed, as far as Dibon,—

Then laid we waste as far as Nophah,

A fire^c reacheth unto Medeba.

³¹ So then Israel dwelt in the land of the Amorites.

³² And Moses sent to spy out Jazer, and they captured the villages^d thereof,—and dispossessed the Amorites that were there.

³³ Then turned they and went up by the way of Bashan,—and Og, king of Bashan, came forth to meet them— ||he and all his people||, to give battle at Edrei. ³⁴ Then said Yahweh unto Moses—

Do not fear him, for <into thy hand> have I delivered him, and all his people, and his land,—

Therefore shalt thou do unto him, as thou didst unto Sihon, king of the Amorites, who was dwelling in Heshbon.

³⁵ So then they smote him, and his sons, and all his people, until there was not left him, a remnant,—and took possession of his land.

¹ Then did the sons of Israel break up,—and ²² encamp in the waste plains of Moab, on the other side of the Jordan by Jericho.

§ 27. Balak King of Moab sends for Balaam.

² And Balak son of Zippor saw^e all that Israel had done unto the Amorites; ³ and Moabshrank with great fear from the presence of the people, because <many> they were,—and Moab was alarmed at the presence^f of the sons of Israel.

⁴ So Moab said unto the elders of Midian—

||Now|| shall the gathered host^g lick up all that are round about us, as the ox doth lick up the verdure of the field.

But ||Balak son of Zippor|| was king unto Moab at that time. ⁵ So he sent messengers unto Balaam son of Beor, to Pethor, which was by the river of the land of the sons of his people,^f to call him,—saying—

Lo! ||a people|| hath come forth out of Egypt

Lo!^h he hath covered the eye of the land,

Yea ||he|| is tarrying over against me.

⁶ ||Now|| therefore, do come, I pray thee, curse me this people,

For <stronger> he is' than I',

^a Or: "the baalim."

^b Or: "height."

^c So it should be (w. Sam. and Sep.)—G.n. M.C.T. has "which" (*asher*), but with a stigma on the *resh* (r). Cp., however, G. Intro. 326-328, where the following reading of the final-copule is favourably suggested:

The women also even unto Nophah

And the men even unto Medeba.

^d Lit.: "daughters."

^e Heb.: *tehdal*.

^f Some cod. (w. Sam., Syr., and Vul.) have: "sons of Ammon"—G.n.

^g Some cod. (w. sp. v.r. [*sevir*] Sam., Onk. MS., Jon., Sep., and Syr.) have here: "and lo!"—G.n.

<If peradventure I prevail> we shall smite him,

That I may drive him out of the land,—
For I know that ||he whom thou dost bless||
is to be^a blessed,

And ||he whom thou dost curse|| is to be^a cursed.

⁷ And the elders of Moab and the elders of Midian went their way, with the rewards of divination in their hand,—so they came in unto Balaam, and spake unto him the words of Balak. ⁸ And he said unto them—

Tarry ye here for the night, and I will bring you back word, as Yahweh shall speak unto me.

So the princes of Moab abode with Balaam. ⁹ And God came in unto Balaam,—and said,

Who are these men, with thee?

¹⁰ Then said Balaam unto God,—

||Balak, son of Zippor, king of Moab|| hath sent unto me:

¹¹ Lo! ||the people that hath come forth out of Egypt||—he covereth the eye of the land.

||Now||^a do come, do revile me him,
Peradventure I shall prevail in making war with him.

And shall drive him out.

¹² And God said unto Balaam,
Thou shalt not go with them,—

Thou shalt not^b curse the people,
For <blessed> he is'.

¹³ And Balaam rose up in the morning, and said unto the princes of Balak,

Get you into your own land,—

For Yahweh hath refused' to let me go with you.

¹⁴ So the princes of Moab arose, and came in unto Balak,—and said,

Balaam refused' to come with us.

¹⁵ Then added Balak again,—to send princes, more and weightier than these. ¹⁶ And they came in unto Balaam,—and said unto him—

||Thus|| said Balak son of Zippor,

Do not be withheld, I pray thee, from coming unto me:

¹⁷ For I will ||honour|| thee, ||exceedingly||, and <all that thou shalt say unto me> will I do.

Do come therefore, I pray thee, oh revile me this people.

¹⁸ And Balaam responded, and said unto the servants of Balak,

<Though Balak would give me his house full of silver and gold> I could not go beyond the bidding of Yahweh my God, to do less or more.

¹⁹ ||Now|| therefore, abide here, I pray you, even ||ye||—for the night,—that I may get to know what further' Yahweh may be speaking with me.

²⁰ And God came in unto Balaam, by night, and said unto him—

<If ||to call thee|| the men have come in> arise, go with them,—

||But only|| <the thing that I shall speak unto thee> ||that|| shalt thou do.

²¹ So Balaam arose in the morning, and saddled his ass,—and went with the princes of Moab. ²² Then kindled the anger of God, because he' ||was going||,^a and the messenger of Yahweh stationed' himself in the way, to withstand him,—||as he was riding upon his ass, his two young men being with him||.

²³ And the ass saw the messenger of Yahweh, stationed in the road, with his drawn sword in his hand, so the ass turned aside out of the road, and went into the field,—and Balaam smote the ass, to make her turn back into the road. ²⁴ But the messenger of Yahweh took his stand, in a hollow pass of the vineyards,—with a fence on this side, and a fence on that side. ²⁵ And <when the ass saw the messenger of Yahweh> she squeezed herself against the wall, and squeezed the foot of Balaam, against the wall,—and again' he smote her. ²⁶ And the messenger of Yahweh went on further', and took his stand in a narrow place, where there was no way to turn to the right hand or to the left. ²⁷ And <when the ass saw' the messenger of Yahweh> she sank down under Balaam,—then was Balaam's anger kindled, and he smote the ass with the staff. ²⁸ And Yahweh opened the mouth of the ass,—and she said unto Balaam—

What have I done to thee, that thou hast smitten me, these three times?

²⁹ And Balaam said unto the ass,
Surely thou hast been making sport of me,—
Would there had' been a sword in my hand,
for ||now|| would I have slain thee.

³⁰ Then said the ass unto Balaam—
Am not ||I|| thine own ass, on which thou hast ridden all thy life, until this day? Have I ||been wont|| to do unto thee |thus|?

And he said,
Nay!

³¹ Then did Yahweh unveil the eyes of Balaam, and he saw the messenger of Yahweh stationed in the road, with his sword drawn, in his hand,—so he bent his head and bowed down before him. ³² And the messenger of Yahweh said unto him,

Wherefore' hast thou smitten thine ass, these three times?

Lo! ||I myself|| am come forth to withstand thee, because headlong' was thy way before me.

³³ And the ass hath seen' me, and hath turned aside at my presence, these three times:
<Unless she had turned aside from my

^a Some cod. (w. Sam., Jon., and Sep.) have: "Now therefore"—G.n.

^b A sp. v.r. (*sevir*) (w. most

MSS., Sam., Jon., Sep., Syr., Vul.): "Neither shalt thou"—G.n.

^a Or: "was really going." The emphasis here (strangely overlooked by both A.V. and R.V.) is significant. It seems to suggest that the command of ver. 20 scarcely even amounted to a per-

mission, but was rather a piece of irony, or, at most, intimated that if Balaam was determined to go, he would not be forcibly prevented. Cp. O.T. Ap. "Pharaoh's heart, The hardening of."

presence> yea |now| <even thee>^a had I slain, but <her> had I suffered to live.

³⁴ Then said Balaam unto the messenger of Yahweh—

I have sinned, for I knew not, that ||thou|| wast stationed to meet me in the road,—

||Now||, therefore, <if it be displeasing in thine eyes> I must get me back again.

³⁵ And the messenger of Yahweh said unto Balaam—

Go with the men:

Only' <the word that I shall speak unto thee> ||that|| shalt thou speak.

So Balaam went his way with the princes of Balak.

³⁶ And Balak heard' that Balaam |was coming|,—so he went forth to meet him, unto a city of Moab which was upon the boundary of Arnon, which was in the utmost part of the boundary. ³⁷ And Balak said unto Balaam:

Did I not ||send|| unto thee, to call thee?

Wherefore' didst thou not come unto me?

Am I not <in very deed> able to honour thee?

³⁸ And Balaam said unto Balak—

Lo! I am come unto thee,

||Now|| ||can|| I ||possibly|| promise ||any-thing||?

<The word that God shall put in my mouth> ||that|| must I speak.

³⁹ So Balaam went with Balak,—and they entered Kiriath-huzoth.

⁴⁰ And Balak sacrificed herd and flock,—and sent unto Balaam, and unto the princes that were with him. ⁴¹ And it came to pass in the morning, that Balak took Balaam, and brought him up the high places of Baal,—and he saw from thence the utmost part of the people.

§ 28. Balaam's First Prophecy.

²³ ¹ Then said Balaam unto Balak:

Build me here, seven altars,—and prepare me here, seven bullocks and seven rams.

² And Balak did' as Balaam had spoken',—and Balak and Balaam caused to ascend a bullock and a ram on each altar. ³ Then said Balaam unto Balak:

Station thyself by thine ascending-sacrifice, and let me go my way—peradventure' Yahweh may come and meet me, and <what thing soever he may shew me> I will tell thee.

So he went his way to a bare height. ⁴ And God came unto Balaam,—so he said unto him—

<The seven altars> have I built in a row,^b and have caused to ascend, a bullock and a ram on each altar.

⁵ And Yahweh put a word into the mouth of Balaam,—and said—

Return unto Balak, and ||thus|| shalt thou speak.

⁶ So he returned unto him, and lo! he was

stationed by his ascending-sacrifice,—||he, and all the princes of Moab||. ⁷ So he took up his parable and said,—

<From Aram> doth Balak' conduct me, ||The king of Moab|| from the mountains of the East,

Come thou! curse me Jacob,
Yea, come thou! rage on Israel.

⁸ How can I revile one whom God' hath not reviled?

Yea, how can I rage on one on whom Yahweh' hath not' raged?

⁹ Surely <from the head of the rocks> do I see him,

Yea <from the hills> do I observe him,—

Lo! ||a people|| who alone' doth dwell,
And <among the nations> he doth not reckon himself.

¹⁰ Who' hath counted the dust of Jacob?
Or who' hath numbered^a the fourth part of Israel?

Let me^b die the death of the upright,
And let my hereafter^c be like his!

¹¹ Then said Balak unto Balaam,
What hast thou done for me?

<To revile mine enemies> I summoned thee, and lo! thou hast ||kept on blessing||.^d

¹² And he answered and said,—
Was it not [to be so] that <whatsoever> Yahweh should put into my mouth> ||the same|| should I take heed to speak?^e

§ 29. Balaam's Second Prophecy.

¹³ Then said Balak unto him—

Come, I pray thee, with me, unto another place, from whence thou mayest see him, <nothing but his utmost part> shalt thou see, but <all of him> shalt thou not see,—and so revile me him, from thence.

¹⁴ And he took him to the field of Zophim, unto the head of Pisgah,—and built seven altars, and caused to ascend a bullock and a ram on each altar. ¹⁵ Then said he to Balak,

Station thyself here, by thine ascending-sacrifice,^f—while ||I|| meet him yonder.

¹⁶ And Yahweh met Balaam, and put a word into his mouth,—and said—

Return unto Balak, and ||thus|| shalt thou speak.

¹⁷ So he came in unto him, and [there he was]—stationed by his ascending-sacrifice, and the princes of Moab, with him. And Balak said unto him,

What hath Yahweh spoken?

^a So it should be (w. Sam. MS. and Sep.)—G.n. Cp. G. Intro. 168. [M.C.T. has a form which might be rendered: "Or is able to number."] ^b Ml.: "my soul." ^c Or: "latter end."

^d The infinitive here follow-

ing the finite verb: see Intro., Chap. II., Synopsis, B, b, end. ^e Or: "heedfully ('scrupulously') speak." ^f Some ed., one ear. pr. ed., (w. Sam. and Syr.) have: "sacrifices"—G.n.

^a Cp. for inversion Gen. xli. 13, and Intro., Chap. II.,

p. 9, ante. ^b So O.G. 789^b.

18 Then took he up his parable, and said,—

Rise, Balak, and hear,
Give ear unto me, son of Zippor!

19 God is ||not a man||, that he should lie,
Nor ||a son of Adam|| that he should repent,—
Hath ||he|| said, and will not perform?
Yea spoken, and will not make it stand fast?

20 Lo! <to bless> have I received [command],—
And I will bless,^a nor will I take it back.

21 He^b hath not discovered trouble, in Jacob,
Neither hath he^b seen wretchedness in
Israel,—

||Yahweh, his God|| is with him,
And ||the acclaim of a king|| in his midst:

22 <God having brought them forth out of
Egypt>

||The very^c horns of the buffalo|| are his:

23 Surely, there is no enchantment against
Jacob,

Nor divination against Israel,—

||Now|| shall it be said—

Of Jacob, and of Israel,

What^d hath God^d wrought!

24 Lo ||a people|| <like a lioness> shall rise,
And <like a strong lion> shall rouse himself
up;

He will not lie down, till he eat the torn,
And <the blood of the slain> he drink.

25 Then said Balak unto Balaam,

Thou shalt neither ||revile|| him,—nor ||bless||
him.

26 And Balaam responded, and said unto Balak,—
Spake I not unto thee, saying,
<All that Yahweh shall speak> ||that|| must
I do?

§ 30. Balaam's Third and Fourth Prophecies.

27 And Balak said unto Balaam,

Come, I pray thee! let me take thee unto
another place,—peradventure^e <it may be
right in the eyes of God> that thou revile
me him, from thence.

28 So Balak took Balaam,—unto the head of Peor,
that looketh over the face of the Jeshi-
men.^d 29 And Balaam said unto Balak,

Build me here, seven altars,—and prepare me
here, seven bullocks and seven rams.

30 And Balak did as Balaam said,—and caused to
ascend a bullock and a ram on each altar.

24 1 And <when Balaam saw that it was good in
the eyes of Yahweh, to bless Israel> he went
not as at other times, to invoke enchantments,—
but set^f |towards the desert| his face. 2 So
Balaam lifted up his eyes, and saw Israel,
dwelling, according to his tribes,^g—then came

upon him, the Spirit of God; ^h and he took up
his parable, and said,—

The oracle of Balaam, son of Beor,
Yea the oracle of the man, of opened eye;

4 The oracle of one hearing sayings of God,
Who <the sight of the Almighty> receiveth
in vision,

Who falleth down, but hath unveiled eyes:—

5 How pleasing are thy tents, O Jacob,—
Thy^a habitations, O Israel:

6 Like ravines extended,^b

Like gardens by a river,—

Like aloe-trees Yahweh hath planted,^c

Like cedars by waters:

7 He poureth forth water from his buckets,^d

And ||his seed|| is among many waters,—

And taller than Agag is his King,

And exalted is his kingdom.

8 <God having brought him^e forth out of
Egypt>

||The very horns of the buffalo|| are his,—

He eateth up nations that assail him,

And <the bones of them> he breaketh,

And <the loins of him> he crusheth:

9 He hath knelt—hath lain down,
Like a strong lion, yea like a lioness,

Who shall rouse him up?

||Such as bless thee|| are each one blessed,

But ||such as curse thee|| are each one cursed.

10 Then kindled the anger of Balak against
Balaam, and he smote together his hands,—and
Balak said unto Balaam—

<To revile my foes> I called thee,

And lo! thou hast ||kept on blessing||,^f
these three times.

11 ||Now|| therefore, flee thou unto thy place,—
I said, I will ||highly honour||
thee; but lo! Yahweh hath kept
thee back from honour.

12 And Balaam said unto Balak,—

Was it not so, that <even unto thy mes-
sengers whom thou didst send unto me> I
spake, saying—

13 <Though Balak would give me his house
full of silver and gold> yet could I not
go beyond the bidding of Yahweh, to
do good or ill, out of my own heart,—
<what Yahweh shall speak> ||that||
must I speak?

14 ||Now|| therefore, behold me! going to my own
people,—

Come now! let me advise thee, what this
people shall do unto thy people, in the
after-part of the days.^g

ful order: see chap. ii.
The sight seems to
have greatly impressed
Balaam: cp. vers. 5, 6.

^a Some cod. w. Sam., Jon.,
Syr., and Vul. have:
"And thy"—G.n.

^b Perh.: "Like palm-trees
spread out"—O.G.

^c Some cod. (w. Jon., Sep.,
and Syr.) have: "Like

tents Y. hath pitched"—
G.n. [Cp. He. viii. 2.]

^d N.B.: According to the
Massoretic pointing:
"his two buckets."

Cp. Is. xlviii. 1.

^e Some cod. (w. Onk., Jon.,
and Syr.) have: "them";
cp. chap. xxiii. 22—G.n.

^f See chap. xxiii. 11, n.

^g Cp. Is. ii. 2.

^a So it should be (w. Sam.
and Sep.)—G.n. [M.C.T.
has: "And he hath
blessed."]]

^b Or: "one."

^c Prob. "*kaph veritatis*,"
Cp. O.G. 454.

^d Cp. chap. xxi. 20, n.

^e I.e., with his tribes
encompassed in beauti-

¹⁵ So he took up his parable, and said,—

The oracle of Balaam, son of Beor,
Yea the oracle of the man, of opened eye;

¹⁶ The oracle of one hearing sayings of God,
And knowing the knowledge of the Most High,—

Who <the sight of the Almighty> receive in vision,
Who falleth down, but hath unveiled eyes:—

¹⁷ I see One, who is not now,

I observe One, who is not nigh,—

There hath marched forth^a a Star out of Jacob,

And arisen a Sceptre out of Israel,

That hath dishonoured the beard of Moab,

Yea the crown of the head^b of all the tumultuous;^c

¹⁸ So Edom hath become a possession,

Yea a possession^d is Seir to his foes,—

But ||Israel|| is doing valiantly;

¹⁹ Yea One wieldeth dominion out of Jacob,—

Who hath destroyed the remnant out of the fortress.

²⁰ And <when he saw Amalek> he took up his parable and said—

<The beginning of nations> —Amalek,

But ||his latter end|| is even to perish.

²¹ And <when he saw the Kenite> he took up his parable, and said,—

Enduring^e thy dwelling-place,

Set thou, then, <in the crag> thy nest;^d

²² Yet shall it be for destruction, O Kain,—

How long shall Assyria hold thee captive?

²³ And he took up his parable,^e and said,—

Alas! who shall survive its fulfilment by God;

²⁴ When ||ships|| [come] from the coast of the isles,^f

And humble Assyria, and humble the Hebrew,—

And ||he too||^g is even to perish?

²⁵ Then Balaam arose, and went, and returned unto his place,—and ||Balak also|| went his way.

§ 31. *Israel and the Daughters of Moab: Phinehas jealous for his God.*

²⁵ ¹ And Israel remained among the acacias,^h—

and the people began to go away unchastely unto the daughters of Moab; ² who invited the people unto the sacrifices of theirⁱ gods,—so the people did eat, and did bow themselves down

^a Evidently the prophetic perfect, as the previous couplet shows. Cp. Dav. Heb. Syn., pp. 61, 62.

^b So it shd. be (w. Sam.). Cp. Jer. xlviii. 45—G.N. [M.C.T. has: "And hath undermined the tumultuous."]

^c Ml.: "the sons of tumult."

^d Heb.: *kēn*. N.B.: *kēni*, *kēn*, *kāin*.

^e This is added as a general strain.

^f Or: "Kittim (Cyprus)-side."

^g The emphasis suggests that the person here intended is the master of the ships, who has himself humbled Asshur and Heber.

^h I.e., in the valley of the a., a valley in Moab.

ⁱ This pronoun is feminine.

unto their^a gods. ³ Thus Israel let himself be bound unto Baal-peor,^b—and the anger of Yahweh kindled upon Israel. ⁴ And Yahweh said unto Moses—

Take all the heads of the people, and crucify^c them unto Yahweh, in the face of the sun,—that the heat of the anger of Yahweh may turn away^d from Israel.

⁵ And Moses said unto the judges of Israel,—

Slay ye each one his men, who have let themselves be bound unto Baal-peor.

⁶ And lo! ||a man of the sons of Israel coming in|| who brought near unto his brethren a Midianite woman, before the eyes of Moses, and before the eyes of all the assembly of the sons of Israel,—||when they^e were weeping at the entrance of the tent of meeting||. ⁷ And Phinehas, son of Eleazar, son of Aaron the priest, saw^f it,—so he rose up out of the midst of the assembly, and took a spear in his hand;

⁸ and went in after the man of Israel, into the pleasure-tent, and thrust both of them through, the man of Israel, and the woman, in her parts of shame,—so the plague was restrained, from against the sons of Israel. ⁹ Then was it found that they who had died by the plague were four and twenty thousand. ¹⁰ Then spake Yahweh unto Moses, saying:

¹¹ ||Phinehas, son of Eleazar, son of Aaron the priest|| hath turned back my wrath from against the sons of Israel, in that he was jealous with my jealousy, in their midst,—so that I made not an end of the sons of Israel, in my jealousy. ¹² Wherefore^g say,—

Behold me! giving unto him my covenant

of peace; ¹³ so shall it prove to be unto him, and unto his seed after him, the

covenant of our age-abiding priesthood,

—because he was jealous for his God,

and did put a propitiatory-covering

over the sons of Israel.

¹⁴ Now ||the name of the man of Israel that was smitten, who was smitten with the Midianitish woman|| was Zimri, son of Salu,—prince of an ancestral house of the Simeonites; ¹⁵ and ||the name of the woman who was smitten, the Midianitess|| was Cozbi, daughter of Zur,—

<the head of his kindred, of an ancestral house in Midian> was he.

¹⁶ And Yahweh spake unto Moses, saying:

¹⁷ Besiege the Midianites,—and ye shall smite them: ¹⁸ for ||besiegers|| were they^h unto youⁱ, with their wives wherewith they beguiled you, over the matter of Peor,—

and over the matter of Cozbi, daughter of a prince of Midian, |their sister|, who was smitten in the day of the plague, over the matter of Peor.

^a This pronoun is feminine.

^b "Master of the generative organ; a Moabitish idol in whose worship females prostituted themselves"

—Davies' H. L.

^c To fasten, to a stake, to

impale, to nail to—i.e. to crucify, as the Vul.

rightly translates"—

Fuerst, Davies. "Some solemn form of execution, but meaning un-

certain"—O.G.

§ 32. *The Second Numbering.* Cp. § 1.

- 26 ¹ And it came to pass <after the plague> that Yahweh spake unto Moses, and unto Eleazar, son of Aaron the priest, saying:
- ² Reckon ye up the sum of all the assembly of the sons of Israel, from twenty years old and upwards, by their ancestral houses,—every one able to go forth to war, in Israel.
- ³ So then Moses and Eleazar the priest spake with them, in the waste plains of Moab,—by the Jordan near Jericho, saying:
- ⁴ From twenty years old and upwards,
As Yahweh commanded Moses, and the sons of Israel, who had come forth out of the land of Egypt.
- ⁵ ||Reuben, the firstborn of Israel,— the sons of Reuben||,
<[To] Hanoch> [pertained] the family of the Hanochites;
<To Pallu> the family of the Palluites;
- ⁶ <To Hezron> the family of the Hezronites,—
<To Carmi> the family of the Carmites.
- ⁷ ||These|| are the families of the Reubenites,—and they who were numbered of them were found to be—forty-three thousand, and seven hundred, and thirty.^a
- ⁸ Now ||the sons^b of Pallu|| were Eliab; ⁹ and ||the sons of Eliab|| Nemuel, and Dathan and Abiram,—
||The same|| Dathan and Abiram, notable men of the assembly, who contended against Moses, and against Aaron, in the assembly of Korah, when they contended against Yahweh; ¹⁰ and the earth opened her mouth, and swallowed them up,—with Korah also, when the assembly died,—when the fire consumed two hundred and fifty men, and they became a warning;^c
- ¹¹ But ||the sons of Korah|| died not.
- ¹² ||The sons of Simeon, by their families||,
<To Nemuel> pertained the family of the Nemuelites,
<To Jamin> the family of the Jaminites,—
<To Jachin> the family of the Jachinites;
- ¹³ <To Zerah> the family of the Zerahites,—
<To Shaul> the family of the Shaulites;
- ¹⁴ ||These|| are the families of the Simeonites,—||two and twenty thousand, and two hundred||.^d
- ¹⁵ ||The sons of Gad, by their families||,
<To Zephon> pertained the family of the Zephonites;
<To Haggi> the family of the Haggites,—
<To Shuni> the family of the Shunites;
- ¹⁶ <To Ozni> the family of the Oznites,—
<To Eri> the family of the Erites;

^a Then, 46,500;
Now, 43,730: less, 2770.

^b A sp. v.r. (*sevir*) has:
"son"—G.n.

^c Or: "signal."

^d Then, 59,800;

Now, 22,200: less, 37,100.

- ¹⁷ <To Arod> the family of the Arodites,—
<To Arelites> the family of the Arelites;
- ¹⁸ ||These|| are the families of the sons of Gad, as to them who were numbered of them,—||forty thousand, and five hundred||.^a
- ¹⁹ ||The sons of Judah||,
Er and Onan,—but Er and Onan died' in the land of Canaan.
- ²⁰ And so, as to the sons of Judah, by their families, it was found that—
<To Shelah> pertained the family of the Shelanites,
<To Perez> the family of the Perezites,—
<To Zerah> the family of the Zerahites;
- ²¹ And as to the sons of Perez, it was found that—
<To Hezron> pertained the family of the Hezronites,—
<To Hamul> the family of the Hamulites;
- ²² ||These|| are the families of Judah, as to them who were numbered of them,—||seventy-six thousand, and five hundred||.^b
- ²³ ||The sons of Issachar, by their families||,
<Unto Tola> [pertained]^c the family of the Tolaite,—
<To Puvah> the family of the Punites;
- ²⁴ <To Jashub> the family of the Jashubites,—
<To Shimron> the family of the Shimronites:
- ²⁵ ||These|| are the families of Issachar, as to them who were numbered of them,—||sixty-four thousand, and three hundred||.^d
- ²⁶ ||The sons of Zebulun, by their families||,
<To Sered> pertained the family of the Seredites,
<To Elon> the family of the Elonites,—
<To Jahleel> the family of the Jahleelites:
- ²⁷ ||These|| are the families of the Zebulunites, as to them who were numbered of them,—||sixty thousand, and five hundred||.^e
- ²⁸ ||The sons of Joseph, by their families,—
Manasseh, and Ephraim||.
- ²⁹ ||The sons of Manasseh||,
<To Machir> pertained the family of the Machirites, and ||Machir|| begat Gilead,—
<To Gilead> pertained the family of the Gileadites.
- ³⁰ ||These|| are the sons of Gilead:
<Iezer> the family of the Iezerites,—
<To Helek> the family of the Helekites;
- ³¹ And <Asriel> the family of the Asrielites;

^a Then, 45,650;
Now, 40,600: less, 5,150.

^b Then, 74,600;
Now, 76,500: more, 1,900.

^c Some cod. (w. Sam. and Sep.) have: "Unto"—

G.n. [And imply the verb, as in other cases.]

^d Then, 54,400;

Now, 64,800: more, 9,900.

^e Then, 57,400;

Now, 60,500: more, 3,100.

- And <Shechem> the family of the Shechemites;
- 33 <And Shemida> the family of the Shemidaïtes;
- And <Hepher> the family of the Hephherites.
- 35 Now ||Zelophehad, son of Hepher|| had no sons, but only ||daughters||,^a —and ||the names of the daughters of Zelophehad|| were Mahlah and Noah, Hoglah, Milcah,^b and Tirzah.
- 34 ||These|| are the families of Manasseh, — and ||they who were numbered of them||, — ||fifty-two thousand and seven hundred||.^c
- 32 ||These|| are the sons of Ephraim by their families,
- <To Shuthelah> pertained the family of the Shuthelahites,
- <To Becher> the family of the Becherites, —
- <To Tahan> the family of the Tahanites.
- 36 And^d ||these|| are the sons of Shuthelah,
- <To Eran>^e pertained the family of the Eranites.^o
- 37 ||These|| are the families of the sons of Ephraim, as to them who were numbered of them, — ||thirty-two thousand and five hundred||.^f
- ||These|| are the sons of Joseph, by their families.
- 38 ||The sons of Benjamin, by their families||,
- <To Bela> pertained the family of the Belaïtes,
- <To Ashbel> the family of the Ashbelites, —
- <To Ahiram> the family of the Ahiramites;
- 39 <To Shephupham> the family of the Shuphamites, —
- <To Hupham> the family of the Huphamites.
- 40 And the sons of Bela were Ard and Naaman, —
- [<To Ard> pertained] the family of the Ardites,
- <To Naaman> the family of the Namites.
- 41 ||These|| are the sons of Benjamin, by their families, — and they who were numbered of them, — were ||forty-five thousand and six hundred||.^g
- 42 ||These|| are the sons of Dan, by their families:
- <To Shuham> pertained the family of the Shuhamites, —
- ||These|| are the families of Dan, by their families:
- 43 ||All the families of the Shuhamites, as to them who were numbered of them,

- were ||sixty-four thousand and four hundred||.^a
- 44 ||The sons of Asher, by their families||:
- <To Imnah> pertained the family of the Imnites,
- <To Ishvi> the family of the Ishvites, —
- <To Beriah> the family of the Beriites;
- 45 <To the sons of Beriah>
- <To Heber> pertained the family of the Heberites,
- <To Malchiel> the family of the Malchielites;
- 46 And ||the name of the daughter of Asher|| was Serah.
- 47 ||These|| are the families of the sons of Asher, as to them who were numbered of them, — ||fifty-three thousand and four hundred||.^b
- 48 ||The sons of Naphtali, by their families||,
- <To Jahzeel> pertained the family of the Jahzeelites;
- <To Guni> the family of the Gunites;
- 49 <To Jezer> the family of the Jezerites;
- <To Shillem> the family of the Shillemites.
- 50 ||These|| are the families of Naphtali, by their families, — and they who were numbered of them, were ||forty-five thousand and four hundred||.^c
- 51 ||These|| are they who were numbered of the sons of Israel, ||six hundred and one thousand, — seven hundred and thirty||.^d
- 52 Then spake Yahweh unto Moses, saying:
- 53 <Unto these> shall be apportioned the land, as an inheritance, by the number of names.
- 54 <For the large one> thou shalt make large his inheritance, and <for the small one> thou shalt make small his inheritance, — <unto each one, in proportion to them who were numbered of him> shall be given his inheritance.
- 55 Nevertheless' <by lot> shall the land be apportioned, — <by the names of the tribes of their fathers> shall they inherit.
- 56 <At the bidding of the lot> shall be apportioned his inheritance, — between large and small.
- 57 And ||these|| are they who were numbered of the Levites, by their families,
- <To Gershon> pertained the family of the Gershonites,
- <To Kohath> the family of the Kohathites;
- <To Merari> the family of the Merarites.
- 58 ||These|| are the families of Levi—
- The family of the Libnites,
- The family of the Hebronites,
- The family of the Mahlites,

^a Cp. chap. xxvii. 1; xxxvi. 1-12; Josh. xvii. 3, 4.

^b Some cod. (w. Sep., Syr., and Vul.) have: "and Milcah"—G-n.

^c Then, 32,200; Now, 52,700: more, 20,500.

^d Some cod. (w. Sam., Jon., and Sep.) omit: "and"—G-n.

^e Some cod. (w. Sam., Sep., and Syr.) have: "Edan... Edanites"—G-n. [N.B. interchange of *Daleth* and *Resh*.]

^f Then, 40,500; Now, 32,500: less, 8,000.

^g Then, 35,400; Now, 45,600: more, 10,200.

^a Then, 62,700;

Now, 64,400: more, 1,700.

^b Then, 41,500;

Now, 53,400: more, 11,900.

^c Then, 53,400;

Now, 45,400: less, 8,000.

^d Then, 603,550;

Now, 601,730: less, 1,820.

The family of the Mushites,

The family of the Korahites,—

And ||Kohath|| begat Amram; ⁵⁹ and ||the name of the wife of Amram|| was Jochebed, daughter of Levi, who was born to Levi in Egypt,—and she bare to Amram, Aaron and Moses, and Miriam, their sister.

⁶⁰ And ||there were born to Aaron||, Nadab, and Abihu,—Eleazar, and Ithamar;

⁶¹ But Nadab and Abihu died,—when they brought near strange fire before Yahweh:

⁶² And they who were numbered of them were found to be—||twenty-three thousand||, [all the males, from one month old and upwards],—for they had not numbered themselves in the midst of the sons of Israel, because there was given unto them no inheritance, in the midst of the sons of Israel.

⁶³ ||These|| are they who were numbered by Moses, and Eleazar, the priest,—when they numbered the sons of Israel, in the waste plains of Moab, by Jordan, near Jericho. ⁶⁴ And <among these> was there not found a man' of them who had been numbered by Moses, and Aaron the priest,—when they numbered the sons of Israel, in the desert of Sinai. ⁶⁵ For Yahweh had said' of them,

They shall ||surely die|| in the desert.

And there was not left of them a man', save only ||Caleb son of Jephunneh, and Joshua son of Nun||.

§ 33. The Daughters of Zelophehad.

²⁷ ¹ Then came near the daughters of Zelophehad, son of Hopher, son of Gilead, son of Machir, son of Manasseh, pertaining to the families of Manasseh, son of Joseph,—||these|| being the names of his daughters, Mahlah, Noah, and Hoglah and Milcah, and Tirzah. ² So they stood before Moses, and before Eleazar the priest, and before the princes, and all the assembly,—at the entrance of the tent of meeting, saying:

³ ||Our father|| died in the desert, although ||he|| was not among the assembly that conspired against Yahweh, in the assembly of Korah,—but <in his own sin> died he; and <sons> had he none.

⁴ Wherefore' should the name of our father be withdrawn, out of the midst of his family, because he had no son?

Give ye^a unto us a possession, in the midst of the brethren of our father.

⁵ And Moses brought near their cause, before Yahweh.

⁶ Then spake Yahweh unto Moses, saying:

⁷ <A right thing> are the daughters of Zelophehad speaking: Thou shalt ||surely

give|| them a possession for an inheritance, in the midst of the brethren of their father,—and shalt cause the inheritance of their father to pass over unto them.

⁸ And <unto the sons of Israel> shalt thou speak, saying,—

<When ||any man|| shall die, having no' ||son||> then shall ye cause his inheritance to pass over to his daughter.

⁹ And <if he hath no' daughter> then shall ye give his inheritance unto his brethren. ¹⁰ And <if he hath no' brethren> then shall ye give his inheritance unto the brethren of his father.

¹¹ And <if his father' hath no' brethren> then shall ye give his inheritance unto his blood-relation that is near unto him, of his family, and he shall possess it,—

So shall it serve the sons of Israel as a regulative statute.^a

As Yahweh commanded Moses.

§ 34. Moses warned of his Death, and Joshua appointed.

¹² And Yahweh said unto Moses,

Go up into this mount of Abarim,—and see the land which I have given unto the sons of Israel;

¹³ And <when thou hast seen it> then shalt ||thou also|| be withdrawn unto thy kinsfolk,—as |Aaron thy brother| was withdrawn; ¹⁴ because ye resisted my bidding—in the desert of Zin, when the assembly contended,—that ye should hallow me regarding the waters, before their eyes,—||the same|| were the waters of Meribah, of Kadesh, in the desert of Zin.

¹⁵ Then spake Moses unto Yahweh, saying:

¹⁶ Let Yahweh, God of the spirits of all flesh,^b appoint' a man over the assembly; ¹⁷ who may go out before them, and who may come in before them, and who may take them out, and who may bring them in,—that the assembly of Yahweh become not as sheep that have no' shepherd.

¹⁸ And Yahweh said unto Moses:

Take thee Joshua^c son of Nun, a man in whom is spirit,—then shalt thou lean thy hand upon him; ¹⁹ and shalt cause him to stand, before Eleazar the priest, and before all the assembly,—and shalt charge him, before their eyes; ²⁰ and shalt put some of thine honour upon him,—that all the assembly of the sons of Israel |may hearken|.

²¹ And <before Eleazar the priest> shall he stand,^d and shall ask by him for the decision of the Lights,^e before Yahweh,—<at the

^a Reminding us of our modern English "Rules of Court"; cp. chap. xxxv. 29.

^b See chap. xvi. 22, n.

^c Heb.: *yehoshua*. Exo. xvi. 9.

^d Mark this!

^e Heb.: *'urim*. Referring to the breastplate, and probably to the precious stones therein: see Exo. xxviii. 30, n.

^a So it should be (w. Sam. and Sep.).—G.n. [M C.T. has: "Give thou,"]

bidding thereof> shall they go out, and <at the bidding thereof>^a shall they come in—||he, and all the sons of Israel with him, even all the assembly||.

²² And Moses did^a as Yahweh commanded him,—and took Joshua and caused him to stand before Eleazar the priest, and before all the assembly; ²³ and leaned his hands upon him, and charged him,—

As Yahweh spake by the hand of Moses.

§ 35. The Appointed Festivals.

²⁸ ¹ And Yahweh spake unto Moses, saying:

² Command the sons of Israel, and thou shalt say unto them,—

<My offering, my food, for my altar-flames, my satisfying odour> shall ye take heed to offer unto me, in its season. ³ Therefore shalt thou say to them,

||This|| is the altar-flame, which ye shall offer^b unto Yahweh,—he-lambs a year old, without defect, ||two daily||, as a continual ascending-sacrifice. ⁴ <The one lamb> shalt

thou offer in the morning,—and <the other lamb> shalt thou offer between the two evenings; ⁵ also the tenth of an ephah of fine meal, for a meal-offering,—overflowed with beaten oil, the fourth of a hin: ⁶ a continual ascending-sacrifice,—which was offered in Mount Sinai, as a satisfying odour, an altar-flame, unto Yahweh. ⁷ Also the drink-offering thereof, the fourth of a hin for each' lamb,—<in a holy place> shall it be poured out, as a libation of strong drink unto Yahweh. ⁸ And <the other' lamb> shalt thou offer, between the two evenings; <like the meal-offering of the morning, and like the drink-offering thereof> shalt thou offer, an altar flame, a satisfying odour, unto Yahweh.

⁹ But <on the sabbath day> two he-lambs a year old, without defect,—and two-tenths of fine meal as a meal-offering, overflowed with oil, and the drink-offering thereof:

¹⁰ the ascending-sacrifice of a sabbath, on its own sabbath,—besides the continual ascending-sacrifice, and the drink-offering thereof.

¹¹ And <in the beginnings of your months> shall ye bring near an ascending-sacrifice unto Yahweh,—two choice bullocks, and one ram, seven he-lambs a year old, without defect; ¹² and three-tenths of fine meal, as a meal-offering,^c overflowed with oil, to each' bullock,—and two-tenths of fine meal, as a meal-offering, overflowed with oil, to each' ram; ¹³ and a tenth, severally, of fine meal, as a meal-offering, overflowed with oil, to each' lamb,—an ascending-sacrifice, a satisfying odour, an altar-flame unto Yahweh. ¹⁴ And ||as their drink-offerings||,

[half a hin] shall be to a bullock, and the third of a hin to a ram, and the fourth of a hin to a lamb, ||of wine||,—||This|| is the ascending-sacrifice of a month, in its month, ||for the months of the year||, ¹⁵ Also one he-goat, as a sin-bearer unto Yahweh,—<besides the continual' ascending-sacrifice> shall it be offered, with the drink-offering thereof.

¹⁶ And <on the first month, on the fourteenth day' of the month> shall be a passover unto Yahweh; ¹⁷ and <on the fifteenth day of this month> a festival,—<seven days> ||unleavened cakes|| shall be eaten.

¹⁸ <On the first day> a holy convocation,—<no laborious work>, shall ye do; ¹⁹ but ye shall bring near—as an altar-flame—an ascending-sacrifice unto Yahweh,—two choice bullocks, and one ram,—and seven he-lambs a year old, <without defect> must they be for you; ²⁰ and <for their meal-offering> fine meal, overflowed with oil,—<three-tenths for a bullock, and two-tenths for a ram> shall ye offer; ²¹ ||a tenth, severally|| shalt thou offer, for each' lamb,—||for the seven lambs||; ²² also one he-goat for bearing sin, to put a propitiatory-covering over you: ²³ <[in addition to] the ascending-sacrifice of the morning, which is for the continual' ascending-sacrifice> shall ye offer these. ²⁴ <Like these> shall ye offer, daily, for seven days, as the food of the altar-flame of a satisfying odour, unto Yahweh,—<besides the continual' ascending-sacrifice> shall it be offered, with the drink-offering thereof. ²⁵ And <on the seventh day> shall ye have [a holy convocation],—<no laborious work> shall ye do.

²⁶ And <on the day of firstfruits, when ye bring near a new meal-offering unto Yahweh, in your weeks> ||a holy convocation|| shall there be unto you, <no laborious work> shall ye do; ²⁷ but ye shall bring near as an ascending-sacrifice, for a satisfying odour unto Yahweh, two choice bullocks,

²⁸ one^a ram,—seven he-lambs a year old; also their meal-offering, fine meal, overflowed with oil,—three-tenths for each' bullock, two^b-tenths for the one' ram; ²⁹ a tenth, severally, for each' lamb,—of the seven lambs; ³⁰ one^c young he-goat,—for putting a propitiatory-covering over you:

³¹ <[in addition to] the continual ascending-sacrifice, with the meal-offering thereof> shall ye offer them,—<without defect> shall they be for you, with their drink-offerings.

¹ And <in the seventh month, on the first of the month> ||a holy convocation|| shall there be unto you, <no laborious work>

^a Some cod. (w. one ear. pr. ed., Sam., Jon., and Syr.) have: "and one"—G.n.

have: "and two"—G.n.
^c Some cod. (w. Sam., Sep., Syr., and Vul.) have: "and one"—G.n.

^b Some cod. (w. one ear. pr. ed., Sam., Sep., and Syr.)

^a That is, at the bidding of the sign so obtained.

^b Or: "bring near."
^c Or: "gift."

shall ye do,—<a day of loud acclamation> shall it be unto you. ² Therefore shall ye offer, as an ascending-sacrifice, for a satisfying odour unto Yahweh, one choice bullock, one ram,—seven he-lambs a year old, without defect; ³ and as their meal-offering, fine meal, overflowed with oil,—three-tenths to a bullock, two-tenths to a ram; ⁴ and one-tenth to each lamb,—of the seven lambs; ⁵ and one young he-goat as a sin-bearer,—for putting a propitiatory-covering over you: ⁶ in addition' to the monthly ascending-sacrifice, with the meal-offering thereof, and the continual' ascending sacrifice, with the meal-offering thereof and the drink-offering thereof, according to their regulation,—for a satisfying odour, an altar-flame, unto Yahweh.

⁷ And <on the tenth of this seventh month> ||a holy convocation|| shall there be unto you,—when ye shall humble your souls,—<no work> shall ye do; ⁸ but ye shall bring near, as an ascending-sacrifice unto Yahweh, a satisfying odour, one choice bullock, one ram,—seven he-lambs a year old, <without defect> shall they be for you; ⁹ and, as their meal-offering, fine meal overflowed with oil,—three-tenths to a bullock, two-tenths to the one' ram; ¹⁰ a tenth severally to each' lamb,—of the seven lambs; ¹¹ one^a young he-goat as a sin-bearer,—[in addition' to] the propitiatory sin-bearer,^b and the continual' ascending-sacrifice, with its meal-offering and their drink-offerings.

¹² And <on the fifteenth day of the^c seventh month> ||a holy convocation|| shall there be unto you, <no laborious work> shall ye do,—but ye shall celebrate a festival unto Yahweh, seven days. ¹³ Then shall ye bring near as an ascending-sacrifice—an altar-flame of a satisfying odour unto Yahweh,—thirteen choice bullocks, two rams,—fourteen he-lambs a year old, <without defect> shall they be; ¹⁴ and <as their meal-offering> fine-meal overflowed with oil, three-tenths to each' bullock, of the thirteen bullocks, two-tenths to each' ram, of the two rams; ¹⁵ and a tenth severally, to each' lamb,—of the fourteen lambs; ¹⁶ also one young he-goat, as a sin-bearer,—in addition' to the continual ascending-sacrifice, the^d meal-offering thereof, and the drink-offering thereof. ¹⁷ And <on the second day> twelve choice bullocks, two rams,—fourteen he-lambs a year old, without defect; ¹⁸ with their meal-offerings and

their drink-offerings—to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; ¹⁹ also one young he-goat as a sin-bearer,—in addition' to the continual' ascending-sacrifice, with its meal-offering, and their drink-offerings.

²⁰ And <on the third day> eleven bullocks, two rams,—and fourteen he-lambs a year old, [without defect]; ²¹ with their meal-offering and their drink-offerings, to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; ²² also one young he-goat as a sin-bearer,—in addition' to the continual' ascending-sacrifice, with the meal-offering thereof, and the drink-offering thereof.

²³ And <on the fourth day> ten bullocks, two rams,—fourteen he-lambs a year old, [without defect]; their^a meal-offering, and their drink-offerings, to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; ²⁵ also one he-goat as a sin-bearer,—in addition' to the continual' ascending-sacrifice, the^b meal-offering thereof, and the drink-offering thereof.

²⁶ And <on the fifth day> nine bullocks, two rams,—fourteen he-lambs a year old, without defect; ²⁷ with their meal-offering and their drink-offerings,—to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; ²⁸ also one young he-goat as a sin-bearer,—in addition' to the continual' ascending-sacrifice, with the meal-offering thereof, and the drink-offering thereof.

²⁹ And <on the sixth day> eight bullocks, two rams,—fourteen he-lambs a year old, without defect; ³⁰ with their meal-offering and their drink-offerings—to the bullocks, to the rams, and to the lambs, by their number, according to the regulation; ³¹ also one young he-goat as a sin-bearer,—in addition' to the continual' ascending-sacrifice, the^c meal-offering thereof, and the drink-offerings^d thereof.

³² And <on the seventh day> seven bullocks, two rams,—fourteen he-lambs a year old, without defect; ³³ with their meal-offering and their drink-offering, to the bullocks, to the rams, and to the lambs—by their number, according to their^e regulation; ³⁴ also one young he-goat as a sin-bearer,—in addition' to the continual' ascending-sacrifice, the^e meal-offering thereof and the drink-offering thereof.

³⁵ [And] <on the eighth day> ||a closing feast|| shall there be unto you,—<no laborious work> shall ye do;

^a Some cod. (w. Sam., Sep., Syr., and Vul.) have: "and one"—G.n.

^b The principal offering on this, the great Day of Propitiation, as ordained in Lev. xvi. Cp. O.T. Ap. Article, "Sin=Sin-

offering = Sin-bearer."

^c Some cod. (w. Sam., Sep., Syr., and Vul.) have: "this"—G.n.

^d Some cod. (w. Sam., Sep., Syr., and Vul.) have: "and the"—G.n.

^a Some cod. (w. Sam., Sep., Syr., and one ear. pr. edn.) have: "and their"—G.n.

^b Some cod. (w. Sam., Onk., Syr., and Vul.) have: "and the"—G.n.

^c Some cod. (w. Sam., Onk., Syr. and one ear.

pr. edn.) have: "and the."—G.n.

^d Some cod. (w. Jon. and Syr.) have: "drink-offering" [singular].—G.n.

^e Some cod. (w. Sam., Syr., and Vul.) have: "the r."—G.n.

²⁶ but ye shall bring near—as an ascending-sacrifice, an altar-flame of a satisfying odour, unto Yahweh—one bullock, one ram,—seven he-lambs a year old, without defect: ²⁷ [with]^a their meal-offering and their drink-offerings—to the bullock, to the ram, and to the lambs—by their number, according to the regulation; ²⁸ also one young he-goat as a sin-bearer,—in addition' to the continual' ascending-sacrifice, with the meal-offering thereof, and the drink-offering thereof.

²⁹ ||These|| shall ye offer unto Yahweh, in your appointed seasons,—besides' your vow-offerings and your freewill offerings—as your ascending-sacrifices, and as your meal-offerings, and as your drink-offerings, and as your peace-offerings.

⁴⁰ So Moses told the sons of Israel,—
According to all that Yahweh
commanded Moses.

§ 36. The Vows of Wives and Daughters.

30 ¹ And Moses spake unto the heads of the tribes of the sons of Israel, saying:

||This|| is the thing which Yahweh hath commanded—

² <When ||a man|| shall vow a vow unto Yahweh, or swear an oath to bind a bond upon his soul> he shall not break his word,—<according to all that proceedeth out of his mouth> shall he do.

³ And <when ||a woman|| shall vow a vow unto Yahweh,—and bind a bond, in the house of her father, in her youth; ⁴ and her father shall hear her vow or her bond which she bindeth upon her soul, and her father shall hold his peace at her> then shall all her vows stand', and ||every bond which she hath bound upon her soul|| shall stand. ⁵ But <if her father forbade' her, in the day when he heard> ||none of her vows or her bonds which she hath bound upon her soul|| shall stand,—and ||Yahweh|| will pardon her, because her father forbade' her.

⁶ But <if she ||belonged|| to a husband, when her vows were taken upon her,—or a rash utterance fell from her lips, wherewith she put a bond upon her soul; ⁷ and her husband heard' it, and <on the day that he heard> he held his peace at her> then shall her^b vows stand', and ||her bonds which she hath bound upon her soul|| shall stand. ⁸ But <if [on the day her husband heard|, he forbade her> then shall he have made of none effect her vow that is upon her, or the rash utterance of her lips, wherewith she put a bond upon her soul,—and ||Yahweh|| will pardon her.

⁹ But <as for the vow of a

widow, or of a woman divorced> ||whatsoever she hath bound on her soul|| shall stand against her.

¹⁰ But <if <in the house of her husband> she vowed,—or bound a bond upon her soul, with an oath; ¹¹ and her husband heard, and held his peace at her, did not forbid her> then shall all her vows stand', and ||every bond which she hath bound upon her soul|| shall stand.

¹² But <if her husband |did make| them |of none effect| on the day he heard> ||nothing which came forth out of her lips—of her vows, or of the bond of her soul|| shall stand,—||her husband|| made it of none effect, and ||Yahweh|| will pardon her.

¹³ <As for any vow, or any oath of binding, to humble one's soul> ||her husband|| may make it stand, or ||her husband|| may make it of none effect. ¹⁴ But <if her husband ||do hold his peace|| at her, from day to day> then shall he cause all her vows to stand, or all her bonds which are upon her,—||cause them to stand|| because he held his peace at her, on the day when he heard. ¹⁵ And <if he ||do make them of none effect|| after that he hath heard them> then shall he bear her iniquity.

¹⁶ ||These|| are the statutes which Yahweh commanded Moses, between a man and his wife,—between a father and his daughter, ||in her youth, in the house of her father||.

§ 37. The Avenging of Israel on the Midianites.

¹ Then spake Yahweh unto Moses, saying: **31**

² Exact thou, the avenging of the sons of Israel, from the Midianites,—and <afterwards>^a shalt thou be withdrawn unto thy kinsfolk.

³ So Moses spake unto the people, saying, Arm ye from among you men, for the war,—and let them go against Midian, to render the avenging of Yahweh upon Midian. ⁴ <A thousand from each tribe,—of all the tribes of Israel> shall ye send forth unto the war.

⁵ And there volunteered out of the thousands of Israel, a thousand of each tribe,—twelve thousand, armed^b for war. ⁶ And Moses sent them, a thousand of each tribe, to the war,—||them, and Phinehas son of Eleazar the priest|| to the war, with the vessels of the sanctuary, and the alarm trumpets,^c in his hand. ⁷ So they made war upon Midian, as Yahweh had commanded Moses,—and slew every male: ⁸ and <the kings of Midian> slew they besides their other slain—namely, Evi and Rekem, and Zur, and Hur, and Reba, five kings of Midian,—<Balaam also, son of Beor> slew they with the sword. ⁹ And the sons of Israel took

^a Some cod. (w. Sam., Syr., and Vul.) have: "with" [wave]—G.n.

^b Some cod. (w. Sam., Sep., Syr., and Vul.) have: "all her"—G.n.

^c So it shd be (w. Sam., Jon., Sep., Syr., and Vul.)—G.n. [M.C.T. omits "and."]

^b "Delivered over to, assigned to"—O.G.
^c Which were also prayer-trumpets. Cp. chap. x. 10

captive the women of Midian, and their little ones,—<all their cattle also, and all their flocks, and all their substance> carried they off as a prey; ¹⁰ <all their cities also, in their sites, and all their encampments> burned they up with fire.

¹¹ Then took they all the spoil, and all the booty,—both of man and beast; ¹² and brought in unto Moses, and unto Eleazar the priest, and unto the^a assembly of the sons of Israel—the captives, and the booty, and the spoil, unto the camp,—unto the waste plains of Moab, which are by Jordan, near Jericho.

¹³ And Moses, and Eleazar the priest, and all the princes of the assembly, went forth to meet them,—unto the outside of the camp.

¹⁴ Then was Moses sore displeased with the officers of the force,—the princes of thousands, and the princes of hundreds, who were coming in from the warring' host.

¹⁵ And Moses said unto them,—

Have ye saved alive every female? ¹⁶ Lo!

||they|| became unto the sons of Israel, by the advice of Balaam, the cause of daring^b acts of treachery against Yahweh, over the affair of Peor,—and then came the plague against the assembly of Yahweh!

¹⁷ ||Now|| therefore, slay ye every male among the young,—<every woman also that hath cohabited with man> slay ye. ¹⁸ But <all the young of womankind that have not cohabited with man> preserve alive for yourselves.

¹⁹ ||Ye|| then, pitch outside the camp, for seven days,—<whosoever hath killed a person, and whoever hath touched the slain> cleanse yourselves (from sin) on the third' day, and on the seventh' day, ||ye, and your captives||.

²⁰ Every garment also, and every article of skin, and every thing made of goat's-hair, and every article of wood> shall ye cleanse (from sin).

²¹ Then said Eleazar the priest unto the men of the host, who had been to the war:

||This|| is the statute of the law, which Yahweh hath commanded Moses:

²² Surely <the gold, and the silver,—the^c bronze, the^c iron, the^c tin and the lead>

²³ ||whatsoever thing can go into fire|| ye shall pass through fire, and it shall be clean, only' <with the water of separation> shall ye cleanse it (from sin).

But <whatsoever cannot go into fire> ye shall pass through water.

²⁴ And ye shall wash your clothes, on the seventh day, and be clean,—and <afterwards> shall ye come into the camp.

²⁵ Then spake Yahweh unto Moses, saying:

²⁶ Reckon thou up the sum of the booty that

was captured, both of man and of beast,—||thou, and Eleazar the priest, and the ancestral heads of the assembly||; ²⁷ and divide the booty into two parts, between them who took upon them the war, who went out in the host,—and all the [rest of the] assembly.

²⁸ Then shalt thou levy a tribute unto Yahweh —<from the men of war, who went forth in the host>, one' living thing, out of five hundred,—of the human beings, and of the herd, and of the asses, and of the flock: ²⁹ <out of their half> shall ye take [them],—and thou shalt give [them] unto Eleazar the priest, as a heave-offering unto Yahweh.

³⁰ And <out of the half allotted to the sons of Israel> shalt thou take one allotted portion out of fifty, of the human beings, of^a the herd, of^a the asses and of the flock, of all^b the cattle,—and shalt give them unto the Levites, who keep the charge of the habitation of Yahweh.

³¹ And Moses and Eleazar the priest did,—

As Yahweh commanded Moses.

³² And it came to pass that the booty, <over and above the prey which the people of the host had seized> was,—<of the flock> six hundred and seventy-five thousand; ³³ and <of the herd> seventy-two thousand; ³⁴ and <of the asses> sixty-one thousand; ³⁵ and <of the human persons, even of the woman-kind who had not cohabited with man>, —||all the persons||, thirty-two thousand.

³⁶ And the half, the share of them who had gone forth in the host, was,—||the number of the flock||—three hundred and thirty-seven thousand, and five hundred; ³⁷ and so, ||the tribute unto Yahweh, out of the flock|| was—six hundred and seventy-five; ³⁸ and ||the herd|| thirty-six thousand,—and ||the tribute of them unto Yahweh||—seventy-two; ³⁹ and ||the asses, thirty thousand, and five hundred,—and ||the tribute of them unto Yahweh||, sixty-one; ⁴⁰ and ||the human persons|| sixteen thousand,—and ||the tribute of them unto Yahweh||, thirty-two persons. ⁴¹ And Moses gave the tribute—the heave-offering of Yahweh, unto Eleazar the priest,—

As Yahweh commanded Moses.

⁴² And <of the half, allotted unto the sons of Israel,—which Moses halved away from the men who had gone out in the host> ⁴³ ||the half allotted unto the assembly|| was—<of the flock> three hundred and thirty-seven thousand, and five hundred; ⁴⁴ and <of the herd>, six and thirty thousand; ⁴⁵ and <of asses> thirty thousand and five hundred; ⁴⁶ and <human persons>, sixteen thousand. ⁴⁷ So then Moses

^a Some cod. (w. Sam., Jon., Sep., Syr., and Vul.) have: "all the"—G.n.
^b So prob.—Davies' H.L. Cp., however, 2 Ch. xxxvi. 14. Perh. another

reading = cause of committing treachery.—O.G.
^c Some cod. (w. Sam., Jon., Sep., Syr., and Vul.) have "and the" [also in these three instances]—G.n.

^a Some cod. (w. Sam., Jon., Sep., Syr., and Vul.) have: "and of"—G.n.
^b Some cod. (w. Sam. MS.,

Jon., Sep., 'yr, and Vul.) have: "and of all" G.n.

took—out of the half belonging to the sons of Israel, the allotted portion, one out of fifty, of the human beings, and of the beasts,—and gave them unto the Levites, ||the keepers of the charge of the habitation of Yahweh||,

As Yahweh commanded Moses.

⁴⁸ Then came near unto Moses, the officers who belonged unto the thousands of the host,—the princes of thousands, and the princes of hundreds; ⁴⁹ and said unto Moses,

||Thy servants|| have reckoned up the sum of the men of war who are in our hand,—and there is not missed from among us ||a man||!

⁵⁰ Therefore have we brought near an offering unto Yahweh, what ||each man|| hath found—articles of gold, zikle chains and bracelets, rings, earrings and buckles,—to put a propitiatory-covering over our souls,^a before Yahweh.

⁵¹ So Moses and Eleazar the priest took the gold, of them,—all the wrought articles. ⁵² And all the gold of the heave-offering which they offered up^b unto Yahweh, was—sixteen thousand, seven hundred and fifty shekels,—||of the princes of thousands, and of the princes of hundreds||.

⁵³ ||The men of the host|| had taken prey, each man for himself.^c ⁵⁴ So then Moses and Eleazar the priest took the gold of the princes of thousands, and hundreds,—and brought it into the tent of meeting, as a memorial for the sons of Israel, before Yahweh.

§ 38. *The Trans-Jordanic Inheritance of the Two-and-a-Half Tribes.*

³² ¹ Now ||much cattle|| had come into the possession of the sons of Reuben, and of the sons of Gad, ||an exceeding mighty number||. And <when they saw the land of Jazer and the land of Gilead> lo! ||the place|| was a place for cattle. ² So the sons of Gad and the sons of Reuben came in,—and spake unto Moses, and unto Eleazar the priest, and unto the princes of assembly, saying:

³ <As touching Ataroth and Dibon, and Jazer and Nimrah, and Heshbon, and Elealeh,—and Sebam and Nebo, and Beón—‘the land which Yahweh smote’ before the assembly of Israel> <a land for cattle> it is,—and ||thy servants|| have cattle.

⁵ And they said—

<If we have found favour in thine eyes> let this land be given unto thy servants, for a possession,—do not take us over the Jordan.

⁶ Then said Moses unto the sons of Gad and unto the sons of Reuben,—

Shall ||your brethren|| go into the war, and ||ye|| settle down here? ⁷ Wherefore, then, should ye dissuade the heart of the sons of Israel,—from passing over into the land which Yahweh hath given^d to them?

⁸ ||Thus|| did your fathers,—when I sent them from Kadesh-barnea, to view the land.⁹ and they went up as far as the ravine of Eschol,^a and viewed the land, and then dissuaded the heart of the sons of Israel from entering into the land, which Yahweh |had given them|. ¹⁰ Then was the anger of Yahweh kindled, on that day,—and he swore, saying:

¹¹ Surely none of the men that came up out of Egypt, from twenty years old and upwards, shall see the soil, which I swear unto Abraham, unto Isaac, and unto Jacob,—because they have not followed after me fully; ¹² save Caleb son of Jephunneh, the Kenezite, and Joshua, son of Nun,—for they followed after Yahweh |fully|.

¹³ So the anger of Yahweh kindled upon Israel, and he made them wander in the desert, forty years,—until all the generation who had done the evil in the eyes of Yahweh |had wasted away|.

¹⁴ Lo! therefore, ye have arisen in the room of your fathers, a brood of sinful men,—to heap up yet more upon the heat of the anger of Yahweh, towards Israel.

¹⁵ <If ye do turn away from following him> then will he yet again leave them behind in the desert,—so shall ye bring destruction upon all this people.

¹⁶ Then came they near unto him, and said,

<Folds for flocks> would we build for our cattle |here|,—and cities for our little ones;

¹⁷ but ||we|| would arm ourselves promptly, before the sons of Israel, until that we have brought them into their place,—so should our little ones remain in the fortified cities, because of the inhabitants of the land. ¹⁸ We would not return unto our houses,—until the sons of Israel have possessed themselves [each man] of his inheritance. ¹⁹ For we would not inherit with them, over the Jordan, and onwards,—because our inheritance hath come unto us on this side the Jordan, towards sunrise.

²⁰ And Moses said unto them,

<If ye will indeed do this thing,—if ye will arm yourselves, before Yahweh, for the war; ²¹ and every armed man of you pass over the Jordan before Yahweh,—until he hath dispossessed his enemies, from before him; ²² and the land be subdued before Yahweh> then <afterwards> shall ye return, and shall be acquitted by Yahweh and by Israel,—and this land shall be^e yours for a possession before Yahweh.

²³ But <if ye shall not do this> lo!^b ye will have sinned against Yahweh,—and take note of your sin, that it will find you out.

²⁴ Build you cities for your little ones, and folds for your flocks,—and then <that which hath gone forth from your mouth> ye shall do.

^a Or: “persons.” ^b Ml.: “heaved.” ^c See ver. 32.

^a Cp. chap. xiii. 23, 24.

lo!”—G.n.

^b Sp. v. n. (*sevir*): “then

²⁵ Then spake the sons of Gad, and the sons of Reuben, unto Moses, saying,—

||Thy servants|| will do, as ||my lord|| is giving command. ²⁶ ||Our little ones, our wives, our cattle, and all our beasts|| shall remain there, in the cities of Gilead; ²⁷ and ||thy servants|| will pass over, every one armed for war, before Yahweh, to battle,—as ||my lord|| is speaking.

²⁸ So Moses gave command concerning them, unto Eleazar the priest, and unto Joshua son of Nun,—and unto the heads of the fathers of the tribes, of the sons of Israel; ²⁹ and Moses said unto them—

<If the sons of Gad and the sons of Reuben will pass' with you over the Jordan, every one armed for the war, before Yahweh, and the land be subdued' before you> then shall ye give unto them the land of Gilead, for a possession.

³⁰ But <if they will not pass over armed, with you>^a then shall they accept a possession in your midst, in the land of Canaan.

³¹ Then responded the sons of Gad and the sons of Reuben, saying,—

<That which Yahweh had spoken unto thy servants> ||so|| will we do.

³² ||We|| will pass over, armed, before Yahweh, into the land of Canaan,—then shall be ||ours|| the possession of our inheritance across the Jordan.

³³ So then Moses gave unto them—even unto the sons of Gad, and unto the sons of Reuben, and unto the half tribe of Manasseh son of Joseph—the kingdom of Sihon, king of the Amorites, and the kingdom of Og, the king of Bashan,^b the land, by her cities, with boundaries, even the cities of the land round about.

³⁴ And the sons of Gad built Dibôn, and Ataroth,—and Aroer; ³⁵ and Atroth-shophân and Jazer, and Jogbehah; ³⁶ and Beth-nimrah, and Beth-hârân,—fortified cities, and folds for flocks. ³⁷ And ||the sons of Reuben|| built Heshbon, and Elealeh,—and Kiriathaim, ³⁸ and Nêbô and Baal-meôn—their names being changed, and Sibmah,—and they gave names^c to the cities which they built. ³⁹ Then went the sons of Machir, son of Manasseh, to Gilead, and captured it, and dispossessed the Amorites who were therein. ⁴⁰ So Moses gave Gilead unto Machir, son of Manasseh,—and he dwelt therein. ⁴¹ And ||Jair, son of Manasseh|| went, and captured their encampments,—and called them Havvoth-jair [=“The encampments of Jair”].^d ⁴² And ||Nobah|| went, and captured Kenâth, with the villages^e thereof,—and called it Nobah, after his own name.

^a Sep. has here: “to do battle before Y., then shall ye bring over their little ones and their wives and their cattle before you into the land of Canaan; so shall they accept,” etc.—G.n.

^b Prob. “the Bashan,” but precisely in what sense is doubtful.

^c Prob. = “their own names.”

^d Cp. Deu. iii. 14, n.

^e Lit.: “daughters.”

§ 39. *The Itinerary of the Israelites.*

¹ ||These|| are the departures^a of the sons of 33 Israel, whereby they came forth out of the land of Egypt, by their hosts,—in the hand of Moses and Aaron. ² And Moses wrote' their comings forth, by their departures, at the bidding of Yahweh,—and ||these|| are their departures, by their comings forth.

³ So then they brake up from Rameses, in the first month, on the fifteenth day of the first month,—<on the morrow of the passover> came forth the sons of Israel, with an uplifted hand, in the sight of all the Egyptians; ⁴ when ||the Egyptians|| were burying them whom Yahweh had smitten among them, every first-born,—when <upon their gods> Yahweh had executed judgments. ⁵ Thus then the sons of Israel brake up from Rameses,—and encamped in Succoth. ⁶ And they brake up from Succoth,—and encamped in Etham, which is at the edge of the desert. ⁷ And they brake up from Etham, and turned upon Pi-hahiroth, which is over against Baal-zêphôn,—and encamped before Migdôl. ⁸ And they brake up from before Hahiroth,^b and passed through the midst of the sea, towards the desert,—and went their way a journey of three days, in the desert of Etham, and encamped in Marah. ⁹ And they brake up from Marah, and came in towards Elim; there being <in Elim> twelve fountains of water, and seventy palm-trees, so they encamped there. ¹⁰ And they brake up from Elim,—and encamped by the Red Sea. ¹¹ And they brake up from the Red Sea,—and encamped in the desert of Sin. ¹² And they brake up from the desert of Sin,—and encamped in Dophkah. ¹³ And they brake up from Dophkah,—and encamped in Alush. ¹⁴ And they brake up from Alush,—and encamped in Rephidim, where was no water for the people to drink. ¹⁵ And they brake up from Rephidim,—and encamped in the desert of Sinai. ¹⁶ And they brake up from the desert of Sinai,—and encamped in Kibroth-hattaavah. ¹⁷ And they brake up from Kibroth-hattaavah,—and encamped in Hazereth. ¹⁸ And they brake up from Hazereth,—and encamped in Rithmah. ¹⁹ And they brake up from Rithmah,—and encamped in Rimmon-perez. ²⁰ And they brake up from Rimmon-perez,—and encamped in Libnah. ²¹ And they brake up from Libnah,—and encamped in Rissah. ²² And they brake up from Rissah,—and encamped in Kehelathah. ²³ And they brake up from Kehelathah,—and encamped in Mount Shepher. ²⁴ And they brake up from Mount Shepher,—and encamped in Haradah. ²⁵ And they brake up from Haradah,—and encamped in Makhe-loth. ²⁶ And they brake up from Makhe-

^a Lit.: “the pullings-out,” Sam., Jon., Syr. and Vul. have: “from Pi-hahiroth”—G.n.

^b Sp. v.r. and some cod. (w. one ear. pr. edn.,

loth,—and encamped in Tahath. ²⁷ And they brake up from Tahath,—and encamped in Terah. ²⁸ And they brake up from Terah,—and encamped in Mithkah. ²⁹ And they brake up from Mithkah,—and encamped in Hashmonah. ³⁰ And they brake up from Hashmonah,—and encamped in Moseroth. ³¹ And they brake up from Moseroth,—and encamped in Bene-jaakan. ³² And they brake up from Bene-jaakan, and encamped in Hor-haggidgad. ³³ And they brake up from Hor-haggidgad,—and encamped in Jotbathah. ³⁴ And they brake up from Jotbathah,—and encamped in Abronah. ³⁵ And they brake up from Abronah,—and encamped in Ezion-geber. ³⁶ And they brake up from Ezion-geber,—and encamped in the desert of Zin, ||the same|| is Kadesh. ³⁷ And they brake up from Kadesh,—and encamped in Mount Hor, on the outskirts of the land of Edom; ³⁸ and Aaron the priest went up into Mount Hor, at the bidding of Yahweh, and died there,—in the fortieth year, by the coming forth of the sons of Israel out of the land of Egypt, in the fifth month, on the first of the month. ³⁹ Now ||Aaron|| was a hundred and twenty-three years old, when he died in Mount Hor. ⁴⁰ And a Canaanite king of Arad, who was dwelling in the South, in the land of Canaan, heard' of the coming in of the sons of Israel. ⁴¹ And they brake up from Mount Hor,—and encamped in Zalmonah. ⁴² And they brake up from Zalmonah,—and encamped in Punon. ⁴³ And they brake up from Punon,—and encamped in Oboth. ⁴⁴ And they brake up from Oboth, and encamped in Iye-abarin, within the bounds of Moab. ⁴⁵ And they brake up from Iyim,—and encamped in Dibon-gad. ⁴⁶ And they brake up from Dibon-gad,—and encamped in Almon-diblathaim. ⁴⁷ And they brake up from Almon-diblathaim,—and encamped among the mountains of Abarim, before Nebo. ⁴⁸ And they brake up from the mountains of Abarim,—and encamped in the waste plains of Moab, by Jordan near Jericho. ⁴⁹ Thus did they encamp by the Jordan, from Beth-jeshimoth unto Abel-Shittim [that is, "The acacia-meadows"],^a—in the waste plains of Moab.

⁵⁰ And Yahweh spake unto Moses, in the waste plains of Moab,—by Jordan near Jericho, saying:

⁵¹ Speak unto the sons of Israel, and thou shalt say unto them,—

<When ye do pass over the Jordan, into the land of Canaan> ⁵² then shall ye dispossess all the inhabitants of the land, from before you, and shall destroy all their figured stones,— <all their molten images> also shall ye destroy, and <all their high places> shall ye lay waste.

⁵³ So shall ye possess the land, and settle down therein,—for <unto you> have I given the land to possess it.

⁵⁴ And ye shall take your inheritance in the land by lot, by your families— <for the large one> ye shall make large his inheritance, and <for the small one> make small his inheritance, <whithersoever the lot cometh out to him> ||his|| shall it be,— <by the tribes of your fathers> shall ye take your inheritance.

⁵⁵ But <if ye do not dispossess the inhabitants of the land from before you> then shall it be, that |they whom ye leave remaining of them|| will become pricks in your eyes, and thorns in your sides,— and will harass you, concerning the land, wherein |ye| are settling down. ⁵⁶ And it shall be,—that <as I thought to do unto them> I will do unto you.

§ 40. *The Boundaries of the Land.*

- ¹ And Yahweh spake unto Moses, saying: 34
- ² Command the sons of Israel, and thou shalt say unto them,
- <When ||ye|| are coming into the land of Canaan> this is the land which shall fall unto you, as an inheritance, even the land of Canaan, by the boundaries thereof.
- ³ Ye shall therefore have a south corner, from the desert of Zin, on the side of Edom,—so shall ye have a south boundary, from the end of the salt sea, eastward; ⁴ and the boundary shall go round for you from the south towards the cliffs of Akrabbim, then cross over towards Zin, and the extension thereof shall be from the south to Kadesh-barnea,—then shall it reach out to Hazar-addar, and cross over towards Azmon;
- ⁵ then shall the boundary turn round from Azmon towards the ravine of Egypt,—and the extension thereof shall be towards thesea.
- ⁶ And <for a west' boundary>—ye shall have the great sea, even a boundary,—||this|| shall serve you as a west' boundary.
- ⁷ And ||this|| shall serve you as a north' boundary,—<From the great sea> ye shall draw a line for you, to Mount Hor:^a
- ⁸ <From Mount Hor> ye shall draw a line to the entering in of Hamath,—and the extension of the boundary shall be towards Zedad; ⁹ then shall the boundary reach out towards Ziphron, and the extension thereof, be to Hazar-enân. ||This|| shall serve you as a north' boundary.
- ¹⁰ Then shall ye draw for yourselves a line, for an east boundary,—from Hazar-enân towards Shephâm; ¹¹ and the boundary shall go down from Shephâm towards Riblah, on the east of Ain,—then shall the boundary go down, and strike on the side of the Sea of Chinnereth, eastward; ¹² then shall the boundary go down towards the Jordan, and the extension thereof be to the salt' sea. ||This|| shall be your land, by the boundaries thereof round about.

^a Cp. chap. xxv. 1.

^a A spur of the Lebanon.

11 And Moses commanded the sons of Israel saying,—

||This|| is the land, which ye shall inherit by lot, which Yahweh had commanded to be given to the nine tribes, and the half tribe.

14 For the tribe of the sons of the Reubenites, by their ancestral house, and the tribe of the sons of Gad, by their ancestral house, have received,—and ||the half tribe of Manasseh|| have received, their inheritance:
15 ||the two tribes, and the half tribe|| have received their inheritance—on this side Jordan near Jericho, eastwards, towards sunrise.

16 Then spake Yahweh unto Moses, saying:

17 ||These|| are the names of the men who shall receive for you the land, as an inheritance,—Eleazar, the priest, and Joshua, son of Nun.

18 Also <one prince from each tribe> shall ye take to receive the land as an inheritance.

19 ||These|| therefore, are the names of the men,—

<For the tribe of Judah> Caleb, son of Jephunneh;

20 And <for the tribe of the sons of Simeon> Shemuel, son of Ammihud:

21 <For the tribe of Benjamin> Elidad, son of Chislon;

22 And <for the tribe of the sons of Dan> a prince—Bukki, son of Jogli:

23 <For the sons of Joseph>

<For the tribe of the sons of Manasseh> a prince,—Hanniel, son of Ephod;

24 And <for the tribe of the sons of Ephraim> a prince,—Kemuel, son of Shiptân;

25 And <for the tribe of the sons of Zebulun> a prince,—Elizaphân, son of Parnach;

26 And <for the tribe of the sons of Issachar> a prince,—Paltiel, son of Azzân;

27 And <for the tribe of the sons of Asher> a prince,—Ahihud, son of Shelomi;

28 And <for the tribe of the sons of Naphthali> a prince,—Pedahel,^a son of Ammihud.

29 ||These|| are they whom Yahweh hath commanded, to receive—for the sons of Israel—their inheritance, in the land of Canaan.

§ 41. *The Cities of the Levites and the Cities of Refuge.*

35 ¹ And Yahweh spake unto Moses in the waste plains of Moab,—by Jordan, near Jericho, saying:

² Command the sons of Israel, that they give unto the Levites—out of the inheritance which they possess—|cities to dwell in|,—<pasture land also unto the cities round about them> shall ye give unto the Levites.

^a In some copies of the Massorah: Pedah-el (two words)—G.n.

⁸ So shall the cities be theirs, to dwell in,—and ||their pasture lands|| shall be for their cattle and for their goods, and for all their beasts.

⁴ And ||the pasture lands of the cities which ye shall give unto the Levites|| shall be,—from the wall of the city and outwards, a thousand cubits, round about ⁶ So ye shall measure—on the outside of the city—the eastward' quarter two thousand by the cubit, and the south' quarter two thousand by the cubit, and the west' quarter two thousand by the cubit, and the north' quarter two thousand by the cubit, with ||the city|| in the midst. ||This|| shall be unto them^a the pasture lands of the cities.

⁶ And <among the cities which ye shall give unto the Levites> shall be the six cities of refuge, which ye shall give, that the manslayer' may flee thither,—and <besides them> ye shall give, forty-two cities.

⁷ ||All the cities which ye shall give unto the Levites|| shall be forty-eight cities,—||them, and their pasture lands||.

⁸ And <as touching the cities which ye shall give out of the possession of the sons of Israel> <from the many> shall ye take many, and <from the few> shall ye take few,—<each, according to his inheritance, which they shall inherit> shall give of his cities, unto the Levites.

⁹ Then spake Yahweh unto Moses, saying:

¹⁰ Speak unto the sons of Israel, and thou shalt say unto them,—

:When ye are passing over the Jordan, unto the land of Canaan> ¹¹ then shall ye find for you, convenient cities, <cities of refuge> shall they be unto you,—and the manslayer, who hath slain a person^b |by mistake|, ||shall flee thither.|| ¹² So shall the cities serve you for places of refuge from the redeemer,^c —that the manslayer may not die, until he has stood before the assembly, for judgment.^d

¹³ And <as touching the cities which ye shall give> <six cities of refuge> shall there be unto you. ¹⁴ <Three of the cities> shall ye give, on this side the Jordan, and <three of the cities> shall ye give in the land of Canaan,—<cities of refuge> shall they be.

¹⁵ <For the sons of Israel, and for the sojourner, and for the settler in your midst> shall these six cities serve, |as places of refuge|,—that any one may flee thither who hath slain^b a person, |by mistake|.

¹⁶ <If, then, <with an instrument of iron> he smote him, and he died> <a manslayer> he is',—a manslayer ||shall surely die||. ¹⁷ Or

^a Sp. v.r. (*sevir*) and some cod. (w. Sam., Jon., Sep., Syr., and one ear. pr. edn.) have: "unto you"—G.n.

^b Or (ml.): "smitten a soul."

^c Heb.: *gô'êl*. It seems important not to vary the rendering here. *Our* Redeemer does more for the slain than this! Still, is He not an avenger?
^d Or: "judicial sentence."

< if < with a stone thrown by hand,^a whereby one might die > he smote him, and he died > < a manslayer > he is, — the manslayer || shall surely die ||. ¹⁸ Or < if < with hand-weapon of wood, wherewith one might die > he smote him, and he died > < a manslayer > he is, — the manslayer || shall surely die ||. ¹⁹ < The blood'-redeemer > || he || shall put to death the manslayer, — < when he lighteth upon him > || he || shall put him to death.

²⁰ Or < if < with hate > he shall thrust at him, or hurl at him designedly, and he have died > ²¹ or < if < with enmity > he hath smitten him with his hand, and he is dead > then shall he that dealt the blow || be surely put to death ||, < a manslayer > he is, — || the blood'-redeemer || shall put to death the manslayer | when he lighteth upon him |.

²² But < if < suddenly, without enmity > he shall thrust him, or hurl upon him any missile, | without design |; ²³ or with any stone whereby one might die, without seeing [him], and it fall upon him, and he dieth; || he || not being at enmity with him, nor seeking to harm him > ²⁴ then shall the assembly judge, between him that smote and the blood'-redeemer, — | according to these regulations |; ²⁵ and the assembly shall rescue the manslayer out of the hand of the blood'-redeemer, and the assembly shall restore him- unto his city of refuge, whither he had fled, — and he shall dwell therein, until the death of the high priest, who hath been anointed with the hallowing' oil. ²⁶ But < if the manslayer || go out || of the bounds of his city of refuge, whereinto he hath fled; ²⁷ and the blood'-redeemer | find him |, outside the bounds of his city of refuge > then may the blood-redeemer slay' the slayer, without' being guilty of blood; ²⁸ for < in his city of refuge > should he have remained, until the death of the high priest, — and < after the death of the high priest > might he have returned into the land which he doth possess.

²⁹ So shall these serve you as a regulative statute^b unto your generations, — || wheresoever ye may dwell ||.^c

³⁰ < Whosoever taketh away life >^d < at the mouth of witnesses > shall the slayer be slain, — but || one witness || shall not testify^e against a person, to put [him] to death.

³¹ And ye shall accept no ransom for the life of him that slayeth, if he have unlawfully caused^f death, — but he || must surely be put to death ||. ³² And ye shall accept no ransom for him that hath fled to his city of

refuge, if he should return to dwell in the land before the death of the priest.^a

³³ So shall ye not pollute the land wherein ye are,^b for || blood ||^c doth pollute the land, — and || for the land || no propitiatory-covering can be made, as touching blood, that is shed therein, | save with the blood of him that shed it |; ³⁴ thou^e must not then make unclean the land wherein || ye || are dwelling, in the midst of which || I || have my habitation; for || I — Yahweh || am making my habitation in the midst of the sons of Israel.

§ 42. *The Marriage of Heiresses circumscribed.*

¹ Then came near the heads of fathers, belonging ³⁶ to the family of the sons of Gilead, son of Machir, son of Manasseh, out of the families of the sons of Joseph, — and spake before Moses, and before the princes, heads of fathers, belonging to the sons of Israel; ² and they said — < Unto my lord > did Yahweh give command, to bestow the land as an inheritance, by lot, unto the sons of Israel, — || my lord || therefore, was commanded by Yahweh, to give the inheritance of Zelophehad our brother, unto his daughters. ³ < When, therefore, < unto any one from among the sons of the [other] tribes of the sons of Israel > they become wives > their inheritance shall disappear' out of the inheritance of our fathers, and be added to the inheritance of the tribe to which they shall be received, — and so < out of the lot of our inheritance > shall it disappear'. ⁴ And < when the jubilee shall come to the sons of Israel > then shall their inheritance be added' unto the inheritance of the tribe to which they shall be received, — and < out of the inheritance of the tribe of our fathers > shall their' inheritance disappear'.

⁵ Then Moses commanded the sons of Israel, at the bidding of Yahweh, saying, —

< A right thing > are || the tribe of the sons of Joseph || speaking.

⁶ || This || is the thing which Yahweh hath commanded, as to the daughters of Zelophehad, saying: < Unto whomsoever it may be good in their eyes > let them become wives, — save only' < unto the family of the tribe of their father > let them become wives. ⁷ So shall no inheritance belonging to the sons of Israel go round' from tribe to tribe, — for the sons of Israel shall || each one || cleave || unto the inheritance of the tribe of his fathers ||. ⁸ And || every daughter possessing an inheritance, from among the tribes of the sons of Israel || < unto one of the family of the tribe of her father > shall become wife, — to the intent that the sons of

^a *ML.*: "a stone of hand = a hand stone."

^b *Comp.* chap. xxvii. 11, and *n.*

^c *ML.*: "in all your dwell- ing-places."

^d Or: "slayeth a person": *ml.*: "smiteth a soul."

^e *ML.*: "answer."

^f *Cp.* for idiom: Gen. ii. 3;

xxxi. 27, etc.

^a Some cod. (*w. Sam.*, *Sep.*, and *Syr.*) have "high priest": *cp.* ver. 28 — *G.n.*

^b Some cod. (*w. Sam.*, *Sep.*, *Syr.*, and *Vul.*) have: "are dwelling" — *G.n.* *Cp.* ver. 34.

^c *i.e.*: "the blood" law- lessly shed = innocent blood wantonly shed.

^d *Cp.* Gen. ix. 6.

^e Some cod. (*w. Sam.*, *Onk.*, *Jon.*, *Sep.*, *Syr.* and *Vul.*) have: "ye" — *G.n.*

- Israel may possess, |each one| the inheritance of his fathers; ⁹ and no inheritance go round' from one tribe to another tribe,—for the tribes of the sons of Israel shall cleave ||each one unto his own inheritance||.
- ¹⁰ <As Yahweh commanded Moses> ||so|| did' the daughters of Zelophehad. ¹¹ Thus then did Mahlah, Tirzah, and Hoglah, and Milchah, and Noah, the daughters of Zelophehad, become wives |unto the sons of their father's brethren|.
- ¹² <Unto men from among the families of the sons of Manasseh, son of Joseph> became they wives, —and so their inheritance remained' with the tribe of the family of their father.
- ¹³ ||These|| are the commandments and the regulations which Yahweh gave in charge, by the hand of Moses, unto the sons of Israel,—in the waste plains of Moab, by Jordan, near Jericho.

THE BOOK OF DEUTERONOMY.

§1. *Historical Introduction—Editorial, written West of the Jordan: cp. vers. 1 and 5.^a*

- ¹ ||These|| are the words, which Moses spake unto all Israel, over the Jordan,—in the wilderness, in the waste plain^b over against Suph, between Paran and Tophel, and Laban and Hazeroth, and Di-zahab: ² eleven days from Horeb, by way of Mount Seir,—as far as Kadesh-barnea.^c
- ³ And it came to pass, <in the fortieth year, in the eleventh month, on the first of the month> that Moses spake unto the sons of Israel, according to all that Yahweh had given him in charge, for them; ⁴ after he had smitten Sihon, king of the Amorites, who dwelt in Heshbon,—and Og, king of Bashan,^d who dwelt in Ashtaroth, in^e Edrei: ⁵ <over the Jordan, in the land of Moab> did Moses take in hand^f to expound this law, saying:—

§2. *A Retrospect—Spoken by Moses, with an Occasional Editorial Explanation thrown in.*

- ⁶ ||Yahweh our God|| spake unto us in Horeb, saying,—
<Long enough> have ye dwelt in this mountain:
- ⁷ Turn ye and set yourselves forward, and enter into the hill country of the Amorites, and into all the places near, in the plain, in the mountain, and in the lowland, and in the south, and in

the coast of the sea,—the land of Canaan, and the Lebanon, as far as the great river, the river Euphrates.^a

- ⁸ See! I have set before you, the land,—enter, and possess the land, which Yahweh sware unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them, and unto their seed after them.
- ⁹ So I spake unto you, at that time, saying,—I am unable |by myself|, to carry^b you.
- ¹⁰ ||Yahweh your God|| hath multiplied you,—and |here ye are| to-day, like the stars of the heavens, for multitude. ¹¹ ||Yahweh, the God of your fathers|| be adding unto you the like of you, a thousand times,—and bless you, as he hath spoken unto you!^c
- ¹² How' should I carry^b |by myself| the fatigue of you and the burden of you, and your controversies?
- ¹³ Set forth, for you—men wise and discerning, and known to your tribes,—that I may appoint them to be heads over you.
- ¹⁴ And ye answered me,—and said, ||Good|| is the word which thou hast spoken, to be done'.
- ¹⁵ So I took heads for your tribes, wise men and known, and placed them as heads over you,—captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens, and overseers for your tribes.
- ¹⁶ And I charged your judges, at that time, saying,—
Ye are to hear, between your brethren,

^a See O.T. Ap. art.: "Deuteronomy, Authorship of."

^b Heb.: 'arabah.

^c So short a time ought the journey to Canaan to have taken; but now the fortieth year has come and they are only just about to enter! Cp.

chap. ii. 14.

^d Lit.: "the Bashan"; i.e., "the campaign." Num. xxi. 33.

^e Some cod. (w. Sep., Syr., and Vul.) have: "and in." Cp. Jos. xii. 4—G.n.

^f "Take upon himself"—O.G.

^a Cp. Gen. xv. 18.

^b Num. xi. 12-14.

^c Note this outburst; so

natural on the lips of the real Moses.

and shall judge righteously, between each man and his brother, and his sojourner. ¹⁷ Ye shall not take note of faces, in judgment—<so' the small, as' the great> shall ye hear, ye shall not shrink from the face of any man, for ||judgment||^a <unto God> belongeth,—but <the thing which is too hard for you> shall ye bring near unto me, and I will hear it.

¹⁸ So I commanded you, at that time, all the things which ye should do.

¹⁹ And <when we brake up from Horeb> we came through all that great and terrible desert^b which ye saw, by way of the hill-country of the Amorites, as Yahweh our God commanded us,—and we entered in, as far as Kadesh-barnea. ²⁰ Then said I unto you,—

Ye are come in as far as the hill-country of the Amorites, which ||Yahweh our God|| is giving unto us.

²¹ See thou—Yahweh thy God hath set' before thee, the land,—go up—take possession, as Yahweh the God of thy fathers hath spoken unto thee, do not fear, neither be dismayed.

²² And ye came near unto me, all of you, and said—

Let us send men before us, that they may search out for us, the land,—and bring us back word, the way by which we must go up, and the cities whereinto we must enter.^c

²³ And the thing |was good in mine eyes|,—so I took from among you twelve men, one man for each tribe. ²⁴ And they turned and went up the hill-country, and entered in as far as the ravine of Eshcol, and explored it.^d

²⁵ And they took in their hand of the fruit of the country, and bare it down unto us,—and brought us back word, and said,

Good' is the land, which ||Yahweh our God|| is giving unto us.

²⁶ Nevertheless ye were not willing to go up,—but rebelled against the bidding of Yahweh, your God; ²⁷ and murmured in your tents, and said,

<Because Yahweh hated' us> hath he brought us forth out of the land of Egypt,—to deliver us into the hand of the Amorites, to destroy us.

²⁸ ||Whither|| are ||we|| to go up? ||Our own brethren||^e have made our heart^f melt, saying—

<A people greater and taller^g than we, cities large and walled-up into

the heavens,—yea, moreover' sons of Anakim> have we seen there.

²⁹ Then I said unto you,—

Ye must not tremble, nor be afraid of them:

³⁰ <Yahweh your God, who is going before you> ||he|| will fight for you,—according to all that he did with you in Egypt, before your eyes; ³¹ also in the desert which thou hast seen, where Yahweh thy God carried thee as a man will carry his son,^h throughout all the way that ye journeyed, until ye entered as far as this place.

³² But <in this thing> ye were putting no' trust in Yahweh your God; ³³ who was going before you in the way—to search out for you a place,^b where ye might encamp,—in the fire by night, that ye might get sight of the way wherein ye should go, and in the cloud, by day.

³⁴ And Yahweh heard' the voice of your words, —and was wroth, and sware—saying:

³⁵ Surely, not one of these men, this wicked generation,—shall see' the good land, which I swear to give unto your fathers: ³⁶ saving Caleb, son of Jephunneh, ||he|| shall see it, and <unto him> will I give the land through which he hath trodden, |and unto his sons|,—because he hath wholly followed Yahweh.

³⁷ <Even with me> did Yahweh show himself angry, for your sakes, saying,—

||Even thou|| shalt not enter therein.

³⁸ <Joshua son of Nun, who standeth before thee> ||he|| shall enter in thither,—<him> strengthen thou, for ||he|| shall cause Israel to inherit it.

³⁹ And <your little ones, of whom ye said they should become ||a prey||, and your sons, who to-day know not good and evil> ||they|| shall enter in thither,—and <unto them> will I give it, and ||they|| shall possess it.

⁴⁰ But <as for you> turn ye, for your' part,—and set forward towards the desert, by way of the Red Sea.

⁴¹ Then responded ye and said unto me—

We have sinned against Yahweh,

||We, ourselves|| will go up, and fight, according to all that Yahweh our God hath commanded' us.

And <when ye had girded on every man his weapons of war> ye foolishly' went up^c towards the hill-country. ⁴² Then said

Yahweh unto me—

Say unto them,

Ye shall not go up, nor fight, for I am not' in your midst,—||lest ye should be smitten before your enemies||.

⁴³ So I spake unto you, howbeit ye hearkened not,—but rebelled against the bidding of

^a *ML.*: "the judgment"—*i.e.* suited to each occasion; but prob. the art. is that of "species"; hence better omitted, as in text.

^b *Cp.* chap. viii. 15. Note the trace of vivid remembrance.

^c *Cp.* Num. xiii., xiv.

^d *Lit.*: "footed it," "tracked it."

^e *Cp.* Num. xiii. 28.

^f Some cod. (w. 1 ear. pr. edn.) have: "hearts" (pl.)—*G.N.*

^g Some cod. (w. Sam. and Sep.) have: "more in number (larger)"—*G.N.*

^a *Cp.* Num. xi. 11, 12.

^b *Cp.* Exo. xv. 7; Num. x. 33; Josh. iii. 3, 4; Eze.

xx. 6.

^c *Cp.* for construction. Num. xiv. 44, n.

Yahweh, and presumptuously' went up the hill-country.

⁴⁴ Then came forth the Amorites who were dwelling in that country, to meet you, and they chased you, as do [bees];^a and struck you down in Seir, as far as Hormah.

⁴⁵ So then ye returned and wept, before Yahweh,—but Yahweh hearkened not unto your voice, nor gave ear unto you.

⁴⁶ And ye abode in Kadesh many days,—how many' were the days that ye abode [there]!

2 ¹ Then turned we, and set forward towards the desert, by way of the Red Sea, as Yahweh, spake' unto me; and we encompassed Mount Seir many days. ² And Yahweh spake unto me, saying:

³ <Long enough> have ye encompassed this mountain,—turn yourselves northwards. ⁴ And <the people> command thou, saying,

Ye' are about to pass through the boundary of your brethren, the sons of Esau, who are dwelling in Seir,—and <should they be afraid of you> take ye good' heed to yourselves: ⁵ do not engage in strife with them, for I will not give you of their land, so much as place for the tread of a foot-sole,—for <as a possession to Esau> have I given Mount Seir. ⁶ <Food> shall ye buy of them with silver, so shall ye eat,—<yea even water> shall ye buy of them with silver, so shall ye drink. ⁷ For ||Yahweh thy God|| hath blessed thee, in all the work of thy hand,^b he hath considered thy traversing of this great desert,—<these forty years> hath Yahweh thy God been with thee, thou hast lacked [nothing].

⁸ So we passed on, away from our brethren the sons of Esau, who dwell in Seir, from the way of the waste plain, from Elath, and from Ezion-geber,—and we turned and passed on by way of the desert of Moab.

⁹ And Yahweh said unto me—

Do not lay siege to Moab, nor engage in strife with them, in battle,—for I will not give unto thee of his land, as a possession, for <unto the sons of Lot>^c have I given Ar, as a possession.

¹⁰ ||The Emim|| formerly dwelt therein,—a people great and many and tall, like the Anakim.

¹¹ <Giants> used ||they also|| to be accounted, like the Anakim,—but ||the Moabites|| called them Emim.^d ¹² And <in Seir> dwelt the Horim aforetime, but ||the sons of Esau|| dispossessed them, and destroyed them from before them, and dwelt in their stead,—as did Israel

unto the land of his own possession, which Yahweh had given unto them.

¹³ ||Now||^a arise, and pass ye over the ravine of Zered.

So we passed over the ravine of Zered.

¹⁴ Now ||the days in which we journeyed from Kadesh-barnea, as far as where we crossed the ravine of Zered|| were thirty-eight years,^b—until all the generation of the men of war were consumed' out of the midst of the camp, as Yahweh had sworn unto them.

¹⁵ Yea ||even the hand of Yahweh|| was against them, to destroy them out of the midst of the camp,—until they were consumed.

¹⁶ So it came to pass <when all the men of war were consumed, by dying, out of the midst of the people> ¹⁷ then spake Yahweh unto me, saying:

¹⁸ ||Thou|| art passing, to-day, the boundary of Moab, even Ar; ¹⁹ so wilt thou draw near over against the sons of Ammon, do not thou besiege them, neither engage in strife with them,—for I will not give of the land of the sons of Ammon unto thee, as a possession, for <unto the sons of Lot>^c have I given it as a possession.

²⁰ <A land of giants> used ||that also|| to be accounted,—||giants|| dwelt therein aforetime, but ||the Ammonites|| called them Zamzummim:

²¹ a people great and many and tall, like the Anakim,—but Yahweh destroyed them from before them, and they took their possessions, and dwelt in their stead: ²² as he did for the sons of Esau, who are dwelling in Seir,—when he destroyed the Horim from before them, and they took their possessions, and have dwelt in their stead, ||even unto this day||. ²³ <The Avvim also, who dwelt in settlements^d as far as Gaza> ||Caphtorim,^e who were coming forth out of Caphtor||, destroyed them, and dwelt in their stead.

²⁴ Arise ye, set forward, and cross over the ravine of Arnon, see! I have given into thy hand—Sihon king of Heshbon, the Amorite, and his land, begin—take possession,—and engage in strife with him in battle.

²⁵ ||This day|| will I begin to extend the dread of thee, and the fear of thee, over the face of the peoples under all the heavens,—who will hear the report of thee, then will they quake, and writhe in pain because of thee.

²⁶ So I sent messengers out of the desert of Kadesh, unto Sihon, king of Heshbon,—with words of peace, saying:

²⁷ I would pass along through thy land, <by

^a Lit.: "the bees"; here again art. of "species."

^b Some cod. (w. some ear. pr. edns. and Sam., Jon.,

Sep., Syr. and Vul.) have: "hands" (pl.)—G.n.

^c Cp. Gen. xix. 37.

^d Prop.: "Frights."

^a Some cod. (w. Sam. and Sep.) have: "Now therefore"—G.n.

^b Cp. chap. i. 2, n.

^c Cp. Gen. xix. 38; and

ver. 9, ante.

^d Or: "villages."

^e Or: "Cretans"—O.G.

Cp. Gen. x. 14.

the road, by the road> will I go,—I will not turn aside, to the right hand or to the left: ²⁸ <Food for silver> shalt thou sell me, so will I eat, and <water for silver> shalt thou let me have, so will I drink,—only' I would pass through on my feet;—²⁹ as the sons of Esau, who are dwelling in Seir, did to me, and the Moabites, who are dwelling in Ar,—until that I pass over the Jordan, into the land which ||Yahweh our God|| is giving unto us.

³⁰ But Sihon king of Heshbon [was not willing], to let us pass along through it,—for Yahweh thy God had suffered^a him to make his spirit harsh, and his heart bold, that he might give him into thy hand—(as [appeareth] this day).

³¹ Then said Yahweh unto me,
See! I have begun to deliver up before thee, Sihon and his land,—begin, take possession, that thou mayest make a possession of his land.

³² So then Sihon came out to meet us, [he, and all his people], to give battle at Jahaz.
³³ And Yahweh our God delivered him up before us,—and we smote him, and his sons,^b and all his people. ³⁴ And we captured all his cities, at that time, and devoted to destruction every city of males, with the women, and the little ones,—we left not remaining a survivor: ³⁵ only' <the cattle>

made we our' prey,—and the spoil of the cities which we captured. ³⁶ <From Aroer, which is on the edge of the ravine of Arnon, and the city that is in the ravine, even as far as Gilead> there was not a fortress that proved too high for us,—<the whole> did Yahweh our God deliver up before us.

³⁷ Only' <unto the land of the sons of Ammon> didst thou not come near,—all the side of the Jabbok ravine, nor the cities of the hill country, nor any which Yahweh our God had forbidden to us.

3 ¹ Then turned we, and went up, the way of Bashan;^c and Og king of Bashan [came out] to meet us, [he, and all his people] to give battle at Edrei. ² And Yahweh said unto me:

Do not fear him, for <into thy hand> have I delivered him, and all his people, and his land,—so then thou shalt do unto him, as thou didst unto Sihon king of the Amorites, who was dwelling in Heshbon.

³ Then did Yahweh our God deliver into our hand,^d Og also, king of Bashan, and all his people,—so we smote him, until there was not left remaining to him a survivor.

⁴ And we captured all his cities, at that time,

there was no fortress, which we took not from them,—sixty cities, all the region of Argob,^a ||the kingdom of Og in Bashan||. ||All these|| were fortified cities, each with a high wall, folding gates^b and a bar,—besides country towns exceeding many.
⁶ And we devoted them to destruction, [doing unto them] as we did unto Sihon king of Heshbon,—devoting to destruction every city of males, the^c women, and the little ones. ⁷ But <all the cattle, and the spoil of the cities> made we our' prey.

⁸ Thus did we, at that time, take the land out of the hand of the two kings of the Amorites (which was over the Jordan),^d—from the ravine of Arnon as^e far as Mount Hermon.

⁹ ||Sidonians|| call Hermon, Sirion,—but ||the Amorites|| call it Senir.^f

¹⁰ All the cities of the table-land, and all Gilead,^g and all Bashan,—unto Salecah, and Edrei,—cities of the kingdom of Og, in Bashan.

¹¹ For ||only Og, king of Bashan|| was left remaining of the remnant of the giants, lo!^h ||his bedstead|| was a bedstead of iron, is not ||the same|| in Rabbath, of the sons of Ammon? <nine cubits> the length thereof, and <four cubits> the breadth thereof, by the fore-arm of a man.ⁱ

¹² And <this land> took we in possession at that time,—<from Aroer which is by the ravine of Arnon, and half the hill-country of Gilead and the cities thereof> gave I unto the Reubenites, and unto the Gadites; but <the remainder of Gilead, and all Bashan, the kingdom of Og> gave I unto the half tribe of Manasseh,—all the region of the Argob, with¹ all Bashan.

||The same|| is called, A land of giants. ¹⁴ ||Jair, son of Manasseh|| took all the region of Argob, as far as the boundary of the Geshurites, and the Maachathites,—and called them, after his own name, The Bashan of Havvoth-jair^m unto this day.

¹⁵ And ||unto Machir|| gave I Gilead;

¹⁶ And <unto the Reubenites and unto the Gadites> gave I—from Gilead, even as far as the ravine of Arnon, the middle of the ravine, and boundary,—even as far as the Jabbok ravine, the boundary of the sons of

^a "Argob=rich in clods, deep-soiled, fertile. Its present name is Rājib: it abounds with ruins"—Davies' H. L.

^b Or: "doors".

^c Some cod. (w. Jon., Sep., Syr. and Vul.) have: "and the"—G-n.

^d Obviously an explanatory editorial clause. See O.T. Ap.: art. "Deuteronomy, Authorship of."

^e Some cod. (w. Sam., Sep. and Syr.) have: "and (even) as."—G-n.

^f This also is probably an editorial explanation. See O.T. Ap.: "Deuteronomy, Authorship of."

^g I.e. "the rough country."

^h Sp. v.r. (sevir): "and lo!"

ⁱ This again may well be editorial.

^k Some cod. (w. Sam., Onk., Jon., Sep., Syr. and Vul.) have: "edge (lip) of the ravine"—G-n.

^l M.L.: "(reaching) to" [in M.C.T.]; but some cod. (w. Jon., Sep., Syr., Vul.) have: "and"—G-n.

^m Cp. Num. xxxii. 41; Josh. xiii. 30; Jdg. x. 4; 1 Kings iv. 13; 1 Ch. ii. 23.

^a Cp. Exo. iv. 21, and O.T. Ap. article, "Pharaoh's Heart, The Hardening of."

^b So read; but *in itten*

"son" (sing.).—G-n.

^c See Num. xxxii. 33, n.

^d Some cod. (w. 3 ear. pr. eds. and Sep. and Vul.) have: "hands"—G-n.

Ammon; ¹⁷ the Waste Plain also, and the Jordan and boundary,—from Chinnereth, even as far as the sea of the Waste Plain, the Salt Sea, under the slopes of Pisgah, on the east.

- ¹⁸ So I commanded you, at that time, saying,—
 ||Yahweh your God|| hath given unto you this land to possess it, <armed> shall ye pass over before your brethren the sons of Israel, all the sons of valour.^a
¹⁹ Only' ||your wives and your little ones and your cattle||—I know that ye have [much cattle]—shall abide in your cities' which I have given unto you; ²⁰ until that Yahweh shall give rest unto your brethren, as well as you, so shall ||they too|| possess the land which ||Yahweh your God|| is giving unto them,^b over the Jordan,—then shall ye return, every man unto his possession, which I have given unto you.

- ²¹ <Joshua^c also> commanded I, at that time, saying,—
 ||Thine' are the eyes|| that have seen all that Yahweh your God hath done unto these two kings, ||thus|| will Yahweh do unto all the kingdoms, whereunto ||thou|| art passing over: ²² ye shall not fear them,—for <Yahweh your God> ||he|| it is that is fighting for you.

- ²³ Then sought I Yahweh, at that time, for a favour, saying:^d

- ²⁴ My Lord Yahweh, ||thou thyself|| hast begun to shew thy servant thy greatness, and thy firm hand,—as to which, what God is there, in the heavens or in the earth, that can do according to thy doings, and according to thy mighty deeds? ²⁵ Let me pass over, I pray thee, that I may see the good land that is over the Jordan,—this good mountain, and the Lebanon.

- ²⁶ But Yahweh had been provoked' with me, for your sakes, and hearkened not unto me,—and Yahweh said' unto me,

Enough for thee! do not add a word unto me further, in this matter. ²⁷ Ascend the top of the Pisgah, and lift up thine eyes—westward, and northward, and southward and eastward—and see with thine own eyes,—for thou shalt not pass over this Jordan. ²⁸ But command thou Joshua, and confirm him and embolden him,—for ||he|| shall pass over before this people, and ||he|| shall cause them to inherit the land, which thou shalt see.

- ²⁹ So we abode in the valley, over against Beth-peor.

^a N.B. = "valiant men."
^b A sp. v.r. (*sevir*), some cod. (w. 1 ear. pr. edn.) have: "unto you"—G.n. [But the word in the text better maintains the continuity of the dis-

course—Tr.]

^c Heb.: *y'hoshua'*. Exo. xvii. 9, n.

^d Would a romancist have dared to forge this prayer also?

§ 3. A Charge based upon the Retrospect and upon further Reminiscences—spoken by Moses.

- ¹ ||Now|| therefore, O Israel, hearken thou unto ⁴ the statutes, and unto the regulations, which ||I|| am teaching you, to do [them],—to the end ye may live, and enter, and possess the land, which ||Yahweh, the God of your fathers|| is giving unto you. ² Ye shall not add unto the word which ||I|| am commanding you, neither shall ye take away^a therefrom,—that ye may keep the commandments of Yahweh your God, which ||I|| am commanding you. ³ ||Yours are the eyes|| that have seen what Yahweh did in Baal-peor, for <every man who went after Baal-peor> did Yahweh thy God destroy' out of thy midst; ⁴ but ||ye who kept on cleaving unto Yahweh your God|| <alive> are ye all' to-day.^b

- ⁵ See! I have taught you statutes, and regulations, as Yahweh my God commanded' me,—that ye should do so', in the midst of the land whereinto ye' are entering to possess it. ⁶ Therefore shall ye observe, and do [them], for ||that|| will be your wisdom, and discernment, in the eyes of the peoples,—who will hear all these statutes, and will say—

Nevertheless^c <a people wise and discerning> is this great nation.

- ⁷ For what' great nation is there which hath gods^d nigh unto it,—like Yahweh our God, whensoever we have cried out unto him?

- ⁸ Or what' great nation which hath righteous statutes and regulations, like all this law, which ||I|| am setting before you, to-day?

- ⁹ Only' take thou heed to thyself, and keep thy soul diligently so that thou forget not the things which thine own eyes have seen, and so that they go not out of thy heart, all the days of thy life,—but thou shalt make them known unto thy sons, and unto thy sons' sons:—

- ¹⁰ What day thou didst stand before Yahweh thy God, in Horeb,^e when Yahweh said unto me,

Gather unto me the people, that I may let them hear my words,—which they must learn, that they may revere me, all the days which they' are living upon the soil, <their children also> must they teach.

- ¹¹ So ye drew near and stood, under the mountain. Now ||the mountain|| was burning with fire, up to the midst of

^a Cp. chap. xii. 32.

^b A vivid reminder of a recent event.

^c As if to say: "However much we may fear or despise them, yet this we must acknowledge—that," &c.

^d Or: "a god."

^e Observe that before Moses cites the Ten Com-

mandments (chap. v.) he enlarges on the awe-inspiring manner in which they were spoken, herein following the general method of Exo. xix. and xx. nn. Cp. also chaps. xxxi. and xxxii. of this Book in illustration of the same anticipatory style.

- the heavens,—darkness, cloud, and thick gloom.^a
- 12 Then spake Yahweh unto you, out of the midst of the fire,—<a voice of words> ye' were hearing, <no' form> were ye seeing, [there was] ||only a voice||.^b 13 Then declared he unto you his covenant, which he commanded you to do, [the ten words],—and wrote them upon two tables of stone.
- 14 And <unto me>^c gave Yahweh command, at that time, to teach you, statutes and regulations,—that ye should do them, in the land whereinto ye' are passing over, to possess it.
- 15 Ye must take diligent heed, therefore, unto your own souls,—for ye saw no manner of form, on the day Yahweh spake unto you, in Horeb, out of the midst of the fire;
- 16 lest ye should break faith, and make you an image,^d a form of any likeness,—a model of male or female; 17 a model of any beast, that is in the earth,—a model of any winged bird, that flieth in the heavens; 18 a model of any thing that creepeth on the ground,—a model of any fish that is in the waters beneath the earth; 19 or lest thou shouldst lift up thine eyes towards the heavens, and see the sun, and the moon, and the stars—||all^e the host of the heavens, and shouldst be seduced, and shouldst bow thyself down to them, and be led to serve them,—the which Yahweh thy God hath assigned' unto all the peoples under all the heavens;
- 20 whereas <you> hath Yahweh taken, and brought you forth out of a smelting-pot of iron, [out of Egypt],—that ye might become his own' inherited' people, as at this day.
- 21 But ||Yahweh|| shewed himself angry with me, for your sakes,^f—and sware, that I should not pass over the Jordan,—and that I should not enter into the good land, which ||Yahweh thy God|| is giving unto thee, as an inheritance; 22 for ||I|| am about to die in this land, I' am not' to pass over the Jordan,—but ||ye|| are to pass over, and possess this good land.
- 23 Take heed to yourselves, lest ye forget the covenant of Yahweh your God, which he hath solemnised with you,—and so make for yourselves an image,^d the form of anything, the which^g Yahweh thy God hath forbidden thee; 24 seeing that ||as for Yahweh thy God|| <a consuming fire> he is',—a jealous God.
- 25 <When thou shalt beget sons, and sons' sons, and become careless^h in the land, and break faith, and make an image,^d the form of any

thing, and shalt do the thing that is wicked in the eyes of Yahweh thy God, provoking him to anger> 26 I take both the heavens and the earth to witness against you, to-day, that ye shall ||perish|| speedily from off the land which ye' are passing over the Jordan to possess,—ye shall not prolong your days thereupon; for ||ye shall surely be laid waste||; 27 and Yahweh will scatter you among the peoples,—and ye shall have left remaining of you, men easily counted,^a among the nations whither Yahweh will drive you; 28 and ye will serve, there, gods made by the hands of man,—wood or stone, which neither see, nor hear, nor eat, nor smell. 29 <If thou shalt^b seek from thence, Yahweh thy God> then shalt thou find him,—when thou shalt search after him with all thy heart, and with all thy soul. 30 <In thy distress, when all these things [have found thee out]—in the afterpart of the days> thou wilt return unto Yahweh thy God, and wilt hearken to his voice. 31 For <a God of compassion>^c is Yahweh thy God, he will not forsake thee, neither will he destroy thee,—nor forget the covenant of thy fathers which he swore unto them.

- For ask, I pray you, of the former days which were before thee, even from the day when God created man upon the earth, yea from one end of the heavens, even to the other end of the heavens,—whether aught was ever brought to pass, like this great thing, or was ever heard of like it: 32 Did' a people ever hear the voice of a god^d speaking out of the midst of fire, as ||thou|| [didst hear], and yet live? 34 Or did a god ever make trial of entering in, to take unto him a nation, out of the midst of a nation,^e by provings, by signs and by wonders, and by fighting,^f and by a firm hand and by a stretched-out arm, and by great terrors,—according to all that Yahweh your God [did for you] in Egypt, before your eyes? 35 ||Thou|| wast allowed to see, that thou mightest know, that ||Yahweh|| he' is God, there is' none other than ||he alone||. 36 <Out of the heavens> he let thee hear his voice, to instruct thee,—and <upon the earth> he let thee see his great fire, and <his own words> thou didst hear, out of the midst of the fire. 37 And <because that he loved thy fathers> therefore chose he his seed after him,—and brought thee forth, with his presence, with his great might, out of Egypt; 38 to dispossess nations, greater and stronger than thou, from before thee,—to bring thee in, to give unto thee their land for an inheritance: As at this day.

^a Exo. xx. 21.

^b Would any godly man in the days of Hezekiah or Manasseh have dared to invent these details?

^c This emphasis marks the resumption of Moses' mediation, which Exo. xxi.—xxiii. shews to have been employed in giving Israel a collection of

By-laws.

^d Heb.: *péset*. Cp. Exo. xx. 4, n.

^e Or: "any of."

^f *ML*: "over your words" (or "affairs").

^g A sp. v.r. (*sevir*) would lead us to translate: "as" (instead of "the which.")—Cp. G.n.

^h Or: "asleep."

^a So few!

^b So it shd be (w. Sam.)—G.n. [*M.C.T.* has: "If ye shall."]

^c Cp. Exo. xxxiv. 6, 7.

^d Some ood. (w. Sam. and Sep.) have: "a Living

God." Cp. chap. v. 26—G.n.

^e A most apt and striking description, summarising what the Book of Exodus details.

^f Cp. Exo. xiv. 25.

39 So then thou must consider to-day, and bring it back to thy heart, that ||Yahweh|| he' is God,^a in the heavens above, and upon the earth beneath,—there is' none' other. 40 So shalt thou keep his statutes and his commandments, which ||I|| am commanding thee to-day, that it may go well with thee, and with thy sons, after thee,—and to the end thou mayest prolong [thy] days upon the soil, which ||Yahweh thy God|| is giving thee, [all the days].

§ 4. *Appointment of Three Cities of Refuge in the Newly-Conquered Provinces—Editorial.*

41 ||Then|| did Moses set apart three cities, over the Jordan,—towards the rising of the sun:^b 42 that the manslayer might flee thither, who should slay his neighbour, unawares, ||he|| not having hated him,^c aforetime,^d and might flee unto one of these cities, and live: 43 namely Bezer, in the desert of the table-land, for the Reubenites,—and Ramoth in Gilead, for the Gadites, and Golan in Bashan, for the Manassites.

§ 5. *An Editorial Introduction leads up to Moses' Recapitulation of the Ten Commandments and his further Description of the Circumstances under which the Divine Voice uttered them.*

44 ||This|| then is the law which Moses set before the sons of Israel: 45 ||These|| are the testimonies, and the statutes, and the regulations,—which Moses spake unto the sons of Israel, when they came forth out of Egypt: 46 over the Jordan, in the valley over against Beth-peor,^e in the land of Sihon king of the Amorites, who dwelt in Heshbon,—whom Moses and the sons of Israel smote, when they came forth out of Egypt: 47 so they took possession of his land, and the land of Og king of Bashan, the two kings of the Amorites, who were over the Jordan,—towards the rising of the sun;^f 48 from Aroer which is on the edge of the ravine of Arnon, even unto Mount Siôn, ||the same|| is Hermon; 49 and all the waste plain over the Jordan, towards sunrise, even unto the sea of the waste plain,—under the slopes of the Pisgah.

5 ¹ Then called Moses unto all Israel, and said unto them—

Hear, O Israel, the statutes and the regulations, which I' am speaking in your ears to-day,—so shall ye learn them, and observe, to do them.

² ||Yahweh our God|| solemnised with us a covenant in Horeb: ³ ||not with our

^a ML: "the God" (Heb. *hā-'elohim*).

^b Note here again how Moses is spoken of in the third person, by an editor who, judging from what follows in the next section, is on the west of the Jordan at the time

of writing.

^c "He being a not-hater to him aforetime"—O.G. 519^b.

^d ML: "yesterday, the third."

^e Cp. chap. iii. 29 Num. xxv. 3.

^f Cp. ver. 41, n.

fathers!||^a did Yahweh solemnise this covenant,—but with us, [ourselves]—||these here to-day, all of us living||. ⁴ <Face to face> spake Yahweh with you, in the mount, out of the midst of the fire,

5 (I' was standing between Yahweh and you, at that time, to declare unto you the word of Yahweh,—for ye shrank with fear from the presence of the fire, and went not up in the mount) saying:—

6 ||I|| am Yahweh thy God, who have brought thee forth out of the land of Egypt, out of the house of servants:^b—
7 Thou shalt not have other gods, besides me:
8 Thou shalt not make unto thee an image,^c any^d form that is in the heavens above, or that is in the earth beneath, or that is in the waters beneath the earth: ⁹ thou shalt not bow thyself down to them, nor be led to serve them,—for ||I Yahweh thy God|| am a jealous God, visiting the iniquity of fathers upon sons, even^e unto three generations and unto four, unto them that hate me; ¹⁰ but shewing lovingkindness unto a thousand generation,—unto them who love me, and keep my commandments:^f

11 Thou shalt not utter the name of Yahweh thy God, for falsehood,—for Yahweh will not let him go unpunished who uttereth his name, for falsehood:

12 Observe the sabbath' day, to hallow it,—as Yahweh thy God [hath commanded thee]: ¹³ <six days> shalt thou labour and do all thy work; ¹⁴ but ||the seventh day|| is a sabbath unto Yahweh thy God,—thou shalt do no work—||thou, nor thy son, nor thy daughter, nor thy servant nor thy handmaid, nor thine ox nor thine ass, nor any of thy cattle, nor thy sojourner who is within thy gates||, that [thy servant and thy handmaid] may rest' [as well as thou].^g ¹⁵ So shalt thou remember that <a servant> wast thou, in the land of Egypt, and that Yahweh thy God brought thee forth from thence, with a firm hand, and with a stretched-out arm,—<for this cause> hath Yahweh thy God commanded thee to keep the sabbath' day:^h

16 Honour thy father, and thy mother, as Yahweh thy God hath commanded' thee,—that thy days may be prolonged, and that it may go well with thee, upon

^a I.e.: "not with our fathers only"—a well-known idiom.

^b = "Servitude" (as to concrete for abstract, cp. Gen. ii. 7, note c).

^c Heb.: *pesel*. Cp. Exo. xx. 4, n.

^d Some cod. (w. Sam., Jon., Sep., Syr., Vul.) have "nor any." Cp. Exo. xx. 4—G.n.

^e Some cod. (w. 1 ear. pr.

edn., Onk., Jon., Sep., Syr., Vul.) omit: "even."

^f Written, "his commandment"; read, "his commandments"—G.n. [This "his" is plainly a corruption for "my"—cp. Exo. xx. 6—Tr.]

^g For em. cp. Intro., Chap. II., Synopsis, A, e.

^h ML: "to make [Ker-o] the day of rest."

the soil which Yahweh thy God is about to give unto thee :

17 Thou shalt not commit murder :

18 Neither shalt thou^a commit adultery :

19 Neither shalt thou^a steal :

20 Neither shalt thou^a testify^b against thy neighbour, with a witness of falsehood :

21 Neither shalt thou^a covet thy neighbour's wife,—neither shalt thou desire thy neighbour's house, his field, or his servant, or his handmaid, his ox^c or his ass, or anything that is thy neighbour's.

22 <These words> spake Yahweh, unto all the convocation^d of you, in the mount, out of the midst of the fire, the cloud, and the thick gloom, [a loud voice, and added not],—and he wrote them upon two tables of stone, and gave them unto me.

23 And it came to pass, <when ye heard the voice, out of the midst of the darkness, the mountain' also burning with fire> then drew ye near unto me, even all the heads of your tribes, and your elders, ²⁴ and ye said—

Lo! Yahweh our God hath let us see' his glory and his greatness, <his voice also> have we heard out of the midst of the fire,—<this day> have we seen, that God' may speak with man', who yet may live.

25 ||Now|| therefore, why' should we die? for this great fire |will consume| us,—<if ||we ourselves|| hear the voice of Yahweh our God any more> we shall die. ²⁶ For who [is there] of all flesh, that ever heard the voice of a Living God, speaking out of the midst of fire, ||as we||, and yet lived?

27 Go ||thou|| near, and hear, all that Yahweh our God shall say,—so shalt ||thou|| speak unto us, all that Yahweh our God shall speak unto thee, and we will hear and do.

28 And Yahweh heard' the voice of your words, when ye spake unto me,—and Yahweh said unto me—

I have heard the voice of the words of this people, which they have spoken unto thee, they have well said all which they have spoken. ²⁹ Oh that this their heart^e might remain in them, to revere me, and to keep all my commandments, all the days,—that it might be well with them and with their sons, unto times age-abiding. ³⁰ Go, say unto them,—

Return ye to your tents.

31 ||Thou|| therefore, here' stand with me and let me speak unto thee—all the commandment, and the statutes, and

the regulations, which thou shalt teach them,—that they may do [them] in the land which I' am giving unto them, to possess it.

32 So then ye must observe to do, as Yahweh your God hath commanded you,—ye must not turn aside, to the right hand or to the left. ³³ <In all the way which Yahweh your God hath commanded you> must ye walk,—that ye may live, and it be well with you, and that ye may prolong your days in the land, which ye shall possess.

§ 6. Further Exhortations—spoken by Moses.

1 ||This|| then, is the commandment,—[namely] **6**

the statutes and the regulations, which Yahweh your God hath commanded, to teach you,—that ye may do them in the land whither ye' are passing over to possess it :
2 that thou mayest revere Yahweh thy God, [so as] to keep all his statutes and his commandments which I' am commanding thee, ||thou, and thy son and thy son's son||, all the days of thy life,—and that thy days may be prolonged.

3 Therefore shalt thou hear, O Israel, and shalt observe to do, that it may be well with thee, and that ye may multiply greatly, as Yahweh the God of thy fathers hath spoken to thee, in a land flowing with milk and honey.

4 Hear, O Israel :

||Yahweh|| is our God,—||Yahweh alone||.

5 Thou shalt therefore love Yahweh thy God,—with all thy heart, and with all thy soul, and with all thy might ; ⁶ so shall these words, which I' am commanding thee to-day, be upon thy heart ; ⁷ and thou shalt impress them upon thy sons, and shalt speak of them,—when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up ;
8 and thou shalt bind them for a sign upon thy hand,^b—and they shall serve for bands, between thine eyes ; ⁹ and thou shalt write them upon the posts of thy house, and within thy gates.

10 So shall it be <when Yahweh thy God shall bring thee into the land, which he sware to thy fathers—to Abraham, to Isaac and to Jacob, to give unto thee,—into cities great and goodly, which thou didst not build ;
11 and houses full of all good things, which thou filledst not, and hewn cisterns which thou hewedst not, vineyards and oliveyards which thou plantedst not,—and shalt eat and be full> ¹² take heed unto thyself, lest thou

^a Some cod. (w. Sam., Sep., Syr.) have: "Thou shalt not"—G.n.

^b Ml.: "answer."

^c Some cod. (w. Sep., Syr.) have: "or his ox"—G.n.

^d Or: "gathered host." Heb.: *kāhāl*. Cp. Num. xxii. 4.

^e = "Their present temper"—O.G.

^a If we allow that this language shews a development, in the direction of love to God, as compared with the time of the original law-giving on Mount Horeb, still how much there was

in the intervening forty years' experience of Divine nursing (cp. chap. i. 31) to intensify this feeling in the bosom of the real Moses!

^b Some cod. (w. Sam.) have: "hands."—G.n.

forget Yahweh,^a— who brought thee forth out of the land of Egypt, out of the house of servants.^b

- 46 <Yahweh thy God> shalt thou revere
And <him> shalt thou serve,—
And <by his name> shalt thou swear.^c
- 14 Ye shall not go after other gods,—of the gods of the peoples who are surrounding you;
15 for <a jealous God> is Yahweh thy God, in thy midst,—lest the anger of Yahweh thy God kindle upon thee, and so he destroy thee from off the face of the ground.
- 16 Ye shall not put Yahweh your God to the proof,—as ye put him to the proof in Massah^d [that is, “The place of proving”].
- 17 Ye shall ||keep|| the commandments of Yahweh your God and his testimonies and his statutes, which he hath commanded thee;
18 so shalt thou do what is right and what is pleasing in the eyes of Yahweh,—that it may be well with thee, and thou mayest enter in and possess the good land, which Yahweh sware unto thy fathers;^e ¹⁹ to thrust out all thine enemies from before thee,—
||As spake Yahweh||.

§ 7. The Children to be instructed in the National History.

- 20 <When thy son shall ask thee in time to come,^g saying,—
What mean the testimonies, and the statutes and the regulations, which Yahweh our God commanded you? >
- 21 Then shalt thou say unto thy son,
<Servants>^f were we unto Pharaoh, in Egypt,—and Yahweh brought us forth out of Egypt, with a firm hand;²² and Yahweh put forth signs and wonders, great and sore, upon Egypt, upon Pharaoh and upon all his household, before our eyes;²³ but he brought ||us|| forth from thence,—that he might bring us in, to give unto us the land, which he sware unto our fathers.²⁴ So then Yahweh commanded us to do all these statutes, to revere^g Yahweh our God,—for our good, all the days, to preserve us alive, (as at this day);²⁵ and <righteousness> shall it be to us,—when we take heed to do all this commandment,^h before Yahweh our God, ||as he commanded us||.

§ 8. Canaanite Nations to be cut off—Moses still speaking.

- 7 ¹ <When Yahweh thy God shall bring thee into the land which thou art going in to

possess, and shall clear away many nations from before thee—the Hittites and the Girgashites and the Amorites, and the Canaanites and the Perizzites, and the Hivites and the Jebusites—seven nations greater in number and stronger than thou; and Yahweh thy God shall deliver them up before thee, and thou shalt smite them>
||thou shalt devote them to destruction||,^a thou shalt not solemnise with them a covenant, neither shalt thou shew them favour;³ neither shalt thou intermarry with them,—<thy daughter> shalt thou not give unto his son, nor <his daughter> shalt thou take for thy son;

- 4 for he will turn aside thy son from following me,^b and they^c will serve other gods,—so shall the anger of Yahweh kindle upon you, and he will destroy thee, speedily.
- 5 Verily <thus> shall ye do unto them:
<Their altars> shall ye tear down,
And <their pillars> shall ye break in pieces,—
And <their sacred stems> shall ye hew down,
And <their carved images>^d shall ye burn up in the fire.

- 6 For <a holy people> art thou unto Yahweh thy God: <of thee>^e hath Yahweh thy God |made choice|, that thou shouldest become his people as a treasure,^f above all the peoples that are on the face of the ground:⁷ <not because ye were more in number than any of the peoples> did Yahweh become attached to you, and make choice of you,—for ||ye|| were fewer than any of the peoples;⁸ but <because Yahweh loved you, and because he would keep the oath which he sware unto your fathers> did Yahweh bring you forth with a firm hand,—and redeem thee out of the house of servants,^g out of the hand of Pharaoh, king of Egypt.⁹ So then, thou must know that ||Yahweh thy God|| ||he|| is God,—the faithful God, keeping his covenant and his *lovingkindness* with them that love him, and keep his commandments,^h to a thousand generations¹ ¹⁰ but requiting them who hate him unto his face, to destroy them,—he^k will not be slack towards him that hateth him, <unto his face> will he requite him.¹¹ So shalt thou keep the commandment,¹ and the statutes and the regulations, which I am commanding thee to-day, to do them.

^a See note at the end of the Book of Joshua.

^b Here the speaker informally glides into a direct citation of Divine words.

^c Some cod. (w. Sam., Syr., Vul.) have: “he”—G.n.

^d Heb.: *pesilim*, serving as the plural of *pegel*. Cp. Exo. xx. 4, n.

^e Some cod. (w. Sam., Jon., Sep., Syr.) have: “and of thee.” Cp. chap. xiv. 2—G.n.

^f Cp. ch. xxvi. 18; and Exo. xix. 5.

^g Cp. chap. v. 6, n.; Exo. xx. 2.

^h Written, “commandment”; read, “commandments” (pl.)—G.n.

ⁱ Cp. Exo. xxxiv. 6, 7.

^j Some cod. (w. Onk., one ear. pr. edn., Jon., Sep., Vul.) have: “and he”—G.n.

^k Cp. chap. vi. 1, 25, n.

^a Some cod. (w. Sam., Jon., Sep., Syr.) have: “Y. thy God”—G.n.

^b Cp. chap. v. 6, n.

^c The R.V. has timidly adopted one only of these three striking and welcome inversions. Cp. ante, Intro., Chap. II. 4, p. 9.

^d Ex. xvii. 2-7.

^e Mt.: “to-morrow.”

^f Cp. chap. v. 6, n.

^g Almost=“so revering.”

^h The whole law seems to be here and elsewhere spoken of as one great commandment. Cp. ver. 1; chap. vii. 11; xv. 5.

- ¹² Then shall it come to pass <if ye will hearken unto these regulations, and keep and do them> then will Yahweh thy God keep with thee, the covenant and the loving-kindness which he swore unto thy fathers;
- ¹³ and will love thee, and bless thee, and multiply thee,—and bless the fruit of thy body and the fruit of thy ground, thy corn, and * thy new wine and thine oil, the young of thy kine, and the ewes of thy flock, upon the soil^c which he swore unto thy fathers to give unto thee. ¹⁴ Blessed^d shalt thou be beyond all the peoples,—there shall not be in thee a barren male or female, nor among thy cattle; ¹⁵ and Yahweh |will turn away| from thee, all disease,—and <as for all the sore sicknesses^b of Egypt which thou knowest> he will not lay them upon thee, but will put them upon all who hate thee; ¹⁶ and thou shalt devour all the peoples whom ||Yahweh thy God|| is delivering up unto thee, thine eye shall not look with pity upon them,—neither shalt thou serve their gods, for <a snare> would it be unto thee.
- ¹⁷ <Although thou mightest say in thy heart: °
<More in number> are these nations than I, — ||how can|| I dispossess them? >
- ¹⁸ thou must not be afraid of them,—thou must ||remember|| what Yahweh thy God^e did, unto Pharaoh, and unto all Egypt:
- ¹⁹ the great provings which thine own eyes saw, and^d the signs and the wonders, and the firm hand, and the stretched-out arm, wherewith Yahweh thy God^e brought thee forth,—||so|| will Yahweh thy God do unto all the peoples, before whom thou art afraid. ²⁰ Moreover also <the hornet> will Yahweh thy God send among them,—until they^e are destroyed who are left remaining, and who are hiding themselves from thy face. ²¹ Thou shalt not be affrighted at their presence,—for ||Yahweh thy God in thy midst|| is a God great and to be revered.
- ²² So will Yahweh thy God |clear away| these nations from before thee, |little by little|,—thou mayest not consume them |at once|, lest the wild beast of the field^e should multiply over thee. ²³ But Yahweh thy God will deliver them up before thee,—and discomfit them with a great discomfiture, until they are destroyed; ²⁴ and will deliver their kings into thy hand^e and thou shalt destroy their name, from under the

heavens, — not a man shall stand before thee, until thou hast destroyed them.

- ²⁵ <The carved images^a of their gods> shalt thou consume with fire,—thou shalt not covet the silver and gold upon them, to take unto thee, lest thou be ensnared thereby; for <the abomination of Yahweh thy God> it is;^c ²⁶ and thou shalt not bring an abomination into thy house, and so become devoted to destruction, |like it|,—thou shalt ||abhor|| it, and thou shalt ||loathe|| it, because <a thing devoted to destruction> it is^c.

§ 9. *Lessons taught by the Sojourn in the Desert—Moses still speaking.*

- ¹ <All the commandment^b which I^e am com-⁸
manding thee to-day> shalt thou |observe| to do,—that ye may |live|, and multiply, and enter in and possess the land, which Yahweh swore unto your fathers.
- ² So then, thou shalt remember all the way^e in which Yahweh thy God caused thee to journey these forty years in the desert,—that he might humble thee, to put thee to the proof, to know what was in thy heart,—whether thou wouldst keep his commandments,^d or not. ³ So he humbled thee, and suffered thee to hunger, and fed thee with manna which thou hadst not known, neither had thy fathers^e known,—that he might lead thee to consider that <not on bread^e alone> shall the son of earth live^e, but <on whatsoever cometh from the bidding of Yahweh> shall the son of earth live^e.
- ⁴ ||Thy mantle|| hath not fallen with age from off thee, and ||thy foot|| hath not become swollen,—these forty years. ⁵ Thou must consider, then, with thy heart,—that <as a man chasteneth his son>^f ||Yahweh thy God|| hath been chastening thee^e.
- ⁶ Thou shalt therefore keep the commandments of Yahweh thy God,—to walk in his ways, and to revere him^e.

§ 10. *Dangers of Coming Abundance—Moses still speaking.*

- ⁷ For ||Yahweh thy God|| is bringing thee into a good land; a land^e of ravines of water, of fountains and depths, coming forth in valley, and in mountain: ⁸ a land^e of wheat and barley, and vine and fig-tree, and pomegranate,—a land^e of olive oil, and honey:
- ⁹ a land^e wherein <not in scarcity> shalt thou eat food, thou shalt lack nothing therein,—a land^e whose stones are iron, and out of whose hills^e thou mayest hew copper.^h
- ¹⁰ So then thou shalt eat, and be satisfied,—

* This "and" is omitted in some cod. (w. Sam., Jon.) —G.n.

^b Some cod. (w. one ear. pr. ed., Sep., Vul.) have "sickness" (singular) —G.n.

^c These counsels against timid forebodings—how natural on the lips of the real Moses; but how belated and overdone from

the pen of a romancist writing centuries after the conquest of Canaan had become an accomplished fact!

^d Some cod. (w. Sam., Jon. MS., Sep., Syr.) omit this "and" —G.n.

^e Some cod. (w. Sep., Syr., Vul.) have: "hands" (pl.) —G.n.

^a Same word as ver. 5.

^b Cp. chap. vi. 1, 25; and ante, ver. 11.

^c The graphic word of one to whom it was a living memory; not at all apt from the pen of a romancist.

^d Written, "command-

ment"; read, "commandments" —G.n. [But cp. chap. vi. 25, n-Tr.]

^e Or: "food."

^f N.B. and cp. Num. xl. 11-14; chap. i. 9, 31.

^g Or: "mountains."

^h Cp. Zech. vi. 1.

and bless Yahweh thy God, for the good land which he hath given unto thee.

- 11 Take heed to thyself, lest thou forget Yahweh thy God,—so as not to keep his commandments, and his regulations and his statutes, which I' am commanding thee to-day;
- 12 lest thou eat, and be satisfied,—and <goodly houses> thou build, and inhabit;¹³ and ||thy herd and thy flock|| increase, and ||silver and gold|| increase unto thee,—and ||all that thou hast|| increase;¹⁴ and so thy heart be lifted up,—and thou forget Yahweh thy God, who brought thee forth out of the land of Egypt, out of the house of servants;^a
- 15 who caused thee to journey through the great and terrible desert,^b of fiery serpents and scorpions, and thirsty wastes, where was no' water,—who brought forth for thee water out of the flinty' rock;¹⁶ who fed thee with manna in the desert, which thy fathers' had not known,—that he might humble thee, and that he might put thee to the proof, to do thee good in thy hereafter,^c ¹⁷ and lest thou shouldest say in thy heart,—

||Mine own strength and the might of mine own hand|| have gotten me this wealth.

- 16 But thou shalt remember Yahweh thy God, that it was ||he|| who had been giving thee strength to get wealth,—that so he might establish his covenant which he sware to thy fathers (as at this day).

- 9 But it shall be <if thou ||forget|| Yahweh thy God, and go after other gods, and serve them, and bow thyself down to them> I testify against you, to-day, that ye shall ||perish||;²⁰ <like the nations which|| Yahweh|| is causing to perish from before you> ||so|| shall ye |perish|,—because ye would not |hearken| unto the voice of Yahweh your God.

§ 11. *Confidence in Yahweh enjoined—with Self-distrust—More Reminiscences—Moses still speaking.*

- 9 ¹ Hear, O Israel! thou' art passing, to-day, over the Jordan, to go in to dispossess nations, greater and stronger than thou,—cities great and fortified into the heavens;
- ¹ a people great and tall, the sons of Anakim,—whom ||thou|| knowest,^d and of whom ||thou|| hast heard say,

Who can stand before the sons of Anak?

So then, thou must consider to-day, that <Yahweh thy God> ||he|| it is that is passing over before thee, as a consuming fire, ||he|| will destroy them, and ||he|| will cause them to bow down before thee,—so shalt thou dispossess them, and destroy them speedily, as Yahweh hath spoken' unto thee.

- ⁴ Do not speak in thy heart, when Yahweh thy God casteth them out from before thee saying, <For mine own righteousness> hath Yahweh brought me in, to possess this land,—

whereas it is <for the lawlessness of these nations> that ||Yahweh|| is dispossessing them from before thee. ⁵ <Not for thine own righteousness, nor for the uprightness of thine own heart> art thou' going in to possess their land,—but <for the lawlessness of these nations> is ||Yahweh thy God|| driving them out from before thee, and that he may establish the word which Yahweh sware' unto thy fathers, unto Abraham, unto Isaac, and unto Jacob. ⁶ So then, thou must consider that <not for thine own righteousness> is ||Yahweh thy God|| giving unto thee this good land, to possess it,—for <a stiff-necked people> thou art'.

- ⁷ Remember—do not forget, how thou didst provoke Yahweh thy God, in the desert,—yea <from the day when thou camest^a forth out of the land of Egypt, until ye entered as far as this place> have ye been ||quarrelling|| with Yahweh.^b

- ⁸ <Even in Horeb> ye provoked Yahweh to wrath,—so that Yahweh showed himself angry with you, to destroy you. ⁹ <When I went up into the mountain, to receive the tables of stone—the tables of the covenant, which Yahweh had solemnised with you> then abode I in the mountain, forty days and forty nights, <food> did I not eat, and <water> did I not drink.
- ¹⁰ Then did Yahweh deliver unto me the two tables of stone, written with the finger of God,—and [there was] <upon them>, according to all the words which Yahweh had spoken' with you in the mountain, out of the midst of the fire, in the day of the convocation.^c ¹¹ So then it came to pass <at the end of forty days, and forty nights> that Yahweh gave' unto me, the two tables of stone, the tables of the covenant. ¹² Then said Yahweh unto me—

Up! get down quickly out of this mountain, for thy people whom thou hast brought forth out of Egypt |have broken faith|,—they have turned aside quickly, out of the way which I commanded them,—they have made them a molten image.

- ¹³ And Yahweh spake unto me, saying,—I have looked on this people, and lo! <a stiff-necked people> it is'. ¹⁴ Let me alone,^d that I may destroy them, and wipe out their name, from under the heavens,—and make thee' into a

^a Cp. chap. v. 6, n.

^b Cp. chap. i. 19.

^c Or: "thine aftertime."

^d They had seen them: cp. i. 28.

^a Some cod. (w. Sam., Sep., Syr.) have: "ye came"—G.n.

^b Note the fulness and force of the language of these two verses. A very

unlikely charge for a later romancist to have made at all!

^c Or: "gathered host." Heb. *ḳāḏā*.

^d Cp. Exo. xxxii. 10, n.

nation stronger and more in number than they.

¹⁵ So I turned, and came down out of the mountain, now ||the mountain|| was burning with fire,—and the two tables of the covenant were upon my two hands. ¹⁶ Then looked I, and lo! ye had sinned against Yahweh your God, ye had made you a molten calf,—ye had turned aside quickly, out of the way which Yahweh had commanded you. ¹⁷ So I seized the two tables, and cast them from off my two hands,—and brake them in pieces before your eyes.

¹⁸ Then lay I prostrate before Yahweh, as at the first,^a forty days and forty nights, <food> did I not eat, and <water> did I not drink,—because of all your sin which ye had sinned, in doing the thing that was wicked^b in the eyes of Yahweh, to provoke him to anger. ¹⁹ For I shrank with fear, from the face of the anger and the hot displeasure, wherewith Yahweh was provoked against you, to destroy you,—but Yahweh hearkened unto me, even at that time. ²⁰ And <with Aaron> did Yahweh show himself exceedingly angry, to destroy him,—so I prostrated myself, even in behalf of Aaron, at that time. ²¹ And <your sin which ye had made, even the calf> took I, and burned it up with fire, and pounded it very small, until it was fine as dust,—then cast I the dust thereof into the torrent, that descended out of the mountain.^c

²² Also <at Taberah,^d and at Massah,^e and at Kibroth-hataavah>^f <a cause of provocation> became ye, unto Yahweh. ²³ Also <when Yahweh sent you out of Kadesh-barnea, saying,

Go up and possess the land, which I have given unto you >

then quarrelled ye with the bidding of Yahweh your God, and trusted him not, neither hearkened unto his voice. ²⁴ Ye have been ||quarrelling|| with Yahweh,—||from the day that I first knew you||.^g

²⁵ Thus, then, lay I prostrate before Yahweh, the forty days and the forty nights that I did lie^h prostrate,—||because Yahweh spake of destroying you||. ²⁶ Therefore, I prostrated myself unto Yahweh, and said,

My Lord Yahweh! Do not destroy thy people, even thine inheritance, which thou hast redeemed in thy greatness,—which thou hast brought forth out of

Egypt with a firm hand. ²⁷ Have remembrance of thy servants, of Abraham, of Isaac, and of Jacob,—do not regard the obduracy^a of this people, or their lawlessness, or their sin: ²⁸ lest the land out of which thou hast brought us forth say',

<Because Yahweh was not able to bring them into the land of which he had spoken to them,—and because he hated them> took he them forth, to put them to death in the desert.

²⁹ Yet ||they|| are thy people, and thine inheritance,—whom thou hast brought forth with thy great strength, and with thy stretched-out arm.

¹ <At that time> said Yahweh unto me— **10**

Cut thee out two tables of stone, like the first, and come up unto me, into the mountain,—and make thee an ark of wood; ² that I may write, upon the tables, the words which were on the first tables, which thou brakest in pieces,—then shalt thou put them in the ark.

³ So I made an ark of acacia wood,^b and cut out two tables of stone, like the first,—and went up the mountain, having the two tables in my hand. ⁴ And he wrote upon the tables, according to the first writing—the ten words, which Yahweh had spoken unto^c you in the mountain, out of the midst of the fire, in the day of the convocation,^d—and Yahweh delivered them unto me. ⁵ Then turned I, and came down out of the mountain, and put the tables in the ark which I had made,—and they have remained there, as Yahweh commanded me.

⁶ And ||the sons of Israel|| set forward out of Beeroth Bene-jaakan^e to Moserah,—<there> died Aaron, and was buried there, and Eleazar, his son, became priest in his stead. ⁷ <From thence> set they forward unto the Gudgodah,—and from the Gudgodah to Jotbathah, a land of torrents of water.

⁸ <At that time> did Yahweh separate the tribe of Levi,^f to bear the ark of the covenant of Yahweh,—to stand before Yahweh, to wait upon him, and to bless in his name (until this day). ⁹ <For this cause> hath Levi neither portion nor inheritance, with his brethren,—||Yahweh|| is his inheritance, as Yahweh thy God spake unto him.

^a It follows that he had lain prostrate when he first received the Tables. Cp. ver. 25.

^b Note that, nearly everywhere, IDOLATRY is "the wicked thing."

^c Cp. Ex. xxxii. 20. How beautifully and unexpectedly the later passage explains the earlier!

^d Num. xi. 1-3.

^e Exo. xvii. 7.

^f Num. xi. 34.

^g N.B.: "A sweeping charge which a romantic of later days would scarcely have imagined, far less expressed. Cp. ver. 7."

^h Or: "had lain."

^a Or: "denseness," "obstinacy."

^b If this account, compared with Exo. xxv. 10-16; xxxiv. 1; and xxxvii. 1, points to the immediate construction of a temporary ark, there is nothing strange in that: we have already met with a temporary tent of

meeting, Exo. xxxiii. 7-11.

^c Some cod. (w. Sam., Onk., Jon.) have: "with"—G.n.

^d Or: "gathered host." Heb.: *kāhāl*.

^e I.e.: "The wells of the sons of Jaakan."

^f Num. iii. 5; chap. xii. 12.

¹⁰ But ||I|| stayed in the mountain, according to the former days, forty days, and forty nights,—and Yahweh hearkened unto me, at that time also, Yahweh |was not willing|^a to destroy thee. ¹¹ So then Yahweh said unto me,

Up with thee—to break away onward,^b before the people,—that they may enter in, and possess the land, which I swear unto their fathers, to give unto them.

§ 12. Further Exhortations.

¹² ||Now|| therefore, O Israel, what is ||Yahweh thy God|| asking of thee,—but to revere Yahweh thy God, to walk in all his ways, and to love him, and to serve Yahweh thy God, with all thy heart, and with all thy soul: ¹³ to keep the commandments of Yahweh, and his statutes, which I' am commanding thee to-day,—||for thy good||?

¹⁴ Lo! <unto Yahweh thy God> belong the heavens, even the highest heavens^c—the earth, with all that is therein. ¹⁵ Only' <unto thy fathers> Yahweh became attached, so as to love them,—therefore made he choice of their seed after them—||of you—out of all the peoples||, (as at this day). ¹⁶ Therefore must ye circumcise the foreskin of your hearts,^d —and <your necks> must ye stiffen no more. ¹⁷ For <as touching Yahweh your God> ||he|| is God of gods, and Lord of lords; the great, the mighty, and the fearful God, who respecteth not persons,^e nor accepteth a bribe; ¹⁸ executing the vindication of the orphan, and the widow,—and loving a sojourner, [giving him food and raiment].^f

¹⁹ Therefore shall ye love the sojourner,—for <sojourners> became ye, in the land of Egypt.

²⁰ <Yahweh thy God> shalt thou revere, <Him>^g shalt thou serve,— And <unto him> shalt thou cleave, And <in his name> shalt thou swear.

²¹ ||He|| is thy song of praise.^h And ||he|| thy God,—who hath done with thee these great and fearful things, which thine own eyes have seen.

²² <As seventy souls> went thy fathers down to Egypt,—and ||now|| Yahweh thy God hath made thee like the stars of the heavens, for multitude.

¹¹ ¹ Therefore shalt thou love Yahweh thy God, and keep his observance, and his statutes,

and his regulations, and his commandments, all the days. ² And ye must know, to-day, (for not with your sons [do I speak] who know not, neither have they seen) the discipline of Yahweh your God,—his greatness, his^a firm hand, and his stretched-out arm; ³ and his signs, and his doings, which he did in the midst of Egypt,—unto Pharaoh king of Egypt, and unto all his land; ⁴ and what he did unto the forces of Egypt—unto his horses and unto his chariots, in that he caused the waters of the Red Sea to flow over their faces, when they were pursuing after you,^b—and so Yahweh destroyed them (unto this day); and what he did unto you, in the desert,—until ye came in as far as this place; ⁶ and what he did to Dathan and to Abiram,^c sons of Eliab, son of Reuben, in that the earth opened wide her mouth, and swallowed-up them and their households, and their tents,—and all the living things that attended them, in the midst of all Israel. ⁷ For <yours> are the eyes that have seen' every great deed^d of Yahweh,—which he hath done.

⁸ Therefore shall ye keep all the commandments^e which I' am commanding thee, to-day,—that ye may be strong,^f and so enter and possess the land, whither ye' are passing over to possess it; ⁹ and that ye may prolong your days upon the soil' which Yahweh swear unto your fathers, to give unto them and unto their seed,—a land flowing with milk and honey.

¹⁰ For ||the land which thou' art entering to possess|| <not like the land of Egypt>, it is', from whence ye came out,—where thou didst sow thy seed, and then water it with thy foot, like a garden of herbs; ¹¹ but ||the land whereinto ye' are passing over to possess it|| is a land of hills, and valleys,—which <of the rain of the heavens> doth drink water: ¹² a land which Yahweh thy God' careth for,—continually' are the eyes of Yahweh thy God upon it, from the beginning of the year, even unto the end of the year.^g

¹³ And it shall come to pass <if ye will ||hearken|| unto my commandments, which I' am commanding you, to-day,—to love Yahweh your God, and to serve him, with all your heart, and with all your soul> then [saith he]

I will give the rain of your land in its season, ||the early rain^h and the latter

^a Some cod. (w. Sam., Sep., Syr., Vul.) have: "and (or therefore) Y. was not willing"—G.n.

^b "For journeying"—O.G. 652^b.

^c Lit.: "and the heavens of (the) heavens."

^d Here charged as a duty: later on (chap. xxx. 6)

promised as a blessing.

^e Mi.: "who doth not lift up faces."

^f Or, ml.: "bread and a mantle."

^g Some cod (w. Sam., Onk., Jon., Sep., Syr., Vul.) have: "and him"—G.n.

^h Beautiful figure of speech.

^a Some cod. (w. one ear. pr. edn., Sam., Jon., Sep., Syr., Vul.) have: "and his"—G.n.

^b Another Massoretic reading is: "after them"—G.n.

^c Num. xvi. 1 ff.

^d Or: "all the great doing."

^e Cp. chap. vi. 1, 25; vii. 11.

^f Or: "firm."

^g A natural and beautiful figure of speech, expressive of the constant activities of God's benign care of Palestine.

^h Falling heavily in Palestine from middle of October till January, and preparing the ground for the seed.—Davies' H.L.

rain^a; so shalt thou gather in thy corn, and thy new wine, and thine oil; and I will give grass^b in thy field for thy cattle,—and thou shalt eat and be satisfied.

16 Take heed to yourselves, lest your heart be befooled,—and ye turn aside, and serve other gods, and bow down to them. ¹⁷ So would the anger of Yahweh kindle upon you, and he would shut up the heavens, that there should be no rain, and ¹⁸ the ground^c would not yield her increase,—so should ye perish speedily, from off the good land, which Yahweh^d is giving unto you.

19 Therefore shall ye lay these my words upon your heart, and upon your soul,—and bind them for a sign upon your hand, and they shall serve as bands between your eyes; and ye shall teach them unto your children,^e by speaking of them,—when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up; ²⁰ and thou shalt write them upon the door-posts of thy house, and within thy gates: ²¹ that your days may multiply, and the days of your children,^e upon the soil^f which Yahweh sware unto your fathers, to give unto them,—like the days of the heavens upon the earth^g. ²² For <if ye do ²³ indeed keep^h all this commandment, which Iⁱ am commanding you^d to do it,—to love Yahweh your God, to walk in all his ways, and to cleave unto him> then^a will Yahweh dispossess all these nations, from before you,—and ye shall dispossess nations^j greater and stronger than ye: ²⁴ every place whereon the sole of your foot shall tread^k <yours> shall it be,—<from the desert and the Lebanon, from^l the river^m—the river Euphrates, even unto the hinder sea> shall be your boundary. ²⁵ No man shall stand before you,—<the dread of you and the fearⁿ of you> will Yahweh your God put forth over the face of all the land, whereon ye shall tread, ²⁶ as he spake unto you^o.

§ 13. *The Blessing and the Curse: Mounts Gerizim and Ebal.*

26 See! I^p am setting before you, to-day,—a blessing, and a curse: ²⁷ the blessing, when ye shall hearken unto the commandments of Yahweh your God, which I^q am commanding you, to-day; ²⁸ and the curse^r if ye shall not^s hearken unto the

commandments of Yahweh your God, but shall turn aside out of the way^t which I^u am commanding you, to-day,—to go after other gods, which ye know not.^a

29 And it shall come to pass <when Yahweh thy God shall bring thee into the land, which thou^v art entering to possess> then shalt thou put the blessing, upon Mount Gerizim, and the curse, upon Mount Ebal. ³⁰ Are ³¹ they^w not over the Jordan, on the way towards the entering in of the sun, in the land of the Canaanite, who dwelleth in the plain^x over against Gilgal, beside the Teacher's Terebinths^y? ³² For ye^z are passing over the Jordan, to enter to possess the land^{aa} which ³³ Yahweh your God^{ab} is giving unto you,—so shall ye possess it, and dwell therein. ³⁴ Therefore shall ye observe to do^{ac} all the statutes and the regulations,—which I^{ad} am setting before you, to-day.

§ 14. *All Traces of Idolatry to be removed, and Yahweh's Worship to be centralised.*

- 1 ¹ These^{ae} are the statutes and the regulations ² which ye must observe to do, in the land^{af} which Yahweh the God of thy fathers hath given unto thee^{ag} to possess it,—all the days that ye^{ah} are living upon the soil:
- 2 Ye must ³ utterly destroy^{ai} all the places, where the nations whom ye^{aj} are dispossessing have served their gods,—
Upon the high mountains,
And upon the hills,
And under every green tree;
- 3 And ye must tear down their altars,
And break in pieces their pillars,
And ⁴ their sacred stems^{ak} must ye consume with fire,
And <the carved images^{al} of their gods> must ye fell to the ground,—
And destroy their name out of that place.
- 4 Ye must not do thus^{am} unto Yahweh your God; ⁵ but <unto the place^{an} which Yahweh your God shall choose, out of all your tribes, to put his name there,—as his habitation> shall ye ask your way, and come in thither; ⁶ and bring in thither your ascending-offerings, and your sacrifices,^{ao} and your tithes, and the heave-offering of your hand,—and your vow-offerings, and your freewill-offerings, and the firstlings of your herd, and of your flock; ⁷ and shall eat there, before Yahweh your God, and rejoice in all whereunto ye are putting your hand, ⁸ ye, and your households,—wherewith Yahweh thy God hath blessed thee^{ap}.
- 8 Ye must not do according to all that we^{aq} are doing here, to-day,—every man, whatsoever is right in his own eyes^{ar}. ⁹ Because

^a Which falls in March and April, and brings on the harvest—Davies' H.L. "Important, as strengthening and maturing crops"—O.G.

^b Or: "herbage,"
^c Lit.: "sons."

^d Some cod. (w. Sam., Sep., Syr.) add: "to-day"—G.N.

^e Again let us ask—Would

any prophet of a later age have presumed to make the conquest of Canaan so strongly conditional as this?

^f Some cod. (w. Sam., Sep., Syr.) have: "and from"—G.N.

^g Some cod. (w. Sep., Vul.) have: "the great river"—G.N.

^h Or: "terror."

^a Or: "have not known."

^b Heb.: "arabah."

^c Cp. Gen. xii. 6: O.G. 18.

^d N.B.: that only in the land could the whole law

be kept. Cp. ver. 8.

^e Same word as chap. vii.

^f 25

^g Prob.: "peace-offerings," Cp. P.B., Lev. pp. 60, 62.

- ye have not entered, as yet,—into the resting-place and into the inheritance, which Yahweh thy God^a is giving unto thee.^a ¹⁰ But <when ye shall pass over the Jordan, and settle down in the land^a which ||Yahweh your God|| is causing you to inherit,—and he shall give you rest from all your enemies round about, and ye shall dwell securely> ¹¹ then shall it be, that <unto the place which Yahweh your God shall choose^a to make a habitation for his name there> ||thither|| shall ye bring in all that I^a am commanding you,—your ascending-offerings and your sacrifices, your tithes, and the heave-offering of your hand, and all your chosen vow-offerings which ye shall vow unto Yahweh. ¹² So shall ye rejoice before Yahweh your God, ||ye, and your sons, and your daughters, and your servants, and your handmaids,—and the Levite that is within your gates||, forasmuch as he hath^a neither^a portion nor inheritance with you.^b
- ¹³ Take heed to thyself, lest thou cause thine ascending-sacrifice to go up in just any place which thou shalt see; ¹⁴ but <in the place which Yahweh shall choose^a in one of thy tribes> ||there|| shalt thou cause thine ascending-sacrifice to go up, and ||there|| shalt thou do^a all that I^a am commanding thee.
- ¹⁵ Howbeit^a <of anything thy soul desireth> mayest thou sacrifice^a and so eat flesh—according to the blessing of Yahweh thy God which he hath b-stowed upon thee, in all thy gates, ||the unclean and the clean|| may eat thereof,—|as the gazelle and as the hart|. ¹⁶ Howbeit^a <the blood> shall ye not eat,—<upon the earth> shalt thou pour it out, like water.
- ¹⁷ Thou mayest not^a eat within thy gates, the tithe of thy corn, or^d of thy new wine or of thine oil, or the firstlings of thy herd, or of thy flock,—nor any of thy vow-offerings which thou shalt vow, nor thy freewill-offerings, nor the heave-offering of thy hand;^e ¹⁸ but <before Yahweh thy God> shalt thou eat it, in the place which Yahweh thy God shall choose, ||thou, and thy son, and thy daughter, and thy servant and thy handmaid, and the Levite who is within thy gates||,—so shalt thou rejoice before Yahweh thy God, in all whereunto thou puttest thy hand.^f ¹⁹ Take heed to thyself, lest thou forsake the Levite,—all thy days, upon thy soil.
- ²⁰ <When Yahweh thy God shall enlarge thy

^a Another hint that only in the land of promise could the law be fully carried out (cp. ver. 1); but at the same time a very unlikely confession for a late romancist to volunteer.

^b Cp. chap. x. 8, 9; Num. iii. 11-13.

^c The correct word even

here. Cp. ver. 21, n.

^d Some cod. (w. Sam., Onk. MS., Jon.) omit this "or"—G.n.

^e Some cod. (w. Sam., Jon., Sep., Syr., Vul.) have: "hands" (pl.)—G.n.

^f Some cod. (w. Sam., Jon., and one ear. pr. edn. [Chayim's 1524-5]) have: "hands" (pl.)—G.n.

boundary—as he hath spoken unto thee—and thou shalt say.

I would eat flesh

because thy soul desireth^a to eat flesh> <of whatsoever thy soul desireth> mayest thou eat flesh.

- ²¹ <When the place which Yahweh thy God shall choose to put his name there, shall be |too far for thee|> then shalt thou sacrifice^a of thy herd or of thy flock, which Yahweh hath given unto thee, [as I have commanded thee],—and shalt eat, within thine own gates, [of whatsoever thy soul desireth].
- ²² <Even as the gazelle and the hart is eaten> ||so|| shalt thou eat it,—|the unclean and the clean| alike^a shall eat it.
- ²³ Howbeit^a firmly refrain from eating the blood; for ||the blood|| is the life,^b—therefore must thou not eat the life with the flesh.
- ²⁴ Thou shalt not eat it,—<upon the earth> shalt thou pour it out, like water. ²⁵ Thou shalt not eat it,^c—that it may be well with thee, and with thy children after thee, |when thou shalt do that which is right in the eyes of Yahweh|.
- ²⁶ Howbeit^a <thy holy things which thou shalt have, and thy vow-offerings> shalt thou take and come in, unto the place^a which Yahweh shall choose; ²⁷ and shalt offer thine ascending sacrifices, the flesh and the blood, upon the altar of Yahweh thy God,—and <the blood of thine [other] sacrifices>^d shall be poured out upon the altar of Yahweh thy God, and then <the flesh> shalt thou eat. ²⁸ Observe and hear all these things which I^a am commanding thee,—that it may be well with thee, and with thy children after thee,—unto times age-abiding, |so long as thou shalt do that which is pleasing and right in the eyes of Yahweh thy God|.
- ²⁹ <When Yahweh thy God shall cut off from before thee, the nations whom thou art going in to dispossess,—and thou do dispossess them, and dwell in their land> ³⁰ take heed to thyself, lest thou be thrust after them, |after they have been destroyed from before thee|,—and lest thou enquire after their gods, saying—
- <In what manner> did these nations serve^a their gods, that ||I too|| may do likewise^a?
- ³¹ Thou shalt not do likewise^a unto Yahweh thy God,—for <everything that is an abomination unto Yahweh, which he doth hate> have they done unto their gods, for <even their sons and their daughters> do they consume with fire unto their

^a I.e.: "slaughter for eating"—"connected also with sacrifice, as all eating of flesh among ancient Hebrews was sacrificial"—O.G. p. 257. Cp. same usage in N.T., Lk. xv. 23 (and else-

where).

^b U.: "soul"; and cp. Lev. xvii. 11, 14.

^c N.B.: Emphatic "by repetition." Intro., Chap. II., Synopsis, B, c.

^d Chiefly "peace-offerings." Cp. ver. 6, n.

gods.^a ³² <Whatsoever be the thing which I' am commanding you> ||the same|| shall ye observe to do,—||thou shalt neither add thereunto, nor take away therefrom.||^b

§ 15. *Signs and Wonders not to tempt to Idolatry.*

3 ¹ <When there shall arise in thy midst—a prophet, or a dreamer of dreams,—and he shall give unto thee a sign or a wonder;
² and the sign or the wonder [shall come in],^c whereof he spake unto thee, saying,—

Let us go after other gods, which ye know not, and let us serve them

³ thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams,—for Yahweh your God [is putting you to the proof]^d to know whether ye do' love Yahweh your God, with all your heart and with all your soul.

⁴ <After Yahweh your God> shall ye walk, And <him> shall ye revere,— And <his commandments> shall ye observe, And <unto his voice> shall ye hearken, And <him> shall ye serve, And <unto him> shall ye cleave.

⁵ And ||that prophet, or that dreamer of dreams|| shall be put to death, because he hath spoken revolt against Yahweh your God,—who brought you forth out of the land of Egypt, and redeemed thee out of the house of servants,^e to seduce thee out of the way^f wherein Yahweh thy God hath commanded thee to walk,—so shalt thou consume the wicked thing^g out of thy midst.

⁶ <When thy brother—son of thine own mother, or thine own son or thine own daughter, or the wife of thy bosom, or thy friend who is as thine own soul, [shall entice thee secretly] saying,—

Let us go and serve other gods, whom thou hast not known [thou, nor thy fathers];^h of the gods of the peoples who are round about you, who are near unto thee, or who are far off from thee,—[from one end of the earth even unto the other end of the earth]ⁱ > ⁸ thou shalt not consent unto him, neither shalt thou hearken unto him,—neither shall thine eye look with pity upon him, neither shalt thou spare—neither shalt thou conceal him;^j ⁹ but thou shalt ||slay|| him, ||thine own hand|| shall be on him first, to put him to death,—and the hand of all the people, afterwards. ¹⁰ And thou shalt stone him with stones, that he die,—for he hath sought to seduce thee from Yahweh thy God, who brought thee forth

out of the land of Egypt, out of the house of servants.^k ¹¹ And ||all Israel|| shall hear and fear,—and shall not again^l do according to this wickedness, in thy midst.

¹² <When thou shalt hear—in one of thy cities, which Yahweh thy God^m is giving unto thee to dwell there—saying:

¹³ There have gone forth men, sons of the Abandoned One,ⁿ out of thy midst, and have seduced the inhabitants of their city, saying,—

Let us go, and serve other gods which ye have not known;^o ¹⁴ and thou shalt enquire, and search out, and ask diligently,—and lo!^p <true—certain> is the thing, this abomination [hath been done] in thy midst> ¹⁵ then shalt thou ||smite|| the inhabitants of that city with the edge of the sword, devoting it^q to destruction, and all that is therein, and the cattle thereof, with the edge of the sword,—¹⁶ and <all the spoil thereof> shalt thou gather together into the midst of the broadway thereof, and shalt consume with fire^r the city and all the spoil thereof, [every whit] unto Yahweh thy God,—and it shall be a heap unto times age-abiding, it shall be built no more. ¹⁷ So shall there not cleave to thy hand aught^s of the devoted thing,—that Yahweh [may turn away] from the glow of his anger, and grant thee compassion, and have compassion upon thee and multiply thee, as he sware unto thy fathers: ¹⁸ so long as thou shalt hearken unto the voice of Yahweh thy God, to keep all his commandments, which I' am commanding thee to-day, —to do what is right^t in the eyes of Yahweh thy God.

§ 16. *Israelites neither to Disfigure nor to Defile themselves.*

¹ <Sons> are ye' unto Yahweh your God,—ye ¹⁴ shall not cut yourselves, neither shall ye put baldness between your eyes, for the dead. ² For <a holy people> thou art' unto Yahweh thy God,—and <of thee> did Yahweh^u make choice, that thou shouldest become his' people as a treasure,^v above all the peoples that are on the face of the ground.

³ Thou shalt not eat any abominable thing.

⁴ ||These|| are the beasts which ye may eat,—the ox, the young of sheep, and the young of goats;^w ⁵ the hart and the gazelle, and the roebuck,—and the wild goat and the mountain goat,^x and the wild ox,^y and the mountain sheep.^z ⁶ <And every beast that parteth the hoof and cleaveth the cleft into two claws, chewing the cud, among beasts>

^a This terrible indictment should be well considered. "The iniquity of the Amorites" had at length become "full" (Gen. xv. 16). Cp. chap. xviii. 9-13; also note at end of "Joshua."
^b Cp. chap. iv. 2.

^c Even supernatural powers must not tempt you to idolatry.

^d I.e. (permissively) "suffering you to be put to the proof." Cp. O.G. p. 650, 3.

^e Cp. chap. v. 6, n.

^f Cp. chap. ix. 18.

^g Cp. chap. v. 6, n.

^h Cp. 1 S. i. 18, n. i. 12, n.

ⁱ Or: "and if" — O.G. 244 b.

^j Some cod. (w. Sam., Jon., Sep., Syr.) have: "Y. thy God" — G.n.

^k Cp. Exo. xix. 5.

^l So perh. (O.G.) rather than "pygarg," as most render.

^m Or: "antelope" — Fu. H.L.

ⁿ So prob. — O.G.

||the same|| shall ye eat. ⁷ Nevertheless ||these|| shall ye not eat, of them that chew the cud, and of them that divide the cloven hoof,—the camel, and the hare, and the rabbit, for <though they do chew the cud> yet <the hoof> do they not part, <unclean> they are' unto you. ⁸ And ||the swine|| because <though he doth divide the hoof> yet he cheweth not the cud, <unclean> he is' unto you,—<of their flesh> shall ye not eat, and <their carcasses> shall ye not touch.

⁹ ||These|| may ye eat of all that are in the waters,—<whatsoever hath fins and scales> ye may eat; ¹⁰ and <whatsoever hath not fins and scales> ye may not eat,—<unclean> it is' unto you.

¹¹ <Of every clean bird> ye may eat; ¹² saving ||these|| of which ye may not eat,—the eagle and the ossifrage, and the osprey; ¹³ and the vulture, and the kite,^a and the falcon,^b after its kind; ¹⁴ and every raven, after its kind; ¹⁵ and the female ostrich, and the male ostrich, and the sea-gull,—and the hawk, after its kind; ¹⁶ and^c the pelican^d and the bittern, and the swan; ¹⁷ and the vomiting pelican and the little vulture, and the gannet; ¹⁸ and the stork, and the parrot,^e after its kind,—and the mountain-cock,^f and the bat. ¹⁹ And ||as for every creeping thing that flieth|| <unclean> it is' unto you,—||they^g shall not be eaten|| ²⁰ <All clean fowls> ye may eat.

²¹ Ye shall not eat any thing that dieth of itself: <to the sojourner who is within thy gates> mayest thou give it and he may eat it, or thou mayest sell it to a foreigner, for <a holy people> art thou' unto Yahweh thy God. Thou shalt not boil a kid, in the milk of its dam.

§ 17. Tithes to be taken to Yahweh's Habitation— Triennially.

²² Thou shalt ||surely tithe|| all the increase of thy seed,—which the field bringeth forth year by year. ²³ And thou shalt eat, before Yahweh thy God—in the place which he shall choose, to make a habitation for his name there,—the tithe of thy corn, thy new wine and thine oil, and the firstlings of thy herd, and of thy flock,—that thou mayest learn to revere Yahweh thy God, all the days. ²⁴ But <when the way becometh too long for thee, because thou canst not carry it, because the place is too far for thee, which Yahweh thy God shall choose to put his name, there,—because Yahweh thy God blesseth thee> ²⁵ then

shalt thou turn it into silver,—and shalt bind up the silver in thy hand, and shalt journey unto the place, which Yahweh thy God shall choose; ²⁶ and shalt turn the silver into whatsoever thy soul desireth—of the herd or of the flock, or of wine, or of strong drink, or of whatsoever thy soul shall ask' thee for,—and shalt eat it there, before Yahweh thy God, and shalt rejoice, ||thou' and thy household|| ²⁷ and <the Levite who is within thy gates> thou shalt not forsake him,—for he hath neither portion nor inheritance with thee.

²⁸ <At the end of three years>^a shalt thou bring forth all the tithe of thine increase, [in that year],—and shalt lay it up within thy gates; ²⁹ and the Levite shall come in—because he hath' neither portion nor inheritance with thee—and the sojourner, and the fatherless, and the widow, who are within thy gates, and they shall eat and be satisfied,—that Yahweh thy God may bless thee, in all the work of thy hand which thou shalt do.

§ 18. Septennial Release.

¹ <At the end of seven years>^b shalt thou make **15** a release. ² And ||this|| shall be the manner of the release, ||Every creditor who

lendeth ought to his neighbour|| his hand shall release it,—he shall not exact it of his neighbour or his brother, because there hath been proclaimed a release, unto Yahweh.

³ <Of a foreigner> thou mayest exact it,—but <what thou hast with thy brother> thy hand shall release; ⁴ save' ||when there shall be among you^c no needy person||,—for Yahweh^d will ||indeed bless|| thee, in the land' which Yahweh thy God^e is giving unto thee as an inheritance, to possess it:

⁵ only' if thou ||do hearken|| unto the voice of Yahweh thy God,—to observe to do—all this commandment^e which I' am commanding thee to-day. ⁶ <When Yahweh thy God|| hath blessed thee, as he spake unto thee> then shalt thou lend unto many nations, but ||thou|| shalt not borrow, and thou shalt rule over many nations, but <over thee> shall they' not rule.

§ 19. Needy and Enslaved to be well cared for.

⁷ <When there cometh to be among you^c a needy person, any one^f of thy brethren, within any one of thy gates, in thy land, which Yahweh thy God^e is giving unto thee> thou shalt not harden thy heart, nor shut thy hand from thy needy' brother;

^a "Falcon kite"—O.G.

^b Poss.: "kite"—O.G.

^c Some cod. (w. 1 ear. pr. edn., Sam., Onk., Jon., Sep., Syr.) omit this "and"—G.n.

^d "A kind of owl"—O.G.

^e Meaning quite dubious

O.G.

^f Perh. "the hoopoe"—

O.G.

^g Sp. v.r. (*sevir*): "it"—

G.n.

^a "When the third year has arrived"—O.G. 281^b. [Cp. chap. xxxii. 12 ff.]

^b "When the seventh year has arrived"—O.G. 581^b.

^c Ml.: "in thee."

^d Some cod. (w. Sam., Sep., Syr., Vul.) have "Y, thy God"—G.n.

^e Cd. chap. vi. 25, n.

^f Ml.: "of one"; prob.= "consisting of one."

- 8 but thou shalt ||open|| thy hand unto him, — and ||lend|| him, enough to meet the poverty which doth impoverish him.
9 Take thou heed to thyself, lest there be something near thine abandoned' heart,^a saying—

<Drawing nigh> is the seventh year, the year of release,

- and so thine eye be ||evil|| against thy needy' brother, and thou give not unto him,—and he cry out against thee, unto Yahweh, and it become in thee, a sin!^b
10 Thou shalt ||give|| unto him, and thy heart [shall not be evil] when thou givest unto him,—for <on account of this very thing> will Yahweh thy God bless thee, in all that thou doest, and in all whereunto thou puttest thy hand. ¹¹ For the needy will not cease out of the midst of the land,—<for this cause> am I' commanding thee, saying,

Thou shalt ||open|| thy hand unto thy brother, to thy poor and to thy needy, in thy land.

- 12 <When thy brother, a Hebrew man (or a Hebrew woman) selleth himself unto thee> then shall he serve thee six years,—and <in the seventh year> shalt thou let him go out free, from thee; ¹³ and <when thou lettest him go out free, from thee> thou shalt not let him go out [empty]: ¹⁴ thou shalt ||richly load,||^c him out of thy flock, and out of thy threshing-floor, and out of thy wine-vat,—<of that wherewith Yahweh thy God hath blessed thee> shalt thou give unto him;
15 and thou shalt remember, that <a servant> thou wast, in the land of Egypt, and that Yahweh thy God [redeemed thee],—<for this cause> am I' commanding thee this thing, to-day. ¹⁶ And it shall be < if he shall say unto thee,

I will not go away from thee,—

because he loveth thee, and thy household, because he is well off with thee> ¹⁷ then shalt thou take an awl, and thrust it through his ear unto the door, so shall he be thy servant all his life.^d And <unto thine handmaid also> shalt thou do thus. ¹⁸ It shall not be hard in thine eyes, when thou lettest him go out free, from thee; for <to the double of the hire of a hireling> hath he served thee, six years,—so will Yahweh thy God bless' thee, in all that thou doest.

20. Firstlings to be devoted to Yahweh.

- 19 <Every firstling that is brought forth in thy herd and in thy flock, that is a male> shalt thou hallow unto Yahweh thy God,^e—thou

shalt not work with a firstling of thine oxen, neither shalt thou shear a firstling of thy flock: ²⁰ <before Yahweh thy God> shalt thou eat it, year by year, in the place which Yahweh shall choose,—||thou and thy household||. ²¹ But <when there is in it any blemish, lameness or blindness, any ill blemish> thou shalt not sacrifice it unto Yahweh thy God: ²² <within thine own gates> mayest thou eat it,—the unclean [of you] and the clean, alike, ||as the gazelle and as the hart||. ²³ Only' <the blemish thereof> shalt thou^a not eat,—<on the earth> shalt thou pour it out, like water.

§ 21. The Passover to be Kept.

- 1 Observe the month of Abib,^b when thou shalt 16 keep a passover unto Yahweh thy God,—for <in the month of Abib> did Yahweh thy God bring thee forth out of Egypt, by night:
2 therefore shalt thou sacrifice a passover unto Yahweh thy God, of flock or^c herd,—in the place which Yahweh shall choose, to make a habitation for his name there.
3 Thou shalt not eat therewith any thing leavened, <seven days> shalt thou eat therewith unleavened cakes, the bread of humiliation,—for <in haste>^d earnest thou forth out of the land of Egypt, that thou mayest remember the day when thou camest forth out of the land of Egypt, all the days of thy life. ⁴ And there shall not be seen with thee leaven, in any of thy bounds, seven days,—neither shall there remain all night of the flesh which thou shalt sacrifice in the evening, on the first day, unto the morning. ⁵ Thou mayest not sacrifice the passover,—within any of thine own gates, which Yahweh thy God is giving unto thee;
6 but <in the place which Yahweh thy God shall choose' to make a habitation for his name> ||there|| shalt thou sacrifice the passover, in the evening,—at the going in of the sun,^e at the very time thou camest forth out of Egypt. ⁷ Therefore shalt thou cook and eat it in the place which Yahweh thy God [shall choose],—and shalt turn away in the morning, and go thy way unto thy tents.^f ⁸ <Six days> shalt thou eat unleavened cakes,—and <on the seventh day> shall be a closing feast, unto Yahweh thy God, thou shalt do no work.^g

§ 22. The Festival of Weeks.

- 9 <Seven weeks> shalt thou count unto thee,—<from the beginning of thrusting in the sickle into the standing corn> shalt thou

^a Heb.: "thy heart of Belial." Cp. I S. i. 16; ii. 12, nn.

^b Or: "it be found—against thee—a sin."

^c M.L.: "thou shalt mak' a

rich necklace for him"—O.G.

^d Heb.: to 'olām = indefinitely, without any arbitrary limit assigned.

^e Cp. Exo. xiii. 11-16.

^a Some cod. (w. Onk. MS., Jon., Sep., Syr.) have: "ye"—G.n.

^b Lit.: "sprouting ears."

^c Or: "and."

^d Or: "trepidation."

^e "hurried flight"—O.G..

^f This then is "between the evenings"—Cp. Exo.

xii. 6, n.

^g Or: "homes."

^h Some cod. (w. Sam., Sep., Syr.) have expressly: "no work"—G.n. [The M.C.T. is nearly equivalent: "not do work"—Tr.]

begin to count, seven weeks. ¹⁰ So shalt thou keep the festival of weeks unto Yahweh thy God, in the measure of the freewill offering of thy hand, which thou shalt give,—as Yahweh thy God [shall bless thee]. ¹¹ So shalt thou rejoice before Yahweh thy God—[thou, and thy son and thy daughter, and thy servant and thy handmaid, and the Levite who is within thy gates, and the sojourner, and the fatherless and the widow, who are in thy midst],—in the place which Yahweh thy God shall choose', to make a habitation for his name there. ¹² So shalt thou remember that <a servant> thou wast, in Egypt,^a—and shalt observe and do' these statutes.

§ 23. The Festival of Booths.

(Cp. chap. xxxi. 10.)

- ¹³ <The festival of booths> shalt thou keep for thyself, seven days,—when thou hast gathered in out of thy threshing-floor, and out of thy wine-vat. ¹⁴ And thou shalt rejoice in thy festival,—[thou, and thy son and thy daughter, and thy servant and thy handmaid, and the Levite and the sojourner, and the fatherless and the widow, who are within thy gates]. ¹⁵ <Seven days> shalt thou keep festival unto Yahweh thy God, in the place which Yahweh shall choose',—for Yahweh thy God [will bless thee] in all thine increase, and in all the work of thy hands,—therefore shalt thou do nothing but rejoice.^b

§ 24. Three Annual Festivals.

- ¹⁶ <Three times in the year> shall each one of thy males see the face of Yahweh thy God,^c in the place which he shall choose, at the festival of unleavened cakes, and at the festival of weeks, and at the festival of booths,—and none shall see the face of Yahweh^c empty-handed: ¹⁷ [every man' according as his hand can give,—according to the blessing of Yahweh thy God, which he hath bestowed upon thee].

§ 25. Concerning Petty Judges and Officers (and the Evils they are to suppress).

- ¹⁸ <Judges and officers> shalt thou appoint thee in all thy gates, which Yahweh thy God' is giving unto thee, [by thy tribes],—and they shall judge the people, with righteous judgment. ¹⁹ Thou shalt not wrest judgment, thou shalt not^d take note of faces,—nor shalt thou accept a bribe, for [the bribe] blindeth the eyes of wise men,

^a Some cod. (w. Sam., Sep.) have: "in the land of E."—G.n.

^b Or: "be altogether rejoicing"—O. G. p. 36. This climax of rejoicing

is noteworthy.

^c See Exo. xxxiv. 23, n.

^d Sp. v.r. (*sevir*) has: "Neither shalt thou." So in some cod. (w. Sam., Jon., Sep., Syr.)—G.n.

and perverteth the words of righteous men.^a <What is right, what is ri ht>^b shalt thou pursue,—that thou mayest live, and possess the land, which [Yahweh thy God] is giving unto thee.

- ²¹ Thou shalt not plant thee, as a sacred stem,^c any tree,—near unto the altar of Yahweh thy God, which thou shalt make for thyself; ²² neither shalt thou set thee up a pillar,^d—which Yahweh thy God [doth hate].

- ¹ Thou shalt not sacrifice unto Yahweh thy ¹⁷ God, a bullock or a sheep, wherein is a blemish, any unseemly thing: for <an abomination unto Yahweh thy God> it would be.

- ² <When there shall be found in thy midst, within any of thy gates, which Yahweh thy God' is giving unto thee, man or woman who doeth the thing which is wicked in the eyes of Yahweh thy God, by transgressing his covenant; ³ yea hath gone, and served other gods, and bowed down unto them,—whether unto the sun or unto the moon, or unto any of the host of the heavens, which I have not commanded; ⁴ and it shall be told thee, and thou shalt hear,—and shalt enquire diligently, and lo!^e <true—certain> is the report, this abominable thing hath been done' in Israel> ⁵ then shalt thou bring forth that man, or that woman, who hath done this wicked thing, within thy gates—[the man, or the woman],^f—and shalt stone them with stones, that they die. ⁶ <At the mouth^g of two witnesses, or three witnesses> shall he that is to die [be put to death],—he shall not be put to death at the mouth of one' witness.^h

- ⁷ <The hand of the witnesses> shall be upon him first' to put him to death, and <the hand of all the people> afterwards,—so shalt thou consume the wicked thing out of thy midst.

§ 26. Difficult Cases to be referred to Superior Judges.

- ⁸ <When any matter of judgment [shall be too difficult for thee]—between blood and blood, betweenⁱ plea and plea, or between stroke and stroke, matters of contention within thy gates> then shalt thou arise and go up unto the place which Yahweh thy God [shall choose]; ⁹ and shalt come in unto the priests, the Levites, and unto the judge, who shall be in those days,—and shalt enquire, and they shall declare unto thee,

^a Cp. Exo. xxiii. 8.

^b Every reader must feel the emphatic force of this striking and characteristic repetition. Cp. Intro., Chap. II., p. 13.

^c Here in the feminine gender—*asherah*. See note at end of the Book of "Joshua."

^d Or: "obelisk." Heb. *mazzevah*.

^e Or: "and if"—O. G. 244 b.

^f Emphatic repetition again. See Intro., Chap. II., Synopsis, B, c.

^g Mt.: "upon the mouth" = "upon the testimony."

^h Cp. chap. xix. 15.

ⁱ Some cod. (w. Sam., Jon., Sep., Syr.) have: "or between"—G.n.

the sentence of judgment; ¹⁰ and thou shalt do, according to the sentence which they shall declare unto thee, out of that place, which Yahweh [shall choose],—yea thou shalt observe to do^a according to all which they shall direct thee: ¹¹ <according to the direction wherewith they direct thee, and after the judgment which they shall announce to thee> shalt thou do,—thou shalt not turn aside from the sentence which they shall declare unto thee, to the right hand or to the left. ¹² And <the man^c who shall do presumptuously, by not hearkening unto the priest that standeth to minister there, to Yahweh thy God, or unto the judge> that man [shall die], and so shalt thou consume the wicked thing out of Israel. ¹³ And ||all the people|| shall hear and fear,—and shall not act presumptuously any more.

§ 27. Concerning Kings.

- ¹⁴ <When thou shalt enter into the land, which Yahweh thy God^d is giving unto thee, and shalt possess it, and dwell therein,—and shalt say—

I will set over me a king, like all the nations that are round about me>^a

- ⁵ thou shalt ||set|| over thee, as king, him whom Yahweh thy God [shall choose],—<out of the midst of thy brethren> shalt thou set over thee a king, thou mayest not appoint over thee a man that is a foreigner, who is ||not thy brother||.

- ¹⁶ Moreover^e he shall not multiply to himself horses, neither shall he cause the people to return to Egypt, that he may multiply horses,—when ||Yahweh|| hath said unto you,

Ye shall not again^f return this way any more^f.

- ¹⁷ Neither shall he multiply to himself wives, that his heart turn not aside,—nor <silver and gold> shall he multiply to himself [greatly].

- ¹⁸ But it shall be, <when he sitteth upon the throne of his kingdom> then shall he write for himself a copy of this law, upon a scroll, out of [that which is] before the priests, the Levites;^b ¹⁹ so shall it be with^g him, and he shall read therein all the days of his life,—that he may learn to revere Yahweh his God, to observe all the words of this law, and these statutes, to do them: ²⁰ that his heart may not be lifted up above his brethren, and he may not turn aside from the commandment, to the right hand or to the left,—that he may prolong his days over his kingdom—||he, and his sons||, in the midst of Israel.

^a A supposition natural enough on the lips of the real Moses; but too antiquated to suit the

pen of a romancist of Hezekiah's days.

^b See chap. xxxi. 26. Cp. also 2 K. xxii. 8-14.

§ 28. Levites to be honoured and cared for.

- ¹ Neither the priests, the Levites, [nor] any of ¹⁸ the tribe of Levi, shall have either portion or inheritance with Israel,—<the altar-flames of Yahweh, and his inheritance> shall they eat. ² But <inheritance> shall he not have, in the midst of his brethren,—||Yahweh|| is his inheritance, as he spake unto him. ³ ||This|| therefore, shall be the due of the priests, from the people, from them who offer the sacrifice, whether ox or lamb,—there shall be given unto the priest, the shoulder, and the two cheeks, and the maw: ⁴ <the firstfruit of thy corn, thy new wine, and thine oil, and the first of the fleece of thy flock> shalt thou give unto him. ⁵ For <of him> hath Yahweh thy God made choice, out of all thy tribes,—to stand to minister^a in the name of Yahweh, ||of him and his sons, all the days||. ⁶ And <when the Levite shall come in, out of any of thy gates, out of any part of Israel, where he^c is sojourning,—yea, shall come in with all the desire of his soul, into the place which Yahweh shall choose> then may he minister^a in the name of Yahweh his God,—like any of his brethren the Levites, who are standing there before Yahweh. ⁸ <Portion for portion> shall they eat,—apart from his possessions, upon his patrimony.

§ 29. Canaanite Abominations specified and warned against: A Prophet like Moses to be expected: False Prophets not to be feared.

- ⁹ <When thou art^d coming into the land which Yahweh thy God^d is giving unto thee> thou shalt not learn to do^e according to the abominable doings of those nations.^b ¹⁰ There shall not be found in thy midst—

One who causeth his son or his daughter to pass through fire,—

Or who useth divination, hidden arts or enchantments,

Or who muttereth incantations;

- ¹¹ Or who bindeth with spells,—

Or who asketh of a familiar spirit, or an oracle,

Or who seeketh unto the dead.

- ¹² For <an abomination unto Yahweh>^c is everyone who doeth these things,—and <on account of these abominations> is Yahweh thy God^d dispossessing them from before thee. ¹³ <Blameless>^d shalt thou be,

with Yahweh thy God; ¹⁴ for ||these nations whom thou^e art dispossessing|| <unto them who use hidden arts and unto diviners> do hearken, but <as for thee> ||not so|| doth Yahweh thy God [suffer thee]. ¹⁵ <A

prophet^e out of thy midst, of thy brethren,

^a Or: "wait."

^b See end of "Joshua," note.

^c Some cod. (w. Sam., Sep., Syr.) have: "Y. thy

God"—G.n.

^d Or: "devoted," "single-hearted."

^e Note the transition—Not

like unto me> will Yahweh thy God [raise up unto thee]—<unto him> shall ye hearken:—¹⁶ according to all which thou didst ask of Yahweh thy God, in Horeb, in the day of the convocation,^a saying,—

Let me no further^c hearken unto the voice of Yahweh my God, and <this great fire> let me not see any more, lest I die.

¹⁷ And Yahweh said unto me:

They have well said what they have spoken. ¹⁸ <A prophet> will I raise up unto them, out of the midst of their brethren, like unto thee,—and I will put my words in his mouth, so shall he speak unto them whatsoever I shall command him. ¹⁹ And it shall come to pass, that <the man who will not hearken unto my words, which he shall speak in my name> ||I, myself|| will require it of him. ²⁰ Howbeit^c

<the prophet who shall presume to speak a word in my name, which I have not commanded him to speak, or who shall speak in the name of other gods> ||that^c prophet shall die||.

²¹ And <when thou shalt say in thy heart,—

In what manner^c shall we know^c the word which Yahweh [hath not spoken]?>

²² <When the prophet shall speak in the name of Yahweh, and the word [shall not come to pass], neither shall come in>—||that|| is the word which Yahweh [hath not spoken], — ||presumptuously|| hath the prophet spoken it, thou shalt not be in dread of him.^b

§ 30. *Three Cities of Refuge West of the Jordan—The Manslayer.* (Cp. § 4.)

¹⁹ ¹ <When Yahweh thy God [shall cut off] the nations, whose land Yahweh thy God^c is giving thee,—and thou shalt dispossess them, and dwell in their cities, and in their houses> ² <three cities> shalt thou set apart for thee,—in the midst of thy land^c which Yahweh thy God^c is giving thee to possess. ³ Thou shalt prepare for thee a way, and shalt divide into three parts the boundary of thy land which Yahweh thy God shall cause thee to inherit,—and it shall be, that every manslayer [shall flee thither]: ⁴ And ||this|| is the case of

to those forbidden sources of guidance shalt thou direct thine inquisitive regard, but to a prophet!—Once more: Is it likely a romancist would have imagined a prediction like this? Would he not much rather have said: No need of another prophet! Moses is enough! Simply return unto him. That would have been consistent with the assumed aims of the romancist.

This is wholly inconsistent.—For what a later generation thought of Moses, see chap. xxxiv. 10-12.

^a Or: "gathered host"; Heb.: *kāhāl*.

^b The nature of this test suggests that need might arise for predicting events not very distant, otherwise there must needs be suspense if not dread. Jeremiah met a need like this: Jer. xxviii. 16, 17.

the manslayer, who shall flee thither and live,—<Whoso shall smite his neighbour unwittingly, ||he|| not having hated him aforetime;>^a as when one entereth with his neighbour into a forest, to fell trees, and his hand fetcheth a stroke with the axe, to cut down the tree, and the head flieth off from the handle,^b and lighteth upon his neighbour, that he die> ||he|| shall flee into one of these cities, and live; lest the blood^c redeemer pursue the manslayer, because his heart is hot, and overtake him, because the way is long, and he smite him so as to take away his life,^c—he not^c being worthy of death, seeing that he had not been hating him, aforetime.^a ⁷ <For this cause> am I^c commanding thee, saying,—<Three cities> shalt thou set apart for thee. ⁸ But <if Yahweh thy

God should enlarge^c thy bounds, as he sware unto thy fathers,—and should give thee all the land, which he spake of giving unto thy fathers; ⁹ because thou dost observe all this commandment, to do it, which I^c am commanding thee to-day, to love Yahweh thy God, and to walk in his paths all the days> then shalt thou add unto thee yet three cities, unto these three; that innocent blood may not be shed, in the midst of thy land, which Yahweh thy God^c is giving unto thee, as an inheritance,—and so shed-blood^d be upon thee.

¹¹ But <when any man shall be hating his neighbour, and shall lie in wait for him, and rise up against him, and smite him so as to take away his life,^c that he dieth,—and shall then flee into one of these cities> ¹² then shall the elders of his city send^c and fetch him from thence,—and deliver him into the hand of the blood^c redeemer, that he die; ¹³ thine eye shall not look with pity upon him,—so shalt thou consume the shedding of innocent blood out of Israel, and it shall go well with thee.

§ 31. *Concerning Boundaries and Witnesses.*

¹⁴ Thou shalt not move back the boundary of thy neighbour, by which they set bounds at first,—in thine inheritance which thou shalt receive, in the land^c which Yahweh thy God^c is giving thee to possess.

¹⁵ One^c witness [shall not rise up] against a man for any iniquity, or for any sin, with regard to any sin that he may commit,—<at the mouth of two witnesses, or at the mouth of three witnesses> must a matter be established.^e ¹⁶ <When there shall rise up a wrongful witness against a man,—to answer^f

^a Lit.: "yesterday, the third." soul."

^d Or: "blood-guiltiness"—so Leeser.

^b Lit.: "the iron flieth off from the wood."

^e Cp. chap. xvii. 6.

^c Mil.: "smite him to the

^f Or: "testify."

against him, perversely> ¹⁷ then shall the two men who are at variance stand before Yahweh, — before^a the priests^b and the judges, who shall be in those days; ¹⁸ and the judges shall make diligent^c inquisition, —and lo! <if the witness be ||a false witness|| and ||falsely|| have answered against his brother> ¹⁹ then shall ye do unto him^d as he had thought to do unto his brother, — so shalt thou consume the wicked thing out of thy midst; ²⁰ and ||they who remain|| shall hear and fear, —and not go on to do again^e according to this wicked thing, in thy midst: ²¹ neither shall thine eye^e pity, —life^d for life,^e eye for eye, tooth for tooth, hand for hand, foot for foot.^e

§ 32. *As to Making War: Canaanite Cities only to be necessarily Destroyed.*

- 20 ¹ <When thou shalt go out to wage war against thine enemy,^f and shalt see the horses and chariots of a people more in number than thou> thou shalt not be afraid of them, — for ||Yahweh thy God|| is with thee, [who brought thee up out of the land of Egypt].
² And it shall be, <when ye are coming nigh unto the battle> that the priest shall approach and speak unto the people; ³ and shall say unto them, —

Hear, O Israel, ye^g are coming near, to-day, unto battle, against your enemies, —let not your heart faint, do not fear, nor start, nor quake, because of them.
⁴ For Yahweh your God|| is he that is going with you, —to fight for you against your enemies, to save you.

- ⁵ Then shall the officers^h speak unto the people, saying,

Whoⁱ is the man^j that hath built a new house, and hath not dedicated it? let him go, and return unto his house, —lest he die in the battle, and ||another^k man|| dedicate it.

- ⁶ And whoⁱ is the man^j that hath planted a vineyard, and hath not thrown it open? let him go, and return unto his house, —lest he die in the battle, and ||another^k man|| throw it open.

- ⁷ And whoⁱ is the man^j that hath betrothed a wife, and hath not^l taken her? let him go, and return unto his house, —lest he die in the battle, and ||another^k man|| take her.

- ⁸ Then shall the officers further^m speak unto the people, and say—

Whoⁱ is the man^j that is fearful and faint-hearted? let him go, and return unto

his house, —lest his brethren's heart melt as well as hisⁿ heart.

- ⁹ And it shall be <when the officers have made an end of speaking unto the people> then shall they appoint captains of hosts, at the head of the people.

- ¹⁰ When thou shalt come nigh unto a city, to fight against it, —then shalt thou proclaim unto it—peace.^a ¹¹ And it shall be <if ||peace|| be the answer it giveth thee, and it open unto thee> then shall it be, that ||all the people that are found therein|| shall become thy^r tributaries, and shall serve thee. ¹² But <if it will not make peace with thee, but will make war^s with thee> then shalt thou lay siege to it; ¹³ and Yahweh thy God will deliver it into thy hand,^b —and thou shalt smite every male thereof, with the edge of the sword; ¹⁴ but <the women and the little ones and the cattle, and all that shall be in the city—all^c the spoil thereof> shalt thou take as thy prey, —so shalt thou eat the spoil of thine enemies, whom Yahweh thy God hath delivered^d unto thee.

- ¹⁵ ||Thus|| shalt thou do unto all the cities, that are very far away from thee, —||which are not of the cities of those nations||.^d ¹⁶ But^e <of the cities of these peoples, which Yahweh thy God^f is giving unto thee as an inheritance> shalt thou not save alive, any breathing thing. ¹⁷ But thou shalt ||devote them to destruction|| —the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites,^g and the Jebusites, —as Yahweh thy God^f hath commanded thee: ¹⁸ lest they teach you^h to do, according to all their abominations, which they have done unto their gods, —and so ye sin against Yahweh your God.ⁱ

- ¹⁹ <When thou shalt besiege a city for many days, to fight against it, to take it> thou shalt not destroy the trees thereof, by wielding against them an axe, when <of them> thou mightest eat, <them> therefore, shalt thou not cut down, —for, Is the tree of the field ||a man||, that it should enter, because of thee, into the siege?^k Nevertheless^l <the tree of which thou knowest that it is ||not a tree yielding food||> ||the same|| mayest thou destroy, and cut down, —and so build up a siege-work against the city which is making war^m with thee, until thou hast subduedⁿ it.

^a Or: "call to it for peace"; or, more fully: "make a proclamation with a view to peace."

^b Some cod. (w. Jon., Sep., Syr.) have: "hands"—G.n.

^c A sp. v.r. (*sevir*), with many cod. and 2 ear. pr. edns., has: "and all"—G.n.

^d Cp. ver. 18, n.

^e Some cod. (w. Sam., Jon., Sep., Syr., Vul.) have: "and the Hivites"—G.n.

^f Mark well how carefully the terrible divine severity against the nations of Canaan is restrained within the appointed limits. Cp. end "Joshua," note.

^g So O.G., following Sep., Tar., Syr., Vul., Ewald, Keil, A. Dillman, etc. (O.G. p. 209). It is merely a question of vocalisation.

^h M.L.: "brought it down."

^a Some cod. (w. Sam. MS., Sep., Syr.) have: "and (or, even) before"—G.n.

^b Hence the priests were to be assessors in judgment, as well as medical inspectors (Lev. xiii., xiv.).

^c Some cod. (w. Sam., Syr.,

Vul.) have: "thine eye shall not"—G.n.

^d U.: "soul."

^e Cp. Exo. xxi. 23-25.

^f Some cod. (w. Sam., Onk., Syr., Vul.) have: "enemies"—G.n.

§ 33. *Purging the Land from Innocent Blood.*

- 21 ¹ <When there shall be found one slain, on the soil which Yahweh thy God' is giving unto thee to possess, lying prostrate in the field,—it not being known who smote him> then shall thine elders and thy judges go forth,—and measure unto the cities' that are round about the slain; ² and it shall be that <the city that is nearest unto the slain> the elders of that city shall take a heifer of the herd, which hath not been wrought with, which hath not drawn in a yoke; ³ and the elders of that city shall take down the heifer into a ravine^a with an everflowing stream, which is neither tilled nor sown,—and shall behead there, the heifer, in the ravine. ⁴ Then shall the priests, the sons of Levi, come near, for ||of them|| hath Yahweh thy God made choice, to wait upon him, and to bless, in the name of Yahweh,—and <at their bidding> shall be settled, every controversy and every punishment; ⁵ and ||all the elders of that city who are nearest unto the slain|| shall bathe their hands' over the heifer' that hath been beheaded in the ravine, ⁶ and shall respond, and say,—

||Our hands|| shed not this blood, neither did ||our eyes|| see [the deed]. ⁷ Be propitious unto^b thy people Israel, whom thou hast redeemed, O Yahweh, and do not impute innocent blood' in the midst of thy people Israel.

So shall they obtain propitiation for the guilt of shedding blood. ⁸ ||Thou|| therefore shalt consume the guilt of shedding innocent blood out of thy midst,—when thou shalt do that which is right in the eyes of Yahweh.

§ 34. *Concerning the Marriage of Female Captives.*

- 10 <When thou shalt go forth to war against thine enemies,—and Yahweh thy God shall deliver them into thy hand,^c and thou shalt take them captive; ¹¹ and shalt see among the captives a woman of beautiful figure,—and shalt have a desire unto her, and wouldest take [her]^d to thee to wife> ¹² then shalt thou bring her into the midst of thy house,^e—and she shall shave her head and pare her nails; ¹³ and put away the raiment^f of her captivity^g from off her, and shall remain in thy house, and bewail her father and her mother, for the space of a month,—and <after that> mayest thou go in unto her, and be her husband, and she shall be thy

wife. ¹⁴ And it shall be, <if thou hast no pleasure in her> then shalt thou let her go whither she will,^h but thou shalt not ||sell|| her for silver,—thou shalt not make merchandise of her, because thou hast humbled her.

§ 35. *The Right of the Firstborn guarded: Obedience to Parents enforced.*

- 15 <When a man shall have two wives—||the one|| beloved and ||the other|| hated, and they have borne him sons, ||both she that is beloved, and she that is hated||,—and it shall be that the firstborn son belongeth to her that is hated> ¹⁶ then shall it be <that in the day when he maketh his sons to inherit that which he hath> he may not treat the son of the beloved, instead of the son of the hated, as the firstborn; ¹⁷ but <the true firstborn, the son of her that is hated> shall he treat as firstborn, by giving him double, out of all that is found to be his,—for ||he|| is the beginning of his strength, ||his||^b is the right of the firstborn.^c
- 18 <When a man hath a son, rebellious and insulting, who will not' hearken to the voice of his father, and to the voice of his mother,—<though they chastise him> yet will not hearken unto them> ¹⁹ then shall his father and his mother |lay hold of him|,—and bring him forth unto the elders of his city, and unto the gate of his place; ²⁰ and shall say unto the elders of his city :
||This our son|| is rebellious and insulting,—he will not' hearken unto our voice,—||a glutton^d and a tippler||.
- 21 Then shall all the men of his city stone' him with stones, that he die, so shalt thou consume the wicked thing out of thy midst,—and ||all Israel|| shall hear and fear.

§ 36. *Concerning the Hanged (Crucified).*

- 22 But <when there shall be in any man a sin worthy of death, and he is to be put to death,—and thou shalt hang him^e on a tree>^f ²³ his dead body shall not remain all night upon the tree, but thou shalt ||bury|| him on the same day, for <a reproach unto God>^g is he that is hanged,^h—so shalt thou not make unclean thy soil' which Yahweh thy God' is giving unto thee for an inheritance.

§ 37. *Sundry Laws.*

- 1 Thou shalt not see the ox of thy brother, or 22 his sheep, going astray, and turn awayⁱ

^a Or: "torrent-bed."

^b Or: "accept a propitiatory-covering for." Cp. Eze. xvi. 63.

^c Some cod. (w. Jon., Sep., Syr.) have: "hands"—G.n.

^d Some cod. (w. Sam., Onk., Jon., Sep., Syr.) have: "her"—G.n.

^e Or: "household."

^f ML: "mantle."

^g I.e.: In which she was taken captive.

^h ML: "according to her soul."

ⁱ Some cod. (w. Sam., Onk., MS., Sep., Syr., Vul.) have: "his therefore"—G.n.

^j I.e. the right of primo-

geniture.

^k Or: "squanderer."

^l Or: "crucify him."

^m Or: "on wood."

ⁿ Or: "a divine reproach."

^o Gal. iii. 13.

^p ML: "bide thyself."

from them,—thou shalt ||bring them back|| unto thy brother.

² And <if thy brother be not nigh unto thee, or thou know him not> then shalt thou make room for it within^a thine own shed,^b and it shall be with thee, until thy brother seek after it, when thou shalt return it unto him.

³ And^c ||so|| shalt thou do with his mantle, and ||so|| shalt thou do with any lost thing of thy brother's, which shall go astray from him, and thou shalt find,—thou mayest not turn away.^d ⁴ Thou shalt not see the ass of thy brother, or his ox fallen in the way, and turn away from them,—thou shalt ||raise|| them with him.

⁵ A woman^e shall not have on ||the wearing apparel of a man||, nor shall a man^f put on the mantle of a woman^g; for <an abomination to Yahweh thy God> is any one who doeth these things.

⁶ <When a bird's-nest chanceth to be before thee,—in the way, in any tree or upon the ground, whether with nestlings or eggs, and ||the mother|| be sitting upon the nestlings or upon the eggs> thou shalt not take the mother upon the young; ⁷ thou shalt ||let go|| the mother, and then <her young> mayest thou take for thyself,—that it may go well with thee, and that thou mayest prolong thy days.

⁸ <When thou buildest a new house> then shalt thou make a parapet to thy roof, so shalt thou not treasure up blood-guiltiness against thy house, for he that is in danger of falling^h might fall therefrom.

⁹ Thou shalt not sow thy vineyard with two sorts of seed,—lest the fulness of the seed which thou sowest, and the increase of thy vineyard |be profaned|.

¹⁰ Thou shalt not plough with an ox and an ass, together.

¹¹ Thou shalt not put on linsley-woolsey, of wool and flax, together.

¹² <Tassels> shalt thou make thee,—on the four cornersⁱ of thy vesture, wherewith thou dost cover thyself.

¹³ <When a man taketh a wife,—and goeth in unto her, and hateth her; ¹⁴ and raiseth against her, occasions of speech,^f and bringeth upon her an evil name, and saith—

<This woman> I took, and approached her, and found not that she had the tokens of virginity>

¹⁵ then shall the father of the damsel and her mother take and bring forth the tokens of the virginity of the damsel, unto the elders of the city, in the gate; ¹⁶ and the father of the damsel shall say unto the elders,—

<My daughter> gave I unto this man to wife, and he hated her; ¹⁷ and lo!

||he|| hath raised^a occasions of speech, saying—

I found not that thy daughter had the tokens of virginity

and yet ||these|| are the tokens of the virginity of my daughter.

And they shall spread out the garment^g before the elders of the city. ¹⁸ Then shall the elders of that city take the man,—and chastise him; ¹⁹ and fine him a hundred [shekels] of silver, and give unto the father of the damsel, because he hath brought an evil name upon a virgin of Israel,—and she shall remain ||his|| wife, he may not put her away, all his days.

²⁰ But <if this thing ||be true||,—[and the tokens of virginity] be not^h found with the damsel> then shall they bring forth the damsel into the entrance of her father's house, and the men of her city shall stoneⁱ her with stones, that she die, because she hath wrought wickedness in Israel, by committing unchastity in her father's house,—so shalt thou consume the wicked thing out of thy midst.

²² <When a man is found lying with a woman married to a husband>^b then shall ||both|| of them die, ||the man that lay with the woman, and the woman,—so shalt thou consume the wicked thing out of Israel.

²³ <When a damsel that is a virgin is betrothed to a husband,—and a man findeth her in the city, and lieth with her> ²⁴ then shall ye bring them |both| out unto the gate of that city, and stone them with stones, that they die, ||the damsel|| because she made not an outcry in the city, and ||the man|| because he hath humbled his neighbour's wife,—so shalt thou consume the wicked thing out of thy midst.

²⁵ But <if <in the field> the man find the betrothed damsel, and the man force her and lie with her> then shall the man that lay with her die ||he alone||; ²⁶ but <unto the damsel> shalt thou do nothing, ||the damsel|| is not guilty of a sin^c worthy of death,—for <as when a man riseth up against his neighbour, and smiteth him so as to take away life>^d ||so|| is this matter: ²⁷ for <in the field> he found her,—the betrothed damsel |made an outcry|, and there was none^e to save her.

²⁸ <When a man findeth a damsel that is a virgin who is not betrothed, and layeth hold of her, and lieth with her,—and they are found> ²⁹ then shall the man who lay with her give unto the damsel's father, fifty [shekels] of silver,—and she shall be ||his|| wife, because he hath humbled her, he may not put her away, all his days.

^a ML: "in the midst of."

^b Lit.: "house."

^c Some cod. (w. Sam., Sep., Syr., Vul.) omit

this "and"—G.n.

^d ML: "hide thyself."

^e ML: "wings."

^f "Baseless charges"—O.G.

^a Some cod. (w. Sam., Sep., Syr., Vul.) add: "against her"—G.n.

^b ML: "owned of an

owner."

^c ML: "hath no sin," etc.

^d ML: "smiteth him to the soul."

³⁰ A man shall not take his father's wife,—neither shall he turn aside his father's coverlet.

23 ¹ Neither he that hath been mutilated by crushing, nor he that hath had his privy member cut off, shall enter into the convocation^a of Yahweh.

² A bastard^b shall not enter into the convocation^a of Yahweh,—<even to the tenth generation> shall none of his enter into the convocation^a of Yahweh.

³ Neither an Ammonite nor a Moabite shall enter into the convocation^a of Yahweh,—<even to the tenth generation> shall none that belong to them enter into the convocation^a of Yahweh, unto times age-abiding: ⁴ because they met you not with bread and water, in the way, when ye came forth out of Egypt,^c—but hired against thee Balaam son of Beor, from Pethor of Mesopotamia,^d to curse thee. ⁵ Nevertheless, Yahweh thy God [consented not] to hearken unto Baalam, but Yahweh thy God turned, for thee, the curse into a blessing,—because Yahweh thy God loved thee. ⁶ Thou shalt not seek their peace, nor their welfare,—all thy days, unto times age-abiding.^e

⁷ Thou^f shalt not abhor an Edomite, for <thy brother> he is',—thou shalt not abhor an Egyptian, for <a sojourner> becamest thou in his land; ⁸ || the sons who are born to them, of the third generation || may enter unto them^g in the convocation of Yahweh.

⁹ <When thou goest forth into camp against thine enemies> then shalt thou beware of everything foul.

¹⁰ <When there is in thy midst a man who is not clean, through a mischance of the night> then shall he go forth unto the outside of the camp, he shall not come into the midst of the camp; but it shall be, when the evening cometh on, he shall bathe himself in water,—and <at the going in of the sun> he shall come into the midst of the camp.

¹¹ ¹² And <a place aside> shalt thou have, without the camp,—whither thou canst go forth [abroad]; ¹³ and <a blade> shalt thou have upon thy staff,^h—so shall it be, that <when thou wouldst sit down outside> thou shalt dig therewith, and shalt turn back, and cover that which hath passed from thee; ¹⁴ for || Yahweh thy God || walketh to and fro in the midst of thy camp,ⁱ to rescue thee, and to deliver up

thine enemies before thee, so shall thy camps^a be holy,—and he shall see in thee no shameful thing, that he should turn away from following thee.

¹⁵ Thou shalt not deliver up a slave unto his lord,—one who maketh his escape unto thee, from his lord: ¹⁶ <with thee> shall he remain, in thy midst, in the place which he shall choose in any of thy gates, where it seemeth good to him,—thou shalt not oppress him.

¹⁷ There shall be no female devotee^b of the daughters of Israel,—neither shall there be a male devotee,^c of the sons of Israel.

¹⁸ Thou shalt not bring the wages of an unchaste woman, or the hire of a dog,^d into the house of Yahweh thy God, for any vow,—for <an abomination unto Yahweh thy God> are they both.

¹⁹ Thou shalt not lend on interest to thy brother, interest of silver, interest of food,—interest of any thing that can be lent on interest:

²⁰ <to a foreigner> thou mayest lend on interest, but <to thy brother> shalt thou not lend on interest,—that Yahweh thy God may bless thee, in everything whereunto thou puttest thy hand,^e upon the land which thou art entering to possess.

²¹ <When thou shalt vow a vow unto Yahweh thy God> thou shalt not delay to make it good,—for Yahweh thy God would ||re-quire|| of thee, and it should be, in thee, ||sin||. ²² But <if thou refrain from vowing> it shall not be, in thee ||sin||.

²³ <That which goeth forth out of thy lips> thou must observe and do,—according as thou didst vow unto Yahweh thy God' the free-will offering' of which thou didst speak with thy mouth.

²⁴ <When thou enterest into the vineyard of thy neighbour> then mayest thou eat grapes at thy pleasure to thy fill,^f—but <into thy vessel> shalt thou put none.

²⁵ <When thou enterest the standing corn of thy neighbour> thou mayest pluck off ears with thy hand,—but <a sickle> shalt thou not wield against the standing corn of thy neighbour.

1 <When a man taketh a woman, and marrieth **24** her> then shall it be, <if she find not favour in his eyes, because he hath found in her some matter of shame> that he shall write her a scroll of divorce, and put it into her hand, and shall send her forth, out of his house. ² And <when she cometh forth out of his house> then may she go her way, and become another man's. ³ But

^a Or: "gathered host"; Heb.: *kāhāl*.

^b Or: "alien." "Either born out of wedlock, or the offspring of a Jew and a Gentile"—Davies' H.L.

^c Cp. Num. xxii.—xxiv.

^d Lit. "Aram (Syria) of the two rivers."

^e Contrast with this, Matt. v. 43-48.

^f Some cod. (w. Sam., Onk. MS., Syr., Vul.)

have: "But thou"—G.n.

^g A Massoretic annotator informs us that the ancient standard codex known as the Babylonian read, here, "unto you," instead of "unto them," thus relieving the text of an obvious difficulty.—G. Intro., pp. 595, 596.

^h Or: "implement."

ⁱ Some cod. (w. Sam. MS., Sep., Syr., Vul.) have: "camps"—G.n.

^a Some cod. (w. Onk., Jon., Sam., Vul.) have: "camp" (sing.).—G.n.

^b Heb.: *kāhēshah* = "female prostitute."

^c Heb.: *kāhēsh* = "male prostitute."

^d Fig. of a "male temple-prostitute"—O.G. 47^a. Cp. Rev. xxii. 15.

^e Some cod. (w. 2 ear. pr. edns., Sam., Sep., Vul.) have: "hands"—G.n.

^f U.: "soul."

- <if the latter husband hate' her, and write her a scroll of divorcement and put it into her hand, and send her away out of his house>,—or <if the latter husband die, who had taken her to him to wife> ⁴ then may her first husband who sent her away not again' take her to become his wife, after that she hath been defiled, for that were ||an abomination|| before Yahweh,—lest thou bring sin upon the land' which Yahweh thy God' is giving unto thee for an inheritance.
- ⁵ <When a man taketh a new wife> he shall not go forth to war, neither shall he be charged with any business,—<free> shall he be for his own house one year, and shall rejoice with his wife whom he hath taken.
- ⁶ No man shall take in pledge a handmill, or an upper millstone,—for he' would be taking ||life||^a in pledge.
- ⁷ When a man is found stealing any person^a from among his brethren, of the sons of Israel, and making merchandise of him,^b or selling him> then shall that thief die', so shalt thou consume the wicked thing out of thy midst.
- ⁸ Take heed, in the plague of leprosy, that thou observe diligently, and do,—according to all that the priests the Levites shall direct you, <as^c I have commanded them> so shall ye observe to do.^d ⁹ Remember that which Yahweh thy God did to Miriam,—by the way, as ye came forth out of Egypt.^e
- ¹⁰ <When thou lendest thy neighbour a loan of anything> thou shalt not enter into his house, to secure his pledge: ¹¹ <outside> shalt thou stand, and ||the man to whom thou' art lending|| shall bring forth unto thee his pledge, outside. ¹² And <if he be a poor man> thou shalt not sleep in his pledge: ¹³ thou shalt ||restore|| to him' the pledge, at the going in of the sun, so shall he sleep in his own mantle, and bless thee,—and <unto thee> shall it be righteousness, before Yahweh thy God.
- ¹⁴ Thou shalt not oppress a hired servant, that is poor and needy,—of thy brethren or of thy sojourners that are in thy land, within thy gates; ¹⁵ <for his day> shalt thou give his hire, neither shall the sun ||go in upon it||, for <poor> he is', and <unto it> is he' lifting up his soul,—lest he cry out against thee, unto Yahweh, and it be, in thee, ||a sin||.
- ¹⁶ Fathers' shall not be put to death for sons', nor shall ||sons|| be put to death for fathers',^f
- ||every man|| <for his own sin> shall be put to death.
- ¹⁷ Thou shalt not pervert the judgment of the sojourner [or] the fatherless,^g—neither shalt thou take in pledge' the garment of a widow; ¹⁸ so shalt thou remember that <a servant> becamest thou in Egypt,^h and that Yahweh thy God ||redeemed thee|| from thence,—<therefore> am I' commanding thee to do this thing.
- ¹⁹ <When thou cuttest down thy harvest in thy field, and forgettest a sheaf in the field> thou shalt not turn back to fetch it, <to the sojourner, to the fatherless, and to the widow> shall it belong,—that Yahweh thy God' ||may bless thee||, in all the work of thy hands. ²⁰ <When thou beatest thine olive-tree> thou shalt not glean after thee,—<to the sojourner, to the fatherless, and to the widow> shall it belong. ²¹ <When thou cuttest off the grapes of thy vineyard> thou shalt not go about picking after thee,—<to the sojourner, to the fatherless and to the widow> shall it belong: ²² so shalt thou remember that <a servant> becamest thou in the land of Egypt,—||therefore|| am I' commanding thee to do this thing.
- ¹ <When there ariseth a controversy between 25 men, and they come nigh unto judgment, and judgment is granted them> then shall they justify the righteous man, and condemn the lawless. ² And it shall be—<if the lawless man be ||worthy of stripes||>^c then shall the judge cause him to lie down, and be beaten before him, according to the measure of his lawlessness, by number: ³ <forty stripes> may he give him, not going beyond,—lest <if he do go beyond, to smite him above these, with many stripes> then should thy brother be of no account in thine eyes.
- ⁴ Thou shalt not muzzle an ox when he is treading out the corn.
- ⁵ <When brethren dwell together, and one of them dieth, having ||no son||> the wife of the dead shall not marry outside to a stranger,—||her husband's brother|| shall go in unto her, and take her unto him to wife, and do for her as a husband's brother.
- ⁶ And it shall be, that ||the firstborn which she beareth|| shall succeed in the name of his brother, who is dead,—so shall his name not be wiped out from Israel. ⁷ But <if the man like not to take his sister-in-law> then shall his sister-in-law go up unto the gate, unto the elders, and say—
My husband's brother hath refused, to

^a U.: "soul."^b Sp. v.r. (*sevir*): "her"—G.n. ["Her" = "the soul" (dem).]^c Sp. v.r. (*sevir*): "which" (or "for that")—G.n.^d See Lev. xiii. and xiv.: apparently presupposed here.^e Num. xii. A natural

reminiscence on the lips of the real Moses; most unnatural to the pen of a romancist.

^f Worthy of remark in connection with the present inevitable suffering of the innocent for the guilty (cp. Num. xiv. 33, n.). We are not need-

lessly to act on that principle: God Himself intends to stay its action by-and-by: Jer. xxxi. 29, 30, n.; Eze. xviii. 3, n.

^g Some cod. (w. Jon., Sep.)

have: "or the fatherless or the widow"—G.n.

^h Some cod. (w. 1 ear. pr. edn., Onk., Sep.) have: "the land of E."—G.n.^c Lit.: "a son of smiting."

raise up unto his brother a name in Israel, he is not willing to do as a husband's brother unto me.

8 Then shall the elders of his city call him, and speak unto him,—and he shall stand and say, I like not to take her.

9 Then shall his brother's wife come near unto him, in the presence of the elders, and draw his shoe^a from off his foot, and spit in his face,—and respond and say,

||Thus|| shall it be done unto the man who will not build up the house of his brother.

10 And his name shall be called in Israel,—

The house of him who had his shoe^a drawn off.

11 <When men strive together one with another, and the wife of the one draweth near to deliver her husband out of the hand of him that smiteth him,—and she putteth forth her hand, and seizeth him by his parts of shame> ¹² then shalt thou cut off her hand, thine eye shall not pity.

13 Thou shalt not have in thy bag, divers weights,^b—a great and a small. ¹⁴ Thou shalt not have in thy house, divers measures,^c—a great and a small. ¹⁵ <A weight, full and just> shalt thou have, <a measure, full and just> shalt thou have,—that thy days may be prolonged upon the soil which Yahweh thy God['] is giving unto thee.

16 For <an abomination unto Yahweh thy God> is every one that doeth these things, —||every one that doeth unjustly||.^d

§ 38. Amalek to be Destroyed.

17 Remember that which Amalek did unto thee by the way, when ye came forth out of Egypt; ¹⁸ how he encountered thee by the way, and cut off in thy rear, all the worn-out^e behind thee, ||thou thyself|| being weary and worn,—how he feared not God.

19 Therefore shall it be, <when Yahweh thy God hath given thee rest from all thine enemies round about, in the land which Yahweh thy God['] is giving unto thee for an inheritance to possess it> then shalt thou wipe out the remembrance of Amalek from under the heavens, —||thou shalt not forget||.^f

§ 39. Concerning the Offering of Firstfruits and Tithes: Prayers for these Occasions.

26 ¹ And it shall be, <when thou shalt enter into the land which Yahweh thy God['] is giving unto thee, for an inheritance,—and shalt possess it, and dwell therein> ² then shalt thou take—of the first of all the fruit of the soil^g which thou shalt bring in from thy

land which Yahweh thy God['] is giving unto thee, and shalt put it in a basket,—and go thy way unto the place^h which Yahweh thy God [shall choose], to make a habitation for his name, there. ³ And thou shalt come in unto the priestⁱ who shall be in those days, —and shalt say unto him—

I declare, to-day, unto Yahweh thy God, that I am come into the land^j which Yahweh sware^k unto our fathers, that he would give unto us.

4 Then shall the priest take^l the basket out of thy hand, —and set it down before the altar of Yahweh thy God. ⁵ And thou shalt respond and say, before Yahweh thy God—

<A Syrian^m ready to perish> was my father,ⁿ so he went down to Egypt, and became a sojourner there, with men only few; but he became there, a nation great, mighty^o and numerous; ⁶ and the Egyptians [badly entreated us], and humiliated us,—and put upon us harsh service; ⁷ so we made outcry^p unto Yahweh, God of our fathers,—and Yahweh hearkened^q unto our voice, and looked upon our humiliation, and our toil, and our oppression; ⁸ and Yahweh [brought us forth] out of Egypt, with a firm hand, and with a stretched-out arm, and with great terror,—and with signs, and with wonders; ⁹ and brought us into this place,—and gave unto us this land, a land flowing with milk and honey. ¹⁰ ||Now|| therefore, lo! I have brought in the first of the fruit of the soil^r which thou hast given unto me, O Yahweh.

Thus shalt thou set it down before Yahweh thy God, and shalt bow thyself down, before Yahweh thy God; ¹¹ and shalt rejoice in all the good things which Yahweh thy God [hath given unto thee], and unto thy house, —||thou, and the Levite, and the sojourner who is in thy midst||.

12 <When thou shalt make an end of tithing all the tithe of thine increase, in the third year^s the year of tithing,—and shalt give unto the Levite, unto the sojourner, unto the fatherless and unto the widow, and they shall eat within thy gates, and be satisfied> then shalt thou say—before Yahweh thy God:—

I have carefully removed that which was hallowed out of the house, moreover also^t I have given it unto the Levite, and unto the sojourner, unto the fatherless and^u unto the widow, according to all thy commandment which thou hast commanded me,—I have not trans-

^a Or: "sandal."

^b Lit.: "a stone and a stone."

^c Lit.: "an ephah and an ephah."

^d Or: "perversely."

^e "Shattered ones"—O.G.

^f Exo. xvii. 8-16; Num. xxiv. 20; cp. chap. xxiii. 6.

^g Clearly Jacob, in the days of the famine: Gen. xlii. 1, 2.

^h Some cod. (w. Sam., Onk., Jon., Sep.) have:

"and mighty"—G.n.

ⁱ Cp. chap. xiv. 28, 29.

^j Some cod. (w. Sam.) omit this "and"—G.n.

gressed any of thy commandments, neither have I forgotten. ¹⁴ I have not eaten in my sorrow^a therefrom, neither have I removed therefrom when unclean, neither have I given thereof unto the dead,^b—I have hearkened unto the voice of Yahweh my God, I have done according to all^c which thou hast commanded me.

¹⁵ Look thou down out of thy holy^d habitation, out of the heavens,^e and bless thy people Israel, and the soil^f which thou hast given unto us,—as thou didst swear unto our fathers, a land flowing with milk and honey.

§ 40. *Covenanting Avowals.*

¹⁶ ||This day|| is Yahweh thy God^g commanding thee to do these statutes, and the regulations,—thou shalt therefore observe and do them, with all thy heart and with all thy soul.

¹⁷ Thou hast avowed, to-day, that ||Yahweh|| shall be [thy God], and that thou wilt walk in his ways, and keep his statutes and his commandments and his regulations, and wilt hearken unto his voice.

¹⁸ And ||Yahweh|| hath avowed to-day, that thou shalt be [his people] as a treasure,^h as he spake unto thee,—and that thou shalt observe all his commandments; ¹⁹ and [hath avowed] that he will set thee on high, above all the nations which he hath made,ⁱ for praise, and for renown and for glory, and that thou shalt be a holy people unto Yahweh thy God, as he hath spoken.

§ 41. *Great Stones to be inscribed and an Altar to be reared in Mount Ebal.*

²⁷ ¹ And Moses, with the elders of Israel, commanded the people, saying,—

Observe all the commandment which I^j am commanding you, to-day.

² So then it shall be, <in the day when ye shall pass over the Jordan, into the land which Yahweh thy God^k is giving unto thee>—that thou shalt rear thee up great stones,^l and plaster them with plaster;

³ and shalt write upon them all the words of this law,^m when thou shalt pass over,—to the end that thou mayest enter upon the land which Yahweh thy Godⁿ is giving unto thee, a land flowing with milk and honey, as Yahweh the God of thy fathers^o hath

spoken^p unto thee. ⁴ So then it shall be, <when ye shall pass over the Jordan> that ye shall rear up these stones, which I^j am commanding you to-day, in Mount Ebal,^q—and thou shalt plaster them with plaster. ⁵ And thou shalt build there, an altar unto Yahweh thy God,—an altar of stones, thou shalt not wield thereupon any tool of iron.^b ⁶ <Of whole stones> shalt thou build^r the altar of Yahweh thy God,—then shalt thou cause to go up thereon ascending-sacrifices, unto Yahweh thy God; ⁷ and thou shalt sacrifice peace-offerings, and shalt eat there,—and rejoice^s before Yahweh thy God. ⁸ And thou shalt write upon the stones, all the words of this law, doing it plainly and well.

§ 42. *Provision for National Solemnisation of Blessings and Curses on Mounts Gerizim and Ebal; the Discourse passing over into a Sustained Prediction.*

⁹ And Moses, and the priests the Levites, spake unto all Israel, saying,—

Keep silence^t and hear, O Israel,

||This day|| hast thou been made^d a people unto Yahweh thy God. ¹⁰ Thou shalt therefore hearken unto the voice of Yahweh thy God,—and do his commandments,^e and his statutes, which I^j am commanding thee, to-day.

¹¹ And Moses commanded the people on that day, saying:

¹² ||These|| shall stand, to bless the people, upon Mount Gerizim, when ye have passed over the Jordan,—Simeon and Levi and Judah, and Issachar, and Joseph and Benjamin; and ||these|| shall stand by the curse, in Mount Ebal,—Reuben, Gad and Asher, and Zebulun, Dan and Naphtali. ¹⁴ Then shall the Levites respond^u and say unto every man of Israel, with voice uplifted:—

¹⁵ ||Cursed|| be the man that maketh an image—cut or molten^v—an abomination unto Yahweh, the work of the hands of the craftsman, and putteth it in a secret place.

And all the people shall respond, and say— Amen.

¹⁶ ||Cursed|| be he that holdeth in light esteem his father or his mother.

And all the people shall say— Amen.

¹⁷ ||Cursed|| be he that moveth back the boundary of his neighbour.

And all the people shall say— Amen.

^a Cp. generally Lev. xxi., xxii.

^b Prob. to one defiled for the dead.

^c N.B.: Yahweh's heavenly habitation recognised.

^d Cp. chap. vii. 6; and Exo. xix. 5.

^e Another gracious remembrance that the other nations also were His.

Cp. chap. vii. 6; Exo. xix. 5. How deeply would this language naturally impress the mind of the real Moses! No wonder it came back to him again and again. ^f Josh. iv. 1 ff.

^g Yet perh. not more than the central Ten Words!

^h It would seem then that they were to convey them from near the Jordan to Mt. Ebal. ⁱ Cp. Exo. xx. 25.

^j A useful hint. ^k Or: "made thyself."

^l Written, "commandment"; read, "commandments" (pl.)—G.n.

But cp. chap. vi. 25, n. ^m A *pézel* or a *massekah*; the former limited by the addition of the latter, but even so either carved (as wood) or chiselled (as stone), hence here rendered "cut." Cp. Exo. xx. 4, n.

- 18 ||Cursed|| be he that causeth^a the blind to wander in the way.
And all the people shall say— Amen.
- 19 ||Cursed|| be he that perverteth the right of the sojourner, the fatherless, or the widow.
And all the people shall say— Amen.
- 20 ||Cursed|| be he that lieth with his father's wife, because he hath turned aside his father's coverlet.
And all the people shall say— Amen.
- 21 ||Cursed|| be he that lieth with any beast.
And all the people shall say— Amen.
- 22 ||Cursed|| be he that lieth with his sister, daughter of his father, or daughter of his mother.
And all the people shall say— Amen.
- 23 ||Cursed|| be he that lieth with his mother-in-law.
And all the people shall say— Amen.
- 24 ||Cursed|| be he that smiteth his neighbour secretly.
And all the people shall say— Amen.
- 25 ||Cursed|| be he that taketh a bribe to shed innocent blood.^b
And all the people shall say— Amen.
- 26 ||Cursed|| be he that establisheth not the words^c of this law, to do them.
And all the people shall say— Amen.

- 28 ¹ And it shall be, <if thou wilt ||hearken|| unto the voice of Yahweh thy God, to observe to do^d all his commandments' which I' am commanding thee, to-day> then will Yahweh thy God set thee on high, above all the nations of the earth;^e ² and all these blessings shall come in upon thee, and reach thee,—because thou dost hearken unto the voice of Yahweh thy God:—
- 3 ||Blessed|| shalt thou' be in the city,—and ||blessed|| shalt thou' be in the field:
- 4 ||Blessed|| shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle,—the young of thy kine, and the ewes of thy flock:
- 5 ||Blessed|| shall be thy basket, and thy kneading-trough:
- 6 ||Blessed|| shalt thou' be when thou comest in,—and ||blessed|| shalt thou' be when thou goest out:
- 7 Yahweh will deliver thine enemies who rise up against thee, to be routed' before thee,—<one way> shall they come out against thee, and <seven ways> shall they flee before thee:
- 8 Yahweh will command to be with thee, the blessing, in thy storehouses, and in all

whereunto thou settest thy hand,^a—and will bless thee in the land' which Yahweh thy God' is giving unto thee:

- 9 Yahweh will confirm thee unto himself for a holy people, as he sware unto thee,—because thou dost keep the commandments of Yahweh thy God, and dost walk in his ways. ¹⁰ And all the peoples of the earth shall see' that ||the name of Yahweh|| hath been called upon thee,—and shall be afraid of thee.
- 11 And Yahweh will cause thee to abound' in that which is good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy soil,—upon the soil' which Yahweh sware' unto thy fathers, to give unto thee:
- 12 Yahweh will open' unto thee his rich storehouse—the heavens, to give the rain of thy land in its season,^b and to bless every work of thy hand,^c so shalt thou lend unto many nations, but ||thou|| shalt not borrow:
- 13 And Yahweh ||will give thee| to be the head, and not the tail, and thou shalt be only' above, and shalt not be beneath,—because thou dost hearken unto the commandments of Yahweh thy God, which I' am commanding thee, to-day, to observe and to do; ¹⁴ and dost not turn aside from any of the words which I' am commanding you to-day, to the right hand or to the left,—to go after other gods, to serve them.
- 15 But it shall be, <if thou do not hearken unto the voice of Yahweh thy God, to observe to do all his commandments and his statutes, which I' am commanding thee, to-day> then shall come in upon thee all these curses, and shall reach thee:—
- 16 ||Cursed|| shalt thou' be in the city,—and ||cursed|| shalt thou' be in the field:
- 17 ||Cursed|| shall be thy basket, and thy kneading-trough:
- 18 ||Cursed|| shall be the fruit of thy body, and the fruit of thy ground,—the young of thy kine, and the ewes of thy flock:
- 19 ||Cursed|| shalt thou' be, when thou comest in,—and ||cursed|| shalt thou' be, when thou goest out:
- 20 Yahweh will send upon thee cursing, confusion, and rebuke, in all whereunto thou settest thy hand, that thou mayest do it,—until thou be destroyed, and until thou perish quickly, because of the wickedness of thy doings, whereby thou hast forsaken me.
- 21 Yahweh will cause to cleave' unto thee—the pestilence,—until he hath consumed thee, from off the soil, which thou' art entering to possess.

^a Or: "suffereth."

^b MI.: "to smite to the soul of innocent blood."

^c Some cod. (w. Sam., Sep.) have: "all the

words"—G.n.

^d Some cod. (w. Sam., Jon., Sep., Syr., Vul.) have: "and do"—G.n.

^e Cp. chap. xxvi. 19.

^a Some cod. (w. 3 ear. pr. edns., Sam., Jon., Vul.) have: "hands" (pl.)—G.n.

^b See chap. xi. 14, n.

^c Some cod. (w. 2 ear. pr. edns., Sam., Jon., Sep., Syr., Vul.) have: "hands" (pl.)—G.n.

- 22 Yahweh | will smite thee | with consumption and with fever, and with inflammation and with violent heat, and with the sword, and with blight, and with mildew,—and they shall pursue thee, until thou perish. ²³ And thy heavens which are over thy head, shall become bronze,—and the earth which is under thee iron.
- 24 Yahweh will cause the rain of thy land to be powder and dust,—<out of the heavens> shall it come down upon thee, until thou be destroyed.
- 25 Yahweh will give thee up to be routed before thine enemies, <one way> shalt thou go out against them, and <seven ways> shalt thou flee before them,—and thou shalt become a terror unto all the kingdoms of the earth.
- 26 And thy dead body shall become food^a for every bird^a of the heavens, and for the beast of the earth,—with none to fright them away.
- 27 Yahweh | will smite thee | with the burning sores of Egypt, and with the hæmorrhoids,^b and with scab, and with itch,—of which thou canst not be healed.
- 28 Yahweh | will smite thee | with madness, and with blindness,—and with terror of heart;
- 29 and thou shalt be groping about in noonday brightness, as the blind man gropeth in thick darkness, and thou shalt not make thy ways prosper,—but shalt be only oppressed and spoiled, all the days, with none^c to save.
- 30 <A wife> shalt thou betroth, and ||another man|| shall lie with her,
<A house> shalt thou build, and shalt not dwell therein,—
<A vineyard> shalt thou plant, and shalt not throw it open;
- 31 <Thine ox^d slaughtered before thine eyes> and thou shalt not eat thereof,
<Thine ass^d stolen from before thee> and shall not be restored to thee,—
<Thy flock^d given to thine enemies> and thou shalt have none^e to save.
- 32 <Thy sons and thy daughters^d given to another people> thine eyes looking on, and failing for them all the day,—thine own hand^e being powerless^f.
- 33 <The fruit of thy soil, and all thy toilsome-produce> shall a people whom thou knowest not, [eat up],—and thou shalt be only^g oppressed and crushed, all the days;
- 34 so that thou shalt be mad,—for the sight of thine eyes which thou shalt see.
- 35 Yahweh | will smite thee | with a grievous boil, upon the knees and upon the legs, of which

thou canst not be healed,—from the sole of thy foot, even unto the crown of thy head.

- 36 Yahweh will bring^h thee, and thy king whom thou wilt set up over thee, unto a nation which thou hast not known, ||thou, nor thy fathers||,—and thou shalt serve, there, other gods, of wood and of stone.
- 37 Thus shalt thou become a horror, a byword, and a mockery,—among all the peoplesⁱ whither Yahweh thy God will drive thee.
- 38 <Much seed> shalt thou take out into the field,—and <little> shalt thou gather in, for the locust shall consume^j it.
- 39 <Vineyards> shalt thou plant, and dress,—but <wine> shalt thou not drink, neither shalt thou gather the grapes, for the worm shall eat them.
- 40 <Olive trees> shalt thou have in all thy bounds,—but <with oil> shalt thou not anoint thyself, for thine olives |shall drop off|.
- 41 <Sons and daughters> shalt thou beget,—and they shall not be thine, for they shall go into captivity.
- 42 <All thy trees, and the fruit of thy ground> shall the grasshopper^k |devour|. ^b
- 43 ||The sojourner who is in thy midst|| shall mount up above thee, higher and higher,—whereas ||thou|| shalt come down, lower and lower: ⁴⁴ ||he|| shall lend to thee, but ||thou|| shalt not lend to him,—||he|| shall become head, and ||thou|| shalt become ^ctail.
- 45 Moreover, all these curses |shall come in upon thee| and pursue thee and overtake thee, until thou be destroyed,—because thou didst not hearken unto the voice of Yahweh thy God, to keep his commandments and his statutes, which he hath commanded thee; ⁴⁶ and they shall be upon thee, for a sign, and for a wonder,—and upon thy seed, unto times age-abiding.
- 47 <Because thou servedst not Yahweh thy God, with rejoicing, and with gladness of heart, for abundance of all things> ⁴⁸ therefore shalt thou serve thine enemies, whom Yahweh will send^d against thee, with hunger, and with thirst, and with nakedness, and with want of all things,—and he will put a yoke of iron upon thy neck, until he hath destroyed thee.
- 49 Yahweh will bring against thee a nation from afar, from the end of the earth, as darteth a bird of prey,—a nation^e whose tongue thou canst not understand; ^e ⁵⁰ a nation^f of fierce countenance,—who will not respect an elder, <nor to the young> show favour; ⁵¹ then shall he eat the young^d of thy cattle and the fruit of thy ground, until thou art destroyed, who will not leave for thee corn,

^a Some cod. (w. Sam., Onk. MS., Sep., Syr.) have: "for the bird"—G.n.

^b Written, "hæmorrhoids"; read, "tumours" ["re-

sult of dysentery"—O.G.]—G.n.

^c Some cod. (w. 3 ear. pr. edns., Syr.) have: "hands"—G.n.

^a Or: "cricket,"

^b ML: "take possession of,"

^c Lit.: "hear"; as in Jer

v. 15: Eze. iii. 6; 1 Cor.

xiv. 2.

^d ML: "fruit."

new wine^a or oil, the young of thy kine, or the ewes of thy flock,—until he hath caused thee to perish.

⁵² And he shall lay siege to thee in all thy gates, until thy high and fortified walls' come down, wherein thou' wast trusting, in all thy land,—yea he will lay siege to thee in all thy gates, in all thy land, which |Yahweh thy God| hath given' unto thee|.

⁵³ And thou wilt eat the fruit of thy body, the flesh of thy sons and of thy daughters, whom Yahweh thy God' |hath given unto thee|—in the siege and in the straitness wherewith thine enemy^b will straiten thee.

⁵⁴ <The man that is tender among you, and exceedingly delicate> his eye will be jealous' of his brother, and of the wife of his bosom, and of the remnant of his sons, whom he might leave behind; ⁵⁵ so that he will not give to any one of them, of the flesh of his sons which he will eat, because' he hath nothing at all left him,—in the siege and in the straitness' wherewith thine enemy |will straiten thee| within all thy gates.

⁵⁶ <The tender and delicate woman among you, who hath never adventured the sole of her foot, to set it upon the ground, through delicateness and through tenderness> her eye shall be jealous' of the husband of her bosom, and of her own son, and of her own daughter; both as to her afterbirth that cometh forth from between her feet, and as to her children which she shall bear, for she will eat them, for want of all things, |secretly|,—in the siege and in the straitness, wherewith thine enemy |will straiten thee| within thine own gates.

⁵⁸ <If thou wilt not take heed to do all the words of this law, which are written in this scroll,—to revere this glorious and reverend name, Yahweh thy God> ⁵⁹ then will Yahweh make thy plagues wonderful', and the plagues of thy seed,—plagues' great and lasting, and 'diseases' grievous and lasting; ⁶⁰ and he will bring back on thee all the sickness^c of Egypt, because of which thou wast afraid,—and they shall cleave unto thee; ⁶¹ <even every disease and every plague, which are not written in this scroll of the law>^d will Yahweh bring up against thee, until thou art destroyed. ⁶² And ye shall be left, men few in number, whereas ye had become as the stars of the heavens, for multitude,—because thou hast not hearkened' unto the voice of Yahweh thy God.

⁶³ And it shall come to pass, that <as Yahweh

rejoiced' over you, to do you good, and to multiply you> |so| will Yahweh rejoice' over you, to cause you to perish and to destroy you,—and ye shall be torn away,^a from off the soil, whither thou' art going in to possess it; ⁶⁴ and Yahweh will scatter' thee among all the peoples, from one end of the earth, even unto the other end of the earth,—and thou wilt serve, there, other gods, whom thou hast not known—|thou, nor thy fathers|—of wood and of stone.

⁶⁵ And <among those nations> shalt thou find no ease, neither shall there be a place of rest for the sole of thy foot,—but Yahweh will give' unto thee, there, a trembling heart, and a failing of eyes, and faintness of soul.

And thy life will be hung up for thee, in front,—and thou wilt be in dread by night and by day, and wilt not trust in thy life.

⁶⁷ <In the morning> thou wilt say—

Oh that it were evening!

and <in the evening> thou wilt say—

Oh that it were morning!

because of the dread of thy heart, which thou wilt dread, and because of the sight of thine eyes, which thou wilt see. ⁶⁸ And Yahweh |will take thee back again| to Egypt, in ships, by the way whereof I said unto thee,

Thou shalt not again' any more' see it.^b

And ye will offer yourselves there for sale unto thine enemies, as servants and as handmaids, with no' one to buy.

¹ ||These|| are the words of the covenant, which Yahweh commanded Moses to solemnise with the sons of Israel, in the land of Moab,—besides the covenant, which he solemnised with them, in Horeb.^c

§ 43. *Renewed Exhortations; Hope in the End.*

² And Moses called unto all Israel, and said unto them,—

||Ye yourselves|| saw all that Yahweh did before your eyes in the land of Egypt, unto Pharaoh and unto all his servants, and unto all his land: ³ the great provings' which thine own eyes saw,—those great signs and wonders: ⁴ yet hath Yahweh |not given| unto you a heart to know, or eyes to see, or ears to hear,—until this day.^d ⁵ I led you, therefore, forty years in the desert,—your mantles |fell not with age| from off you, even ||thy sandal|| fell not with age from off thy foot: ⁶ <Bread> ye did not eat, and <wine and strong drink> ye did not drink,—that ye might know that ||I, Yahweh|| was your God. ⁷ And <when ye entered into this place> then came forth Sihon king of

^a Some cod. (w. Sam., Syr.) have: "or new wine"—G.n.

^b Some cod. (w. 1 ear. pr. edn., Sam.) have: "enemies" (pl.)—G.n.

^c Some cod. (w. Sam., Onk., Jon., Syr., Vul.) have: "sicknesses" (pl.)—G.n.

^d Mt. (in M.C.T.): "the scroll of this law." But some cod. (w. 1 ear. pr. edn., Sam., Jon., Syr.) have strictly: "this scroll of the law" (as in chaps. xxix. 21; xxx. 10)—G.n.

^a How expressive of the wrench of banishment!

^b Cp. Exo. xiv. 18.

^c This twofold covenanting would be true in fact, granting the historical validity of both narratives (Exo. xix.-xxiv.;

chap. v. 2 ff; and here), but a weak invention, if due to a romancist of the 6th or 7th century A.C. ^d Surely a romancist would have refrained from this confession!

Heshbon and Og king of Bashan, to meet us in battle, and we smote them;⁸ and we took their land, and gave it for an inheritance unto the Reubenites, and unto the Gadites,—and unto the half tribe of Manasseh.

⁹ Ye must, therefore, keep the words of this covenant, and do them,—that ye may prosper¹ in all that ye do.

¹⁰ Ye¹ are stationed, to-day, all of you, before Yahweh your God,—your heads, your tribes, and your elders, and your officers, [every man of Israel];¹¹ your little ones, your wives, and thy sojourner² that is in the midst of thy camps,—from him that heweth thy wood, unto him that draweth thy water:¹² that thou mayest pass through^a into the covenant of Yahweh thy God, and into his oath,^b—which Yahweh thy God¹ is solemnising with thee, to-day:¹³ that he may confirm thee to-day as his own¹ people,^c while [he] becometh thine own¹ God, as he spake unto thee,—and as he swore unto thy fathers, unto Abraham, unto Isaac, and unto Jacob.

¹⁴ And <not with you alone> am I¹ solemnising this covenant¹ and this oath;¹⁵ but with him who is¹ here, with us, standing to-day¹ before Yahweh our God,—and with him who is not¹ here, with us to-day.¹⁶ [For ye] know, how we dwelt in the land of Egypt,—and how we passed through the midst of the nations which ye did¹ pass through;¹⁷ and ye saw their disgusting images, and their manufactured gods,^d—the wood and the stone, the silver and the gold that are with them.)¹⁸ Lest there be¹ among you—a man or a woman, or a family or a tribe, whose heart is turning to-day, from Yahweh our God, to go and serve the gods of those nations,—lest there be¹ among you, a root fruitful of poison and wormwood;¹⁹ and so it come to pass <while he is hearing the words of this oath> that he will bless himself in his heart—saying,

<Prosperity> shall I have, although <in the stubbornness of my heart> I go on,—

so that the drunkenness addeth to the thirst:²⁰ Yahweh will not be willing to forgive him, but [then] will the anger of Yahweh and his jealousy smoke¹ against that man, and all the oath that is written in this scroll [shall settle down upon him],—and Yahweh wipe out his name¹ from under the heavens;²¹ and Yahweh single him out for calamity, out of all the tribes of Israel,—according to all the oaths of the covenant¹ that is written¹ in this scroll of the law.

²² So that the generation coming after—your sons who shall rise up after you, and the foreigner who shall come in from a far-off

land, will say¹—when they see the plagues of that land, and the sicknesses thereof wherewith Yahweh hath made it sick:²³ brimstone and salt, burning up all the land thereof, it shall not be sown, neither shall it shoot forth, neither shall there come up thereon any herbage,—like the overthrow of Sodom and Gomorrah, Admah and Zebaiim, which Yahweh overthrew in his anger and in his wrath:²⁴ yea all the nations will say,

<For what cause> hath Yahweh done¹ [thus] unto this land? what^a meaneth this great heat of anger?

²⁵ Then will men say,

Because they forsook¹ the covenant of Yahweh, the God of their fathers,—which he solemnised with them, when he brought them forth, out of the land of Egypt;²⁶ and went and served other gods, and bowed down to them,—gods which they had not known, and in which he had given them no share:²⁷ therefore did the anger of Yahweh kindle upon that land,—to bring in upon it all the curse¹ that is written in this scroll; and, therefore hath Yahweh [rooted them out] from off their own soil, in anger and in wrath, and in great indignation,—and cast them into another land, as at this day.

²⁹ [The secret things] [belong unto Yahweh our God]^b and [the things that are revealed] belong to us and to our children, unto times age-abiding, that we may do¹ all the words of this law.

¹ And it shall come to pass, <when all these 30 things shall come in¹ upon thee—the blessing and the curse, which I have set before thee,—and thou shalt bring them back unto thy heart,^c among all the nations¹ whither Yahweh thy God hath driven thee;² and thou shalt return unto Yahweh thy God, and shalt hearken unto his voice, according to all that I¹ am commanding thee to-day,—[thou and thy sons] with all thy heart, and with all thy soul>³ then will Yahweh thy

^a Some cod. (w. l. ear. pr. edn. containing the Massorah, Sep., Syr.) have: "and what"—G. n.

^b A very ancient official document, the oldest form of which is found in the *Siphri*, on Num. ix. 10, has dots (denoting spuriousness) upon the words "unto Yahweh our God." "When these are cancelled," says Dr. Ginsburg, "we obtain the sense—'The secret things and the revealed things belong to us and to our children for ever, if we do all the words of this Law.' That is, the

secret things, or the doctrines which have not as yet been revealed (comp. Deut. xxx. 11-14), belong to us and our children, or will be disclosed to us, if we do all the words of this Law which have been revealed to us. It is remarkable that Rashi already expresses the opinion that the words L'YHWH 'ELOHENU, to the Lord our God, ought to have been pointed, but that the reverence for the Divine name prevented its being done"—G. Intro., pp. 318-321, 330.
^c = "bring them to mind."

^a Language prob. framed after the pattern of Gen. xv. 17; and Jer. xxxiv. 18.

^b That oath and covenant are sometimes synony-

mous is clear from Gen. xxvi. 28-30.

^c Mt.: "to himself for a people."

^d Cp. Lev. xxvi. 30, n.

8

11

13

14

15

^a *I.e.* "captives."

^c Some cod. (w. Sam., Onk. MS., Sep., Syr., Vul.) have: "Y. thy God"—G.n.

edns., Sam., Onk. MS.,
Sep., Syr., Vul.) have:
"hands."—G.n.

* Cp. Ro. x. 6-8.
So it shd be (w. Sep.)
and as in chap. xix. 9—
G.n. [Clause wanting
in M.C.T.]

to other gods, and serve them > ¹⁸ I declare unto you, to-day, that ye shall perish, — ye shall not prolong your days upon the soil' which thou' art passing over the Jordan to enter and possess. ¹⁹ I call to witness against

§ 44. *Moses, preparing to depart, commends Joshua, writes and gives in charge the Law, prepares and teaches his Witnessing Song.*

<A hundred and twenty years old> am I'
to-day, I can no more go out and come in,—
||Yahweh|| indeed hath said unto me,

3 ||Yahweh thy God|| is passing over before thee, [he] will destroy these nations from before thee, so shalt thou dispossess them,—||Joshua|| is passing over before thee, [as Yahweh hath spoken]. 4 So will Yahweh do unto them' as he did unto Sihon and unto Og, kings of the Amorites, and unto the land of them' whom he destroyed.

bold, do not fear nor tremble, because of them,—for <Yahweh thy God> it is' who is going with thee, he will not fail thee nor forsake thee.

Be firm and bold, for ||thou|| shalt go with^e
this people into the land' which Yahweh
sware unto their fathers, to give unto them,
and ||thou|| shalt cause them to inherit it.

8 But <Yahweh> it is' who is going before thee, ||he|| will be with thee, he will not fail thee, nor forsake thee,—thou must not fear, nor be dismayed.

* Cp. chap. xxxii, 1.

^b The Mas. itself (w. Onk. MS., Sep., Syr., Vul.) has: "all these"—G.n.

^c Some cod. (w. Sam., Syr., Vul.) have (as in ver. 23): "bring in"—G.n.

- 9 And Moses wrote this law,^a and delivered it unto the priests, the sons of Levi, who were bearing^c the ark of the covenant of Yahweh,—and unto all the elders of Israel. ¹⁰ And Moses commanded them, saying,—

<At the end of seven years, in the appointed season of the year of release, during the festival of booths;^b ¹¹ when all Israel cometh in to see the face of^c Yahweh thy God, in the place which he shall choose> thou shalt read this law before all Israel, [in their hearing]. ¹² Call together the

people—the men, and the women, and the little ones, and thy sojourner, who is within thy gates,—that they may hear, and that they may learn, so shall they revere Yahweh your^d God, and observe to do^e all the words of this law; ¹³ and that [their children who know not] may hear and learn, that they may revere Yahweh your^e God,—all the days that ye^f are living upon the soil, which ye^f are passing over the Jordan, to possess.

- ¹⁴ Then said Yahweh unto Moses:

Lo! thy days have drawn near, that thou must die.

Call Joshua, and station yourselves in the tent of meeting, that I may command him.

So Moses went, with Joshua, and they took their station in the tent of meeting. ¹⁵ And

Yahweh appeared in the tent, in a pillar of cloud,—and the pillar of cloud stood, at the entrance of the tent. ¹⁶ Then said Yahweh unto Moses,

Lo! thou art about to sleep with thy fathers,—and this people will rise up, and go away unchastely after the gods of the foreigners of the land, into the midst of whom they^g are entering, and will forsake me, and break my covenant^h which I solemnised with them. ¹⁷ Then will mine anger kindle upon them in that day, and I will forsake them, and will hide my face from them, and they shall be consumed,ⁱ and many calamities and misfortunes shall find them out,—and they will say, in that day,

Is it not because my God is not^j in my midst, that these calamities have found me out?

- ¹⁸ But [I] will utterly [hide] my face^k in that day, because of all the wickedness which they have done, in that they have turned away unto other gods.

- ¹⁹ [Now] therefore, write ye for you this Song,^h and teach it unto the sons of Israel, put it in their mouths,—that this Song may become for me, a witness, against the sons

of Israel. ²⁰ <When I bring them upon the soil which I swear unto their fathers, flowing with milk and honey, and they shall eat and be filled, and wax fat> then will they turn away unto other gods and serve them, and despise me, and break my covenant. ²¹ And it shall come to pass <when many calamities and misfortunes shall find them out> then shall this Song^a respond to their face, as a witness, for it shall not be forgotten out of the mouth of their seed, for I know their imagination, which they^g are forming to-day, ere yet I bring them into the land of which I swear unto their fathers.^b

- ²² Moses therefore wrote this Song^c on that day,—and taught it unto the sons of Israel.

- ²³ And he commanded Joshua, son of Nun, and said—

Be firm and bold, for [thou] shalt bring the sons of Israel into the land which I have sworn to them,—and [I] will be^d with thee.

- ²⁴ And it came to pass <when Moses had made an end of writing^e the words of this law, upon a scroll,—until he had finished them>^f ²⁵ then Moses commanded the Levites, who were bearing the ark of the covenant of Yahweh, saying:

- ²⁶ Take this scroll of the law, and put it at the side of the ark of the covenant of Yahweh your God,^g—so shall it be there in thy midst as a witness. ²⁷ For [I] know thy perverseness, and thy stiff neck,—lo! <while I am yet^h alive with you to-day> ye are [quarrelling] with Yahweh, and how much more after my death?

- ²⁸ Call together unto me, all the elders of your tribes, and your officers,—and let me speak in their hearing theseⁱ words,ⁱ and let me take to witness against them^j the heavens and the earth.^k ²⁹ For I know that <after my death> ye will [break faith], and turn aside out of the way^l which I have commanded you,—and calamity will befall you, in the afterpart of the days, because ye will do the thing that is wicked in the eyes of Yahweh, to provoke him with the work of your own hands.^l

- ³⁰ So Moses spake in the hearing of all the convocation of Israel^m the words of this Song,—until they were ended:^m—

^a Second mention of the Song.

^b So it shd be (w. Sam., Sep., Syr.)—G.n. [M.C.T. has simply: "sware"].

^c Third reference to the Song.

^d Cp. Exo. iii. 14 and Intro., Chap. IV. (III.)

^e Cp. ver. 9.

^f Moses seems to have first spoken the Law, then written it.

^g Cp. chap. xvii. 18; 2 K. xxii. 8-14.

^h Some cod. (w. 1 ear, pr. edn., Onk. MS., Jon.) have: "all these"—G.n.

ⁱ Namely, of the Song: cp. ver. 30.

^j Cp. chap. xxxii. 1; also Isa. i. 2.

^k "The thing that is wicked" is plainly idolatry, the caution against which ever comes uppermost.

^l The fourth reference to the Song. And now it follows at last.

^a See further, ver. 24; also ante, chaps. xxviii. 61; xxx. 10.

^b Cp. i. 23.

^c So shd this and other similar passages be vowel-pointed and rendered—G. Intro., p. 458.

^d A sp. v.r. (*sevir*), some cod. and 4. ear. pr. edns., have: "their"—G.n.

^a A sp. v.r. (*sevir*), some cod., 1 ear. pr. edn. (w. Sam., Syr., Vul.) have: "their"—G.n.

^b "I shall beto consume."

^c Some cod. (w. Sam., Onk., Jon., Sep., Syr.) add: "from them"—G.n.

^d The Song of chap. xxxii., here first mentioned.

§ 45. *The Song.*

- 32 ¹ Give ear, O ye heavens, and I will speak,—
And let the earth hear the sayings of my mouth :
² Let my teaching drop as the rain,
Let my speech distil as the dew,—
As copious rains on tender grass,
As myriad drops on seeding plants.
³ <When ||the name of Yahweh|| I proclaim>
Ascribe ye greatness unto our God :—
⁴ A Rock ! faultless^a his work,
For ||all his ways|| are just,—
A GOD of faithfulness, and without^a per-
versity,
<Right and fair> is he !
⁵ They have broken faith with him, to be no
son of his—their fault,—
A generation twisted and crooked.
⁶ Is it <Yahweh> ye thus require,
O impious people and unwise ?
Is not ||he|| thy father who begat thee ?
||He|| that made thee, and established thee ?
⁷ Remember the days of age-past times,^a
Remark the years of many generations,—
Ask thy father, and he will tell thee,
Thine elders, and they will say to thee :—
⁸ <When the Most High gave inheritances
unto the nations,
When he spread abroad the sons of Adam>
He set the bounds of the peoples,^b
According to the number of the sons of
Israel.
⁹ For ||Yahweh's portion|| is his people,—
||Jacob|| his inherited possession.
¹⁰ He met him^c in a desert land,
And in the howling waste of a wilderness,—
He encompassed him, watched over him,
Shielded him, as the pupil of his own eye.^d
¹¹ <As ||an eagle|| stirreth up his nest,
>Over his young ones> fluttereth,—
Spreadeth abroad his wings, taketh one,^e
Beareth it up on his pinions>
¹² ||Yahweh alone|| did lead him,—
And there was with him, no^f GOD of a
stranger.
¹³ He made him ride on the high places of the
land,^f
Caused him to eat^g the increase of the fields,—
And gave him to suck honey out of the cliff,
And oil out of the rock of flint :
¹⁴ Curds of kine, and milk of sheep,—

^a Or : "the days of long ago." Heb. : "the days of 'oldm'."

^b Or, possibly, "tribes"; but, in view of the immediately foregoing words, it seems more natural to take the Hebrew word in its ordinary application, as synonymous with "nations."

^c Probably in the cloud first mentioned in Exo.

xiii. 21, 22.

^d Notably when passing through the Red Sea.

^e ML. : "it"; query, the failing eaglet.

^f Fulfilled when Israel came into the mountainous region east of the Jordan.

^g So it shd be (w. Sam., Sep.).—G.n. [M.C.T. : "and he did eat."]

With fat of well-fed lambs,
Yea rams bred in Bashan^a and he-goats,
With the white of the kernels^b of wheat,—
And <the blood of the grape> thou didst
drink as it foamed.^c

- ¹⁵ Then Jeshurun^d waxed fat, and kicked :^e
Thou wast fat,
Thou wast thick,
Thou wast gorged,^f—
So he forsook the GOD^g who made him,
And treated as foolish his Rock of salvation.
¹⁶ They moved him to jealousy with foreign
[gods],^h—
<With abominations> angered they him :
¹⁷ They sacrificed to mischievous demons,ⁱ to a
No-GOD,
Gods whom they knew not,—
New ones lately come in,^k
Your fathers never shuddered at them !
¹⁸ <Of the Rock who had begotten thee> thou
wast unmindful,—
And didst forget GOD who had given thee birth.
¹⁹ <When Yahweh saw> he derided,—
Because his sons and his daughters gave pro-
vocation.

- ²⁰ So he said :—
I will hide my face from them,
I will see what will be their hereafter,—
For <a generation given to intrigue>
they are,
||Sons|| whom there is no trusting ;
²¹ ||They|| have moved me to jealousy with
a No-GOD,
They have angered me with their vanities :
||I||, therefore, will move them to jealousy
with a No-people,^l
<With an impious nation> will I anger
them.
²² For ||a fire|| is kindled in mine anger,
And shall burn as far as hades beneath,—
And consume the earth with her produce,
And set ablaze the foundations of the
mountains :
²³ I will heap^m on them calamities,—
<Mine arrows> will I spend upon them :
²⁴ The meltingsⁿ of hunger,
The devourings of fever,^o
And the dangerous pestilence,^p—

^a Confirming the remark on ver. 13.

^b Or : "kidney-fat" = "choicest"—O.G. 480.

^c Or : "didst drink fermented."

^d I.e. : "The Upright One." "So most recent scholars"—O.G. "A poetical title of Israel, designating the nation under its ideal character" Cheyne (P.B., Isa.) Some regard it as = "good little people," "darling honest one," "a poetical and fond or pet name for Israel"—Cp. Davies' H.L.

^e The context plainly points to the fall into idolatry in the land of Moab—

Num. xxv.

^f These "asides" are very abrupt, but very telling.

^g Heb. : 'eloah.

^h Or : "foreigners."

ⁱ "Evil spirits"—Leeser.

^k Note the fine sarcasm in this.

^l I.e., with an unorganised horde"—O.G. 519^b, d.

^m Or : "catch up against them"—O.G.

ⁿ So Fu. H.L.; but, "sucked out"—O.G.; "exhausted by"—Davies' H.L.

^o "Eaten up with the Fire-bolt, fig. of pestilence"—O.G.

^p These then are the "arrows."

And <the tooth of beasts> will I send among them,
 With the poison of crawlers of the dust:
 25 <Without> shall the sword^a bereave,
 <In the inmost recesses> terror,—
 [To] both young man and virgin,
 Suckling, with man of grey hairs.
 26 I said,
 I would puff them away,—
 I would destroy from mortals,^a their memory;
 27 Were it not that <the taunt of the foe>
 I feared,
 Lest their adversaries^a should mistake,^b—
 Lest they should say—
 ||Our own hand|| is exalted,
 It is ||not Yahweh|| therefore, who hath wrought all this!
 28 For <a nation of vanished sagacity> they are,—
 And there is in them no^a understanding.
 29 <If they had been wise>^c they would have understood this,—
 They would have given heed to their hereafter!
 30 Oh! how^a would |one| have chased |a thousand|,^d
 And ||two|| put |ten thousand| to flight,—
 Were it not that ||their Rock|| had sold them,
 And ||Yahweh|| had abandoned them;
 31 For <not like our Rock> is their rock,—
 ||Our enemies themselves|| being judges;
 32 For <of the vine of Sodom> is their vine,
 And of the vineyards of Gomorrah,—
 ||Their grapes|| are grapes of gall,
 <Clusters of bitter things> are theirs':
 33 <The poison of large serpents> is their wine,—
 Yea the fierce venom of asps.
 34 Is not ||that|| stored up with me,—
 Sealed up amongst my treasures;
 35 Unto the days of^e vengeance and requital:
 Unto the time their foot shall totter?
 For <near> is the day of their fate,
 And their destiny speedeth on.
 36 For Yahweh will vindicate^f his people,
 And <upon his servants> will have compassion,—
 <When he seeth that strength is exhausted,
 And there is no^a one shut up or at large>^g
 37 Then will he say,
 Where are their gods,
 The rock, in whom they have trusted;
 38 Who used to eat ||the fat of their sacrifices||,
 To drink the wine of their libations?

^a Or simply: "men."

^b "Misconstrue"—O.G.

^c "Which they are not)"—O.G. 530^a.

^d Slight em. by juxtaposition. Intro., Chap. II., Synopsis, A, c.

^e So it shd be (w. Onk., Sam., Sep.)—G.n. [M.C.T. has: "Unto me

belongeth."]

^f Or: "judge," but in the sense of "vindicate": an important use of the word *mishpat*. Cp. Ps. cxxxv. 14.

^g No hero or deliverer, whether in prison or out, whether bond or free, to save them.

Let them rise up, and help you,
 Let them^a be over you for a covering!^b
 39 See ||now||, that ||I||, ||I|| am |he that is|,
 And there are no^a gods with me,—
 ||I|| kill—and make alive,
 I wound, and ||I|| heal,
 And there is none^a who <from my hand> can deliver,^c
 40 For I lift up, unto the heavens, my hand,—
 And say,
 Living^a am ||I|| unto times age-abiding:
 41 <If I whet my flashing sword,
 And my hand take hold on justice>^d
 I will return vengeance unto mine adversaries,
 And <them who hate me> will I requite:
 42 I will make mine arrows drunk with blood,
 And ||my sword|| shall devour flesh,—
 With the blood of the slain, and the captive,
 With [the flesh of] the chief leader^e of the foe.
 43 Shout for joy, O ye nations, [with] his people,^f
 For <the blood of his servants> he avengeth,—
 And <vengeance> he returneth unto his adversaries,
 And is propitious unto the soil of^g his people.
 44 So Moses came in, and spake all the words of this Song,^h in the hearing of the people,—||he, and Hoshea,ⁱ son of Nun||.
 45 And <when Moses made an end of speaking all these words unto all Israel> 46 he said unto them—
 Apply your hearts unto all the words^k which I^a am witnessing against you^l to-day,—
 how that ye must command your sons to observe to^m do^a all the words of this law;
 47 for it is not ||too small a thing|| for you, for ||it|| is your life,—and ||hereby|| shall ye prolong your days upon the soil^a whereunto ye^a are passing over the Jordan to possess it.

^a So it shd be (w. Onk., Sam., Sep., Syr., Vul.)—G.n. [M.C.T. has: "him,"]

^b This reference to idolatry, seemingly in the "hereafter" of the nation, cannot but be profoundly significant to students of the later prophecies.

^c Cp. Intro., p. 14.

^d Or: "vindication," "retribution."

^e Lit.: "the head of the leadership" = "chief leader."

^f Or: "O ye nations, cause his people to shout for joy."

^g So it shd be (w. Sam., Sep.)—G.n. [M.C.T. has: "His soil—His people."]

^h The fifth contextual reference to the Song. The

iteration of Hebrew story is here well illustrated; and a due consideration of it may prove very helpful in exegesis. Cp. Exo. xix. 9, 19, nn.

ⁱ The earlier name of "Joshua" (properly "Jehoshua"). See Num. xiii. 8, 16; and cp. Exo. xvii. 9, n.

^k Or: "things."

^l Here again the reference is to the Song: chap. xxxi. 21. The Song bears witness to the law, by showing the evil to follow its neglect.

^m Some cod. (w. 1 ear. pr. edn., Sam., Jon., Sep., Syr.) have: "and"—G.n.

§ 46. *Moses further prepared for His Death.*

48 And Yahweh spake unto Moses, on this self-same day, saying:

49 Get thee up into this mountain of the Abarim,^a Mount Nebo, which is in the land of Moab, which is over against Jericho— and behold the land of Canaan^b which I' am giving unto the sons of Israel for a possession; ⁵⁰ and die thou in the mount whither thou' art going up, and be withdrawn unto thy kinsfolk,^b—as Aaron thy brother died, in Mount Hor, and was withdrawn unto his kinsfolk; ⁵¹ for that ye acted unfaithfully against me, in the midst of the sons of Israel, regarding the waters of Meribah-Kadesh, in the desert of Zin,—for that ye hallowed me^c not in the midst of the sons of Israel. ⁵² Yet <over against thee> shalt thou behold the land,—but <thereinto> shalt thou not enter, into the land which I' am giving unto the sons of Israel.

§ 47. *Moses' Blessing on the Tribes and on All Israel.*

33 ¹ Now [this] is the blessing^e wherewith Moses, the man of God, blessed the sons of Israel,—before his death. ² And he said—

||Yahweh|| <from Sinai> came near,—
Yea he dawned, out of Seir, upon them,
He shone forth out of Mount Paran,
Yea he came out of holy myriads,—
Out of his right hand [proceeded] fire^d to guide them.

³ Yea he loved the tribes.^e
||All his holy ones|| were in thy hand,—
Yea ||they|| were encamped at thy feet,
Each one bare away some of thy words.

⁴ <A law> did Moses' command us,—
<A possession> for the convocation of Jacob.

⁵ Thus became he [in Jeshurun] a king,—
When the heads of the people gathered themselves together,
<As one man> the tribes of Israel.

[Reuben]—

⁶ Let Reuben live^f and not die,—
Nor his men be easily counted.

⁷ And [this] is for Judah, when he said,
Hear, O Yahweh, the voice of Judah,
That <unto his own people> thou wouldst bring him home,—

^a *I.e.*: "the crossings," or "passes."

^b Some cod. (w. 1 ear. pr. edn., Sam., Sep., Syr.) have the singular = "thy people" [in the singular number]—G.n.

^c This "blessing" differs widely from the "Witnessing Song" of the previous chapter. There Moses' worst fears, here his fondest wishes and

idealizations find expression.

^d Lit.: "fire of a law, or fire was a law, but *ad'h*, law, is pers. and late; rd. perh. [= fire of torches] cf. Exo. xx. 18 or [= burning fire] cf. Is. lxx. 5"—O.G.

^e Or: "peoples," "Dillmann reads 'his people'" —O.G.

Let [his own hands] suffice him,
And <a helper from his adversaries> do thou become.^a

⁸ And <of Levi> he said:

Let [thy perfections and thy lights]^b belong unto thy man of lovingkindness,^c—

Whom thou didst put to the proof at Massah,
With whom thou didst contend over the waters of Meribah;

⁹ Who saith, of his father and of his mother,
I beheld them not,
And <his own brethren> regardeth he not,
And <his own sons>^d observeth he not,—
Because they watch thy speech,
That <thy covenant> they may preserve;

¹⁰ May teach thy regulations unto Jacob,

And thy law unto Israel,—
May put incense in thy nostrils,^e
And a whole-offering upon thine altar.

¹¹ Bless, O Yahweh, his substance,
And <with the work of his hands> wilt thou be well pleased,—
Crush thou the loins of them who rise up against him,

And of them who hate him, that they rise not again.

¹² <Of Benjamin> he said,
||The beloved of Yahweh|| shall settle down securely,^f—

With one to throw a shade over him all the day long,
Yea <between his shoulders> hath he found rest.

¹³ And <of Joseph> he said,
<Blessed of Yahweh> be his land,—
With the precious things of the heavens,
with the dew,

And with the abyss, couching beneath;

¹⁴ And with the precious fruits of the sun,—

And with the precious yield of the moons;

¹⁵ And with the chief of the ancient mountains,^h—

And with the precious things of the age-abiding hills;

¹⁶ And with the precious things of the earth and its fulness,

And with the goodwill of One who dwelt in a thorn-bush.ⁱ

Let it come on the head of Joseph,
And on the crown of the head of him who was consecrated among his brethren.

¹⁷ ||His firstborn ox|| be an honour to him,
<And the horns of a buffalo> be his horns,^k
<With them> let him thrust [peoples],
||All at once|| to the ends of the earth,^l—

^a Or: "remain."

^b Exo. xxviii. 30.

^c The high priest, who was of the tribe of Levi.

^d Written, "son"; read, "sons"—G.n.

^e Lit.: "in thy nose."

^f Some cod. (w. Sam., Sep., Syr.) have: "And of"—G.n.

^g So it shd be (w. Sam.,

Sep.)—G.n. [M.C.T. adds: "by him,"]

^h Or: "mountains of aforetime"; cp. ver. 27.

ⁱ Cp. Exo. iii. 2. "Perh. blackberry bush"—O.G.

^k "His horns": to which his two sons are here strikingly compared.

^l Or: "land."

Yea <[with] these> the myriads of Ephraim,
And <[with] those> the thousands of
Manasseh.

¹⁸ And ||of Zebulun|| he said,

Rejoice, Zebulun, in thy going out,—

And [thou], Issachar, in thy tents:

¹⁹ ||The peoples|| <unto the mountain> will
they call,

<There> will they offer the sacrifices of
righteousness,—

For <the abundance of the seas> will they
suck,

Hidden treasures of the sand.^a

²⁰ And <of Gad> he said:

||Blessed|| be he that hath made room for
Gad,—

<As a lioness> hath he laid himself down,

And hath torn an arm, likewise the crown of
the head;

²¹ And hath provided a first part for himself,
For <there> a commander's portion hath
been hid,—

So he cometh with the heads of the people,

<The righteousness of Yahweh> he executeth,

And his regulations, with Israel.

²² And <of Dan> he said,

||Dan|| is a lion's whelp,—

He leapeth out of Bashan.

²³ And <of Naphtali> he said,

O Naphtali! satisfied with favour,

And full with the blessing of Yahweh,—

<The west and the sunny south> do thou
possess.

²⁴ And <of Asher> he said,

||Most blessed of sons|| be Asher,—

Let him have the goodwill of his brethren,

And let him dip in oil his foot:

²⁵ <Iron and bronze> be thy sandals,^b

And <as thy days> be thy strength.

²⁶ There is none' like God, O Jeshurun,—

Riding upon the heavens to thy help,—

And <for his own majesty> on the skies;

²⁷ <Above>^c is the God of aforetime,

And <beneath> are the Arms of the ages,—

So he driveth before thee the foe,

And doth say— Destroy!

²⁸ Thus hath Israel settled down securely,

<Alone> the fountain of Jacob,

Within a land' both of corn and new wine,—

His heaven also droppeth down dew.

²⁹ How happy art thou, O Israel!

Who is like unto thee,

O people victorious in Yahweh?

Thy helpful' shield, who also is thy majestic'
sword,—

So that thy foes come cringing unto thee,

And ||thou|| <upon their heights> dost
march along.

§ 48. *Moses views the Land: His Death, Burial,
Character, and Successor.*

¹ So then Moses went up, from the waste plains **34**

of Moab, into Mount Nebo, the head of
Pisgah, which is over against Jericho,—and
Yahweh showed him all the land—even Gilead
as far as Dan; ² and all Naphtali, and the land
of Ephraim and Manasseh,—and all the land of
Judah, as far as the hinder sea; ³ and the
South,—and the circuit* of the valley of Jericho,
the city of palm trees, as far as Zoar. ⁴ And
Yahweh said unto him—

||This|| is the land which I swear to Abraham,

to Isaac, and to Jacob, saying,

<Unto thy seed> will I give it.

I have let thee see with thine own eyes,

But <thither> shalt thou not pass over.

⁵ So Moses, the servant of Yahweh [died there],
in the land of Moab, at the bidding of Yahweh;

⁶ and he buried him, in a valley in the land of
Moab, over against Beth-peor,—but no man
hath known his buryingplace, until this day.

⁷ Now ||Moses|| was a hundred and twenty
years old, when he died,—his eye' had not
dimmed, nor had his freshness fled.

⁸ And the sons of Israel bewailed' Moses, in the
waste plains of Moab, thirty days,—then were
completed the wailing-days of the mourning for
Moses.

⁹ But ||Joshua, son of Nun|| was full of the
spirit of wisdom, for Moses had laid his hands
upon him,—so the sons of Israel hearkened unto
him, and did' [as Yahweh commanded Moses].

¹⁰ And there arose not a prophet any more in
Israel, like unto Moses,—whom Yahweh acknow-
ledged, face to face; ¹¹ by all the signs, and
the wonders, which Yahweh sent him to do, in
the land of Egypt,—unto Pharaoh, and unto all
his servants, and unto all his land; ¹² and by all
the firm hand, and by all the great terror' which
Moses' wrought in the sight of all Israel.

^a Prob.: "glass"

^b Or: "bolts, bars,"

^c So, in effect, Fuerst. "A

dwelling-place" — O.G.
and others.

* Or: "oval."

THE BOOK OF J O S H U A.

§ 1. Preparations for Entering Canaan.

1 ¹ And it came to pass, after the death of Moses the servant of Yahweh,—that Yahweh spake unto Joshua son of Nun, the attendant of Moses, saying:

² ||Moses my servant|| is dead,—

||Now|| therefore, arise, pass over this Jordan, ||thou, and all this people||, into the land which I' am giving unto them—unto the sons of Israel.

³ <Every place whereon the sole of your foot shall tread> ||unto you|| have I given it,—as I spake unto Moses. ⁴ ||From the desert and this Lebanon, even unto the great river—the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going in of the sun|| shall be your boundary.

⁵ No man shall stand before thee, all the days of thy life,—<as I was with Moses> so I will be^a with thee, I will not fail thee, neither will I forsake thee.

⁶ Be firm and bold,—for ||thou|| shalt cause this people to inherit the land' which I swear unto their fathers,—to give unto them.

⁷ Only' be very firm and bold, taking heed to do^b according to all the law which Moses my servant commanded thee, do not turn aside therefrom, to the right hand or to the left,—that thou mayest prosper, whithersoever thou goest. ⁸ This scroll of the law must not cease out of thy mouth, but thou must talk to thyself^c therein, day and night, that thou mayest take heed to do' according to all that is written therein,—for ||then|| shalt thou make thy way^d prosperous, and ||then|| shalt thou have good success.

⁹ Have I not commanded thee, Be firm and bold, do not start nor be dismayed,—for <with thee>^e is Yahweh thy God, whithersoever thou goest?

¹⁰ So then Joshua commanded the officers of the people, saying:

¹¹ Pass ye through the midst of the camp, and command the people, saying:

^a Heb.: 'ehyeh. Cp. Exo. iii. 14.

^b Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.) have: "bold, to observe and to do"—G.n.

^c Cp. Ps. i. 2. "Prob. to speak with oneself, mur-

muring and in a low voice, as is often done by those who are musing"—T.G.

^d Some cod. (w. 1 ear. pr. edn.) have: "ways" (pl.)—G.n.

^e Exo. iii. 14.

Make ready for yourselves, provisions,—for <in three days more> are ye' to pass over this Jordan, to go in and possess the land' which Yahweh your God' is giving you, to possess.

¹² And <unto the Reubenites, and unto the Gadites, and unto the half tribe of Manasseh> spake Joshua, saying:

¹³ Remember the word' which Moses the servant of Yahweh commanded' you, saying,—

||Yahweh your God|| is granting you rest, and doth give you this land.

¹⁴ ||Your wives, your^a little ones, and your cattle|| shall remain in the land which Moses hath given you over the Jordan,—but ||ye|| shall pass over, armed, before your brethren,—all ye mighty men of valour, and shall help them; ¹⁵ until that Yahweh shall grant rest unto your brethren, as unto you, so shall ||they also|| possess the land which Yahweh your God' giveth them,^b—then shall ye return unto the land of your possession, and possess it, which Moses the servant of Yahweh hath given' you over the Jordan, towards the rising of the sun.

¹⁶ Then responded they to Joshua, saying,—<All that thou hast commanded us> will we do, and <whithersoever thou shalt send us> will we go: ¹⁷ <As in every thing we hearkened unto Moses> ||so|| will we hearken unto thee,—only' let Yahweh thy God be with thee,^c as he was with Moses. ¹⁸ <Any man who shall rebel against thy bidding, and not hearken unto thy words in all that thou shalt command him> shall be put to death,—||only' be firm and bold||.

§ 2. Spies sent to Jericho.

¹ Then did Joshua son of Nun, send out from ² The Acacias, two men to spy out silently, saying, Go view^d the land, and Jericho.

So they came,^e and entered the house of a harlot, whose name was Rahab, and lay there. ² And it was told the king of Jericho, saying,—

^a Some cod. (w. Sep., Syr., Vul.) have: "and your"—G.n.

^b Sp. v.r. (*sevir*) and some cod. (w. 4 ear. pr. edns., and the Aram.) have: "them"; but in the Mas. itself are found: "you," written; and

"them," read—G.n.

^c Exo. iii. 14.

^d Some cod. (w. 1 ear. pr. edn., Sep., Vul.) have: "and view"—G.n.

^e Sep. here adds: "to Jericho." Cp. G. Intro., p. 175.

Lo! ||men|| have come in hither, to-night, of the sons of Israel, to search out the land.

³ So the king of Jericho sent unto Rahab, saying,—

Bring forth the men that are come in unto thee, who have entered thy house, for <to search out all^a the land> have they come.

⁴ And the woman took' the two men, and hid them,—and said:

||Even so||, the men did come in unto me, but I knew not from whence' they were; and it came to pass, <as the gate was about to be shut in the darkness> that ||the men|| went out, I^b know not whither the men went,—pursue them quickly, for ye shall overtake them.

⁶ But ||she|| had taken them up to the roof,—and concealed them with the stalks of flax' which she had laid in order for herself, upon the roof. ⁷ So ||the men|| pursued them, by way of the Jordan, unto the fords,—||the gate being shut as soon as they who pursued them had gone forth||.

⁸ And <ere yet they' slept> ||she|| went up unto them, upon the roof; ⁹ and said unto the men,

I know that Yahweh hath given' unto you the land,—and that the terror of you hath fallen' upon us, and that all the inhabitants of the land |have melted away| from before you.

¹⁰ For we have heard how Yahweh |dried up| the waters of the Red Sea, from before you, when ye came forth out of Egypt,—and what ye did unto the two kings of the Amorites, who were over^c the Jordan, unto Sihon and unto Og, whom ye devoted to destruction; ¹¹ and <when we heard> then did our heart melt,^d and there rose up no longer any spirit in any man, because of you,—for <as for Yahweh your God> ||he|| is God—in the heavens above, and upon the earth beneath.

¹² ||Now|| therefore, I pray you, swear unto me, by Yahweh, <since I have dealt with you in lovingkindness>^e that ||ye also|| will deal with the house of my father, in lovingkindness, and will give me a token of faithfulness; ¹³ and will save alive my father and my mother, and my brethren and my sisters, and all that they have,—and will deliver our souls'^f from death.

¹⁴ And the men said' unto her,

<Our souls, in your stead, unto death> if ye utter not this our business,—so shall it be <when Yahweh shall give' us the land> that we will deal with thee' in lovingkindness and in faithfulness.

¹⁵ And she let them down with a cord through

the window,—for ||her house|| was within the wall of the rampart, and <within the rampart> she was dwelling. ¹⁶ And she said unto them—

<To the mountain> get you, lest the pursuers |fall in| with you,—and hide yourselves there, three days, until the pursuers return, and <afterwards> shall ye go your way.

¹⁷ And the men said unto her,—

<Free> will we be' from this thine oath' which thou hast made us swear:

¹⁸ Lo! <when we' are coming into the land> <this cord of crimson thread> must thou bind in the window, by which thou didst let us down, and <thy father and thy mother, and thy brethren and all the household of thy father> must thou gather together unto thee, unto the house. ¹⁹ And it shall be <whosoever shall go forth out of the doors of thy house, into the street> ||his blood|| shall be on his own head, and ||we|| shall be free,—but <whosoever shall be with thee in the house> ||his blood|| shall be on our' heads, if a ||hand|| be upon him.

²⁰ Or <if thou utter this our business> then shall we be free' from this thine oath, which thou hast made us swear.

²¹ And she said—

<According to your words> ||so|| shall it be'. Thus sent she them away, and they departed,—and she bound the crimson cord in the window. ²² And they went, and came into the mountain, and abode there, three days, until the pursuers had returned',—so the pursuers |made search| throughout all the way, but found them not. ²³ And the two men returned', and came down out of the mountain, and crossed over, and came unto Joshua, son of Nun,—and recounted to him' all that had befallen them; ²⁴ and they said unto Joshua,

Yahweh |hath delivered| into our hand, all the land,—moreover also' all the inhabitants of the land |have melted away| from before us.

§ 3. The Crossing of the Jordan.

¹ So then Joshua rose early in the morning, and ³ they brake up from The Acacias, and came as far as the Jordan, ||he and all the sons of Israel||,—and they lodged there, before they passed over. ² And it came to pass <after three days> that the officers went through the midst of the camp, ³ and commanded the people,

saying,

<When ye see the ark of the covenant of Yahweh your God, and ||the priests the^a Levites|| bearing it> ||ye also|| shall break up out of your place, and come after it.

⁴ Yet' shall there be ||a distance|| between you and it, about two thousand cubits by measure,—do not come near unto it, that ye may get to know the way by which ye must

^a Some cod. (w. Sep., Syr.) omit "all"—G.n.

^b Some cod. (w. 1 ear. pr. edn., and Syr.) have: "and I"—G.n.

^c Natural to Joshua or Eleazar, writing after the conquest.

^d Cp. Exo. xv. 15.

^e Or: "done unto you a lovingkindness."

^f Or: "persons."

^g Some cod. (w. 1 ear. pr. edn., and Vul.) have: "thou." Some cod. write "ye," but read "thou"—G.n.

^a Some cod. (w. 3 ear. pr. edns., Sep., and Syr.)

have "and the L."—G.n.

go, for ye have not passed this way, heretofore.^a

⁵ Then said Joshua unto the people,
Hallow yourselves,—for <to-morrow> will
Yahweh do in your midst, wonderful things.

⁶ And Joshua spake unto the priests, saying,
Take ye up the ark of the covenant, and pass
on before the people.

So they took up the ark of the covenant, and
went on before the people. ⁷ Then

said Yahweh unto Joshua:

<This day> will I begin to magnify thee^c in
the eyes of all Israel,—who shall know,
that <as I was with Moses> I will be with
thee.

⁸ ||Thou|| therefore, shalt command the priests^d
who are bearing the ark of the covenant,
saying,—

<When ye are come as far as the edge
of the waters of the Jordan> <in the
Jordan> shall ye stand.

⁹ Then said Joshua, unto the sons of Israel,—
Draw near hither, and hear ye the words of
Yahweh your God.

¹⁰ And Joshua said,

||Hereby|| shall ye know, that a Living God
is in your midst,—and that he will ||cer-
tainly dispossess|| from before you, the
Canaanite and the Hittite, and the Hivite
and the Perizzite, and the Gergashite, and
the Amorite, and the Jebusite.

¹¹ Lo! ||the ark of the covenant of the Lord^b
of all the earth|| is about to pass before you
into the Jordan.

¹² ||Now|| therefore, take you twelve men, out of
the tribes of Israel,—one man severally for
each tribe; ¹³ and it shall be, <when the
soles of the feet of the priests who are bear-
ing the ark of Yahweh, Lord^b of all the
earth, |do rest| in the waters of the Jordan>
||the waters of the Jordan|| shall be cut off,
||the waters that are coming down from
above||,—and shall stand in one mound.

¹⁴ And it came to pass, <when the people set out
from their tents, to cross the Jordan,—with the
priests, bearing the ark of the covenant before
the people> ¹⁵ then <as the bearers of the ark
came as far as the Jordan, and ||the feet of the
priests who were bearing the ark|| were dipped
in the edge of the waters,—||the Jordan being
full over all his banks, all the days of
harvest||> ¹⁶ that the waters which were coming
down from above, stood^e—rose up in one mound,
a great way off, by the city Adam, which is
beside Zarethan, and ||they which were going
down to the sea of the waste plain, the salt sea||
failed^f—were cut off,—and ||the people|| passed
over, right against Jericho. ¹⁷ And the priests
who were bearing the ark of the covenant of
Yahweh, stood^g on dry ground, in the midst of
the Jordan, with firm footing,—while all Israel^h
were passing over on dry ground, until all the

nation had made an endⁱ of passing over the
Jordan.

¹ And it came to pass, <when all the nation ⁴
had made an endⁱ of passing over the Jordan>
that Yahweh^j spake unto Joshua, saying:

² Take unto you, from among the people,
twelve men, ||one man severally from
each tribe||; ³ and command ye them,
saying,

Take you up from hence, out of the midst
of the Jordan, from the place where
stood the feet of the priests with firm
footing, twelve stones,—and carry them
over with you, and lay them down in the
lodging-place where ye shall lodge, to-
night.

⁴ So Joshua called unto the twelve men whom
he had made ready, from among the sons of
Israel,—one man severally out of each tribe;

⁵ and Joshua said unto them:

Pass ye over, before^a the ark of Yahweh your
God, into the midst of the Jordan,—and
lift ye up, each man one stone upon his
shoulder, according to the number of the
tribes of the sons of Israel: ⁶ that this may
be a sign in your midst,—for your sons will
ask in time to come,^b saying,

What mean these stones to yo

⁷ Then shall ye say unto them—

That the waters of the Jordan |were cut
off| from before the ark of the covenant
of Yahweh, <when it passed into the
Jordan> the waters of the Jordan |were
cut off|.

So shall these stones become a memorial
unto the sons of Israel, unto times age-
abiding.

⁸ And the sons of Israel did so, as Joshua com-
manded, and took up twelve stones out of the
midst of the Jordan, as spake Yahweh unto
Joshua, according to the number of the tribes
of the sons of Israel,—and carried them with
them unto the place where they lodged, and laid
them down there.^c ⁹ <Twelve stones also>
did Joshua set up in the midst of the Jordan,
in the place where stood the feet of the priests^d
who were bearing the ark of the covenant,—and
they have remained there until this day.

¹⁰ Now ||the priests who were bearing the ark||
continued standing in the midst of the Jordan,
until everything was finished^e which Yahweh
commanded Joshua, to speak unto the people,
according to all that Moses^f commanded
Joshua^g, — the people therefore hastened, and
passed over. ¹¹ And so it was, <as soon
as all the people had made an end of passing
over>,—then passed over the ark of Yahweh,
and the priests, in presence of the people.

¹² Also the sons of Reuben and the sons of Gad
and the half tribe of Manasseh, passed over

^a Or: "in presence of." fathers^h—G.n.

^b Some cod. (w. 4 ear. pr.
edns., and as in ver. 21)
add here: "of their

^c See further, chap. viii.
80 ff.

^a Ml.: "yesterday, the third."

^b Heb.: 'áthán.

harmed],^a before the sons of Israel,—as Moses had spoken unto them:¹³ ||about forty thousand, equipped for the war|| passed over before Yahweh, to battle, into the waste plains of Jericho.

¹⁴ <On that day> did Yahweh magnify Joshua in the eyes of all Israel,—and they revered him, as they revered Moses, all the days of his life.

¹⁵ Then spake Yahweh unto Joshua, saying:

¹⁶ Command the priests who are bearing the ark of testimony,—that they come up out of the Jordan.

¹⁷ So Joshua commanded the priests, saying,—Come ye up out of the Jordan.

¹⁸ And it came to pass <when the priests who were bearing the ark of the covenant of Yahweh came' up out of the midst of the Jordan, and the soles of the feet of the priests were withdrawn unto the dry ground> then returned the waters of the Jordan unto their place, and went, as before, over all his banks.

¹⁹ So ||the people|| came up out of the Jordan, on the tenth of the first month,—and encamped in Gilgal, at the eastern end of Jericho.²⁰ And <these twelve stones which they took out of the Jordan> did Joshua set up, in Gilgal. ²¹ Then spake he unto the sons of Israel, saying,—

When your sons shall ask, in time to come, of their fathers, saying,—

What mean these stones?

²² then shall ye let your sons know, saying,—<On dry ground> came Israel over this Jordan; ²³ in that Yahweh your God dried up the waters of the Jordan, from before you, until ye had passed over,—as Yahweh your God had done unto the Red Sea, which he dried up from before us, until we had passed over: ²⁴ that all the peoples of the earth might know the hand of Yahweh, that <firm> it is'; that they might revere Yahweh your God, all the days.

⁵ ¹ And it came to pass <when all the kings of the Amorites who were over the Jordan westward, and all the kings of the Canaanites who were by the sea, heard' how that Yahweh had dried up the waters of the Jordan, from before the sons of Israel, until they^b had passed over> that their heart melted, and there was no spirit in them any more, because of the sons of Israel.

§ 4. *The People are circumcised, and keep the Passover: The Manna ceaseth.*

² <At that time> said Yahweh unto Joshua, Make thee knives of flint,—and again' circumcise the sons of Israel [a second time].

³ So Joshua made him knives of flint,—and cir-

^a Cp. chap. vi. 7, 9.
^b Written "we," to be read, "they." Some cod. have, both written and read:

"they" (w. 3 ear. pr. edns., Sep., Syr. and Vul.)—G.n.

cumcised the sons of Israel, at the Hill of Foreskins.

⁴ Now ||this|| is the cause why Joshua did circumcise,—||all the people who came forth out of Egypt, who were males, all the men of war|| died in the desert, by the way, after they came forth out of Egypt. ⁵ For <though all the people who came forth had been circumcised'> yet <all the people who were born in the desert by the way, after they came forth out of Egypt> had they not circumcised. ⁶ Because <for forty years> did the sons of Israel journey in the desert, until all the nation^a who were men of war, who came forth out of Egypt, |were consumed|, because they hearkened not unto the voice of Yahweh,—unto whom Yahweh swore that he would not let them see the land, which Yahweh swore unto their fathers, that he would give unto us, ||a land flowing with milk and honey||. ⁷ <Their sons, therefore, whom he had raised up in their stead> ||them|| did Joshua circumcise,—for <uncircumcised> they were, in that they had not circumcised them by the way. ⁸

so it came to pass, <when they had made an end of circumcising all the nation> they remained in their place, in the camp, until they were healed.

⁹ Then said Yahweh unto Joshua, <To-day> have I rolled away the reproach of Egypt from off you.

Wherefore the name of that place is called Gilgal [*i.e.* a rolling away] unto this day.

¹⁰ Thus then the sons of Israel encamped in Gilgal,—and kept the passover^b on the fourteenth day of the month, in the evening, in the waste plains of Jericho. ¹¹ And they did eat of the corn of the land, on the morrow of the passover, unleavened cakes and parched ears of corn,—||on this selfsame day||. ¹² And the manna ceased on the morrow, when they had eaten of the corn of the land, neither had' the sons of Israel manna' any more,—so they did eat of the yield of the land of Canaan throughout that year.^c

§ 5. *The Prince of Yahweh's Host appears to Joshua.*

¹³ And it came to pass <while Joshua was at Jericho> that he lifted up his eyes, and looked, and lo! a man, standing over against him, with his sword drawn, in his hand,—so Joshua went' unto him, and said to him, <For us> art thou, or for our adversaries?

¹⁴ And he said—

Nay, but ||I|| <as prince of the host of Yahweh> have ||now|| come.

So Joshua fell on his face to the earth, and worshipped, and said unto him,

What is my lord speaking unto his servant?

^a Some cod. (in the Mas. itself) have: "generation"; and so 2 ear. pr. edns.—G.n.

^b Some cod. (w. 2 ear. pr. edns., and MS. of Aramaic) add here: "in

the first" (month) [cp. Gen. viii. 13]—G.n. Also cp. chap. iv. 19.

^c How impressive this circumstantial account of the ceasing of the manna!

¹⁵ Then said the prince of the host of Yahweh unto Joshua—

Slip off thy sandals from thy feet, for *as for the place whereon thou' art standing* *<holy> it is*.^a

And Joshua did' so.

§ 6. *Jericho Surrounded and Taken.*

6 ¹ Now *Jericho* was shut up and barred because of the sons of Israel,—none' came out and none' went in. ² Then said Yahweh unto Joshua,

See, I have delivered, into thy hand, Jericho, and her king,—the mighty men of valour.

³ So then ye shall compass the city, all ye men of war, going round the city, once,—*thus*|| shalt thou do, six days.

⁴ And *seven priests*|| shall bear the seven rams' horns, before the ark, and *<on the seventh day>* shall ye compass the city, seven times,—and *the priests*|| shall blow with the horns. ⁵ And it shall come to pass, *<when the ram's horn soundeth, when ye hear the sound of the horn>* that all the people shall shout with a great shout,—and then shall the wall of the city fall down under it,^b and the people shall go up, *every man straight before him*||.

⁶ Then called Joshua son of Nun unto the priests, and said unto them,

Bear ye the ark of the covenant,—and let *seven priests*|| bear seven rams' horns, before the ark of Yahweh.

⁷ Then said he^c unto the people,

Pass on, and compass the city,—and let *the armed host*|| pass on before the ark of Yahweh.

⁸ And it was so, *<when Joshua had spoken unto the people>* that *the seven priests who were bearing the seven rams' horns before Yahweh*||^d passed on, and blew with the horns,—*the ark of the covenant of Yahweh also coming after them*||. ⁹ And *the armed host*|| went on before the priests who blew with the horns,—and *the rear-guard*|| came after the ark, *going on and blowing with the horns*. ¹⁰ Now *<unto the people>* had Joshua given command, saying—

Ye shall not shout, nor let your voice be heard, neither shall there go out of your mouth *|| a word*||,—until the day when I say unto you Shout! then shall ye shout.

¹¹ So he caused the ark of Yahweh to compass the city, going round once',—and they came into the camp, and lodged in the camp.

¹² And Joshua rose early in the morning,—and the priests bare the ark of Yahweh; ¹³ and *the seven priests who bare the seven rams' horns*

before the ark of Yahweh|| went on and on, and blew with the horns,—with *the armed host*|| going on before them, and *the rear-guard*|| coming after the ark of Yahweh, *going on and blowing with the horns*||. ¹⁴ So they compassed the city, on the second day once', and returned into the camp,—*thus*|| did they, six days.

¹⁵ And it came to pass *<on the seventh day>* that they rose early, at the uprisings of the dawn, and compassed the city after this manner, seven' times,—only', on that' day, they compassed the city seven' times. ¹⁶ And it came to pass *<at the seventh time—when the priests blew with the horns>* then did Joshua say unto the people—

Shout, for Yahweh hath delivered unto you, the city.

¹⁷ And it shall be, that *as for the city*|| *<devoted>* shall it be' and all that is therein, unto Yahweh,^a—nevertheless, *Rahab the harlot*|| shall live, *she*, and all who are with her in the house|| because she hid the messengers whom we sent.

¹⁸ But *<in any wise>* do *ye*|| beware of what is devoted, lest ye should covet,^b and then take of what is devoted,—and so cause the camp of Israel to be devoted, and bring trouble upon it. ¹⁹ But *as for all silver and gold and vessels^c of bronze and iron*|| *<hallowed>* it is' to Yahweh,—*<unto the treasury of Yahweh>* shall it come.

²⁰ So the people shouted, when the horns were blown,—yea it came to pass *<when the people heard' the sound of the horn>* that the people shouted with a great shout, and the wall fell down under^d it, and the people went up into the city, every man straight before him, and so they captured the city. ²¹ And they devoted all that were in the city, *both man and woman, both young and old,—and ox and sheep and ass*||, with the edge of the sword.^e ²² But *<unto the two men who spied out the land>* Joshua said,

Go into the house of the woman, the harlot,—and bring out thence the woman, and all that she hath, as ye sware unto her.

²³ So the young men, the spies, went in, and brought out Rahab and her father and her mother and her brethren, and all that she had, yea *<all her kindred>* brought they out,—and set them outside the camp of Israel. ²⁴ But *<the city>* burned they with fire, and all that was therein,—save only *<the silver and the gold, and the vessels of bronze and of iron>* put they into the treasury of the house of Yahweh. ²⁵ And *<Rahab the harlot, and the household of her father, and all that she had>* did Joshua save alive, so she hath dwelt in the midst of Israel' until this day,—because

^a Cp. Exo. iii. 5.

^b Probably into the moat surrounding it; the city itself standing on a mound: cp. chap. xi. 13; Jer. xlix. 2.

^c M.C.T.: "they" written; "he" to be read. Some

cod. (w. 5 ear. pr. edns., Aram., Syr. and Vul.) have: "he," both written and read—G.n.

^d Some cod. (w. 5 ear. pr. edns., Aram., Syr. and Vul.) have: "before the ark of Y."—G.n.

^a Cp. Lev. xxvii. 28; Deut. xx. 17.

^b So it shd be (w. Sep.) —G.n. [M.C.T. has: "devote"].

^c Or: "utensils," "weapons."

^d See note on ver. 5.

^e "According to a sword's mouth, i.e., as the sword would devour, without quarter"—O.G., 516^b, i (b).

she hid the messengers' whom Joshua sent to spy out Jericho.

²⁶ And Joshua imposed an oath, at that time, saying,—

Cursed' be the man before Yahweh, who shall raise up and build this city—Jericho,
<At the price of his firstborn> shall he lay its foundation,
And <at the price of his youngest> shall he set up its doors.

²⁷ And so it was, that Yahweh' was with Joshua, —and his fame' was in all the land.

§ 7. *Achan's Sin and Punishment.*

⁷ ¹ But the sons of Israel had committed an act of unfaithfulness, in respect of what was devoted,—for Achan, son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah, had taken' of what was devoted, and the anger of Yahweh had kindled against the sons of Israel.

² And Joshua sent men from Jericho, to Ai, which was beside Beth-aven, on the east side of Bethel, and spake unto them saying,

Go up and spy out the land.

So the men went up, and spied out Ai. ³ And they returned unto Joshua, and said unto him—

Let not all the people' go up, ||about two thousand men or three thousand men|| can go up, and smite Ai,—do not weary the whole people to go thither,^a for <but few> they are'.

⁴ There went up thither of the people, therefore, about three thousand men,—but they fled before the men of Ai. ⁵ And the men of Ai smote, of them, about thirty-six men, and pursued them before the gate, as far as the Shebarim, and smote them on the slope,—so that the heart of the people melted, and became as water.

⁶ Then Joshua rent his clothes, and fell upon his face to the earth, before the ark of Yahweh, until the evening, ||he, and the elders of Israel||,—and they lifted up dust upon their heads. ⁷ And Joshua said—

Alas! My Lord Yahweh!

Wherefore' hast thou ||brought|| this people over the Jordan, to deliver us into the hand of the Amorite, to destroy us?

Would, then, we had been content to dwell on the other side of the Jordan!

⁸ Oh, My Lord,—what shall I say, after Israel have turned their backs before their enemies?

⁹ <Only let the Canaanite and all the inhabitants of the land hear> and they will surround us, and cut off our name' out of the earth,—what then wilt thou do, for thy great name?

¹⁰ And Yahweh said unto Joshua—

Get thee up!^b wherefore' is it that thou' art lying upon thy face? ¹¹ Israel hath

* Or: "do not cause the whole people to go toil-somely thither"—O.G.

^{388.}

^b ML: "Up with thee!"

sinned, yea moreover' they have transgressed my covenant which I commanded them,—yea moreover' they have taken of what was devoted, yea moreover' they have stolen, yea moreover' they have dissembled, yea moreover'^a they have put it among their own goods. ¹² Therefore cannot the

sons of Israel stand before their enemies, <their back> do they turn before their enemies, because they have become devoted, —I will no more be with you, except ye destroy the devoted thing out of your midst.

¹³ Up! hallow the people, and thou shalt say, Hallow yourselves by to-morrow,—for ||Thus|| saith Yahweh,

God of Israel:

||A devoted thing|| is in the midst of thee, O Israel,

Thou canst not stand before thine enemies, until ye have put away the devoted thing, out of your midst.

¹⁴ Therefore shall ye be brought near, in the morning, by your tribes,—and it shall be that—

||The tribe' which Yahweh shall seize|| shall come near |by families|, and

||The family' which Yahweh shall seize|| shall come near |by households| and

||The household' which Yahweh shall seize|| shall come near |man by man|;

¹⁵ and it shall be, that—

||He that is seized with the devoted thing|| shall be burned with fire, ||he, and all that he hath||,—

because he hath transgressed the covenant of Yahweh, and because he hath wrought impiety in Israel.

¹⁶ So Joshua rose up early in the morning, and brought Israel near by their tribes,—and ||the tribe of Judah|| was seized; ¹⁷ and he brought near the family^b of Judah, and ||the family of the Zarahites|| was seized,—and he brought near the family of the Zarahites ||man by man||,^c and |Zabdi| was seized; ¹⁸ and he brought near his household, |man by man|,—and ||Achan, son of Carmi, son of Zabdi, son of Zerah, of the tribe of Judah|| was seized. ¹⁹ And Joshua said unto Achan—

My son, give, I pray thee, glory unto Yahweh, God of Israel, and make to him confession, —and tell me, I pray thee, what thou hast done, do not hide it from me.

²⁰ And Achan answered Joshua, and said,—

<Of a truth> ||I|| have sinned against Yahweh, God of Israel, and <thus and thus> have I done:

²¹ <When I saw among the spoil, a certain goodly mantle of Babylonia, and two hundred shekels of silver, and a certain wedge^d

^a N.B. the fivefold repetition. See Intro., Chap. II., Synopsis, B, c.

^b Some cod. (w. Sep. and Vul.) have: "families"—G-n.

^c Some cod. (w. 2 ear. pr. edns., Syr. and Vul.) have: "by their households"—G-n.

^d Or: "bar"; lit. "tongue."

of gold—fifty shekels the weight thereof> then I coveted them, then I took them,—and ||there they are|| hid in the earth, in the midst of my tent, ||and the silver under it||.

²² So Joshua sent messengers, and they ran unto the tent,—and ||there it was|| hid in his tent, and ||the silver|| under it. ²³ And they took them out of the midst of the tent, and brought them in unto Joshua, and unto all the sons of Israel, — and poured them out before Yahweh.

²⁴ And Joshua, and all Israel with him, took Achan—son of Zerah, and the silver and the mantle and the wedge^a of gold, and his sons and his daughters, and his oxen and his asses and his sheep and his tent, and all that he had, and brought them up the valley of Achor.^b ²⁵ And Joshua said—

Why hast thou troubled us?

Yahweh' ||will trouble thee|| this day.

And all Israel stoned him with stones, and burned them up with fire, and covered them with stones; ²⁶ yea they raised over him a great heap of stones [which remaineth] until this day.

And Yahweh turned from the fierceness of his anger,—<for which cause> hath the name of that place been called—The Valley of Achor,^b until this day.

§ 8. *Ai Captured.*

⁸ ¹ Then said Yahweh unto Joshua—

Do not fear nor be dismayed, take with thee all the army,^c and arise, go up to Ai,—see! I have given into thy hand, the king of Ai and his people, and his city, and his land; ² so shalt thou do unto Ai and to her king, as thou didst unto Jericho and unto her king, save only' <the spoil thereof and the cattle thereof> shall ye take as your own prey,—set thee an ambush for the city, behind it.

³ So Joshua arose, and all the people of war, to go up to Ai,—and Joshua chose out thirty thousand men, the mighty men of valour, and sent them forth by night. ⁴ And he commanded them, saying—

See! ||ye|| shall be lying in ambush against the city, behind the city, do not go very far from the city,—so shall ye all be ready.

⁵ But ||I, and all the people who are with me|| will draw near' unto the city,—and it shall be <when they come out to meet us, as at the first> then will we flee before them; ⁶ so will they come out after us, until we have drawn them away from the city, for they will say,

Fleeing before us, as at the first!

therefore will we flee before them. ⁷ Then ||ye, shall rise up out of the ambush, and take possession of the city,—and Yahweh your God will deliver it into your hand.

^a Or: "bar"; lit. "tongue."

^b = "Causing sorrow or trouble." Hence a play on the word: "Why hast thou *achored* us?" Yahweh

will *achor* thee!" For contrast, see Isa. lxx. 10; Hos. ii. 15.

^c Lit.: "people of war."

⁸ And it shall be <when ye have seized the city> then shall ye burn the city with fire, <according to the word of Yahweh> shall ye do,—see! I have commanded you.

⁹ So Joshua sent them forth, and they went into ambush, and abode between Bethel and Ai, ||on the west of Ai||,—but Joshua lodged that night in the midst of the people. ¹⁰ And

Joshua rose up early in the morning, and mustered the people,—and went up—||he and the elders of Israel|| before the people, to Ai.

¹¹ And ||all the people of war who were with him|| went up, and drew near, and came in, right before the city,—and pitched on the north of Ai, with ||a valley|| between them and Ai.

¹² And he took' about five thousand men,—and set them in ambush between Bethel and Ai, ||on the west of the city||.^a ¹³ And <when the people had set all the host that was on the north of the city, with the rear thereof on the west of the city> then went^b Joshua, during the night, into the midst of the valley. ¹⁴ And it

came to pass <when the king of Ai saw it> that they hastened, and rose up early, and the men of the city came out to meet Israel for battle, ||he and all his people|| at an appointed time, before the waste plain,—||he not knowing' that there was an ambush lying in wait for him, behind the city||. ¹⁵ So then Joshua and all Israel suffered themselves to be smitten before them,—and fled, by the way of the wilderness;

¹⁶ and all the people who were in the city^c were called out to pursue them,—and they pursued Joshua, and so were drawn out away from the city. ¹⁷ And there remained not a man in Ai or Bethel, who had not gone out after Israel,—and they left the city [open], and pursued Israel. ¹⁸ Then said Yahweh unto

Joshua—

Stretch out with the javelin which is in thy hand, towards Ai, for <into thy hand> will I deliver it.

So Joshua stretched out with the javelin which was in his hand, towards the city. ¹⁹ And ||the ambush|| rose up quickly, out of their place, and ran, when he stretched out his hand, and entered the city, and captured it,—and hastened, and set the city on fire. ²⁰ And the

men of Ai turned behind them, and looked, and lo! the smoke of the city had risen up towards the heavens, and there was in them no strength, to flee this way or that way,—moreover ||the people that were fleeing to the wilderness|| turned back upon the pursuers. ²¹ Yea <when ||Joshua and all Israel|| saw that the ambush had captured the city, and that the smoke of the city had risen up> then returned they, and smote the men of Ai. ²² And ||the others|| came forth out of the city to meet them, so they

^a So one school of Massorites: another school have: "city" written, "Ai" to be read (with many MS. and Aram.)—G.n., G. Intro. 210.

^b Some cod. (w. 3. ear. pr.

eds.) have: "lodged in"—G.n., G. Intro. 76.

^c Some Massorites have here in their margin: "Ai" instead of "city"—G.n., G. Intro. 209.

were in the midst' of Israel, some' on this side, and some' on that side,—and they smote them, until there was left them none to remain or to escape. ²³ And <the king of Ai> they caught alive,—and brought him near unto Joshua.

²⁴ And it came to pass <when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness whither they had pursued them, and all of them had fallen by the edge of the sword until they were consumed>^a then all Israel returned to Ai, and smote it' with the edge of the sword.

²⁵ And so it was, that all who fell that day, both of men and of women, were twelve thousand,—[all people of Ai].

²⁶ Now [Joshua] drew not back his hand' which he had stretched out with the javelin,—until he had utterly destroyed^b all the inhabitants of Ai. ²⁷ Nevertheless' <the cattle and the spoil of that city> Israel took as their own' prey,—[according to the word of Yahweh, which he commanded Joshua]. ²⁸ So then Joshua burned Ai,—and made of it an age-abiding heap—[a desolation], [as it remaineth] until this day. ²⁹ And <the king of Ai> hanged he on a tree until eventide,—but <at the going in of the sun> Joshua gave command and they took down his dead body from the tree, and cast it in at the opening of the gate of the city, and raised up over it a great heap of stones—[which remaineth] until this day.

§ 9. *The Blessings and Curses of the Law, written on Altar-Stones, Read aloud, and Confirmed by all the People.*^c

³⁰ [Then] built Joshua an altar, unto Yahweh, God of Israel,—in Mount Ebal: ³¹ as Moses, the servant of Yahweh, commanded the sons of Israel, as it is written in the scroll of the law of Moses, an altar of whole stones, whereon had not been wielded any tool of iron,—and they caused to go up thereon, ascending-sacrifices unto Yahweh, and sacrificed peace-offerings. ³² Then wrote he there, upon the stones, a copy of the law of Moses, which he wrote, in the presence of the sons of Israel.

³³ And [all Israel and their elders and officers,^d and their judges] were standing on this side and on that side of the ark, before the priests the Levites, who were bearing the ark of the covenant of Yahweh, [as well the sojourner as the home-born], half of them over against Mount Gerizim, and half of them over against Mount Ebal,—as Moses the servant of Yahweh commanded to bless the sons of Israel, first of all. ³⁴ And <after that> read he all the words of the law, the blessing and the cursing,—according to all that was written in the scroll of the law. ³⁵ There was not a word of all that

Moses commanded,—which Joshua read not before all the convocation of Israel, with the women and the little ones, and the sojourner who was going on in their midst.

§ 10. *The Gibeonites by Craft secure a Covenant with Israel.*

¹ And it came to pass, when they heard,—² namely, all the kings who were over the Jordan, in the hill country and in the lowland, and in all the coast of the great sea, over against the Lebanon,—the Hittite, and the Amorite, the Canaanite, the Perizzite,^a the Hivite, and the Jebusite;³ then gathered they themselves together as one man, to fight with Joshua, and with Israel,—[with one accord].^b

⁴ Now [the inhabitants of Gibeon] heard that^c which Joshua had done unto Jericho and unto Ai; ⁵ [they] however, acted craftily, and went and started,^d—and took old sacks for their asses, and leathern wine bottles, old, and rent, and bound up; ⁶ and sandals, old and patched, upon their feet, and worn-out mantles upon them,—and [all the bread of their provision] was dry' and broken.^e ⁷ So they took their journey unto Joshua, unto the camp, at Gilgal,—and said unto him, and unto the men of Israel, <From a far country> are we come, [Now] therefore, solemnise with us a covenant.

⁸ And the men of Israel said unto the Hivites,—Peradventure' <in our midst> ye' are dwelling, how then can we solemnise with you' a covenant?

⁹ And they said unto Joshua:

<Thy servants> we are'.

And Joshua said unto them:

[Who] are' ye? And [from whence] come ye?

¹⁰ And they said unto him—

<From a very far country> have thy servants come, because of the name of Yahweh thy God,—because we had heard his fame, and all that he had done in Egypt; ¹¹ and all that he had done unto the two kings of the Amorites who were over the Jordan,—unto Sihon, king of Heshbon, and unto Og, king of Bashan, who was in Ashtaroth. ¹² So our elders and all the inhabitants of our land spake unto us, saying—

Take ye, in your hand, provision for the journey, and go your way to meet them,—then shall ye say unto them, <Your servants> we are'. [Now] therefore, solemnise with us a covenant.

¹³ <This our bread> took we [hot] for our provision, out of our houses, on the day we came forth to journey unto you,—but

^a Or: "spent."
^b Or: "devoted."
^c Cp. Deut. xxvii. 1-8.

^d Some cod. (w. Aram., Syr.) have: "and their officers"—G-n.

^a Some cod. (w. 2 ear. pr. edns., Sep., Syr.) have: "and the C., and the P."—G-n.

^b Lit.: "with one mouth."

^c Some cod. (w. Sep., Vul.) have: "all that"—G-n.

^d Some cod. (w. Aram., Sep., Syr., Vul.) have: "furnished themselves with provisions" (as in vers. 11, 12)—G-n.

^e "Become crumbs"—O.G.

13 ||now|| lo! it is dry, ||yea it is broken||; and <these leathern wine bottles, which we filled new> lo! also, they are rent,—and <as for these our mantles and our sandals> they are worn out, by reason of the very long journey.

14 So the men took of their provision,—but <the bidding of Yahweh> had they not asked.

15 And Joshua made peace^a with them, and solemnised with them a covenant^b to let them live,—and the princes of the assembly, entered into an oath^c with them.

16 And it came to pass <at the end of three days after they had solemnised with them a covenant> that they heard that <near neighbours> they were^d unto them, and <in their midst> they were dwelling.

17 So the sons of Israel brake up, and came in unto their cities on the third day,—[their cities] being Gibeon, and Chephirah, and Beeroth, and Kiriath-jearim.^a

18 And the sons of Israel smote them not, because the princes of the assembly had sworn^b unto them by Yahweh, God of Israel,—but all the assembly murmured^c against the princes. 19 And all the princes said unto all the assembly,

||We|| have sworn unto them, by Yahweh, God of Israel,—||now|| therefore, we may not touch them.

20 ||This|| will we do unto them, even let them^d live,—lest there come on us wrath, because of the oath which we have sworn unto them.

21 And the princes said unto them—
Let them live.

So they became^b hewers of wood and drawers of water unto all the assembly, as the princes spake unto them.

22 And Joshua called for them, and spake unto them, saying,—

Wherefore^a did ye deceive us, saying— We^a are ||very far|| from you,^a whereas ||ye|| <in our midst> are dwelling?

23 ||Now|| therefore, <accursed> ye are,^a— and ye shall not cease to be in bond-service as hewers of wood and drawers of water, for the house of my God.

24 And they responded to Joshua, and said—

Because it was ||plainly told|| thy servants, how that Yahweh thy God had commanded Moses his servant to give unto you all the land, and to destroy all the inhabitants of the land from before you,—therefore feared we greatly, for our lives,^c because of you, and did this thing.

25 ||Now|| therefore, ||here we are|| in thy hand, —<as may be good and right in thine eyes, to do unto us> |do|.

26 And he did to them so,—and rescued them out of the hand of the sons of Israel, and they slew them not. 27 And Joshua appointed them that day to be hewers of wood and drawers of water unto the assembly,—and unto the altar of

Yahweh,^a [as they are] until this day, in^b the place which he should choose.

§11. The Conquests of Joshua described and summed up.

1 And it came to pass <when Adonizedec, 10

king of Jerusalem, heard^a that Joshua had captured Ai, and devoted it to destruction, <as he had done unto Jericho and her king> ||so|| had he done unto Ai and her king,—and that the inhabitants of Gibeon had made peace^b with Israel and had come into their midst> 2 then feared they greatly, because Gibeon^c was ||a great city||, as one of the royal^d cities,—and because ||it|| was greater than Ai, and ||all the men thereof|| were mighty: 3 therefore sent Adonizedec, king of Jerusalem, unto Hoham, king of Hebron, and unto Piram, king of Jarmuth, and unto Japhia, king of Lachish, and unto Debir, king of Eglon, saying:

4 Come up unto me and help me, that we may smite Gibeon,—for it hath made peace with Joshua, and with the sons of Israel.

5 So they gathered themselves together and came up, even the five kings of the Amorites—the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon,—[they, and all their hosts],—and encamped near Gibeon, and made war against it. 6 So the men of Gibeon sent unto

Joshua, unto the camp at Gilgal, saying,
Do not withhold thy hand^a from thy servants,—

Come up unto us quickly, and save us, and help us, for all the kings of the Amorites that dwell in the hill-country, are gathered together against us.

7 So Joshua went up from Gilgal, ||he and all the people of war with him, even all the mighty men of valour||. 8 And Yahweh said unto Joshua:

Do not fear because of them,^a for <into thy hand>^a have I delivered them,—not^a a man of them shall stand before thee.

9 So then Joshua came in unto them, suddenly,—<all the night> came he up, from Gilgal.

10 And Yahweh confused them before Israel, and smote them with a great slaughter at Gibeon,—and chased them along the way that goeth up Beth-horon, and smote them as far as Azekah and as far as Makkedah.

11 And it came to pass, when they fled from before Israel, ||they|| being on the slope of Beth-horon, that ||Yahweh|| cast down upon them great stones out of the

^a Sep. here adds: "wherefore the inhabitants of Gibeon became hewers of wood and drawers of water for the altar of God." Cp. G. Intro. 175.

^b Or: "for."
^c Lit.: "hands" in M.C.T.; but some cod. (w. 8 ear. pr. edns.) have: "hand"—G.n.

^d Or: "do not shrink from them in fear."

^e "Into thy hands" (pl.)

written, "into thy hand" (sing.) read. In some cod. "hand" is both written and read; and so 6 ear. pr. edns. Other cod. (w. Sep., Syr. and Vul.) have "hands," both written and read—G.n.

^f Some cod. (w. 2 ear. pr. edns. and Syr.) have: "and not" (or "not a man therefore")—G.n.

^a So R.V. Heb.: *kiryath-* "and let them become"
yeh'im. —G.n.

^b A sp. v.t. (*sevir*) has: U.: "souls."

heavens as far as Azekah, and they died,—
 <more> were they who died by the hailstones,
 than they whom the sons of Israel slew with the
 sword.

- ¹² ||Then|| spake Joshua unto Yahweh,^a on the
 day when Yahweh delivered up the Amorites
 before the sons of Israel,^b—yea he said, in the
 presence of Israel—

Thou Sun ! <in Gibeon> be still.

And thou Moon ! in the vale of Aijalon.

- ¹³ So the sun |was still| and ||the moon|| stayed,
 until a nation should be avenged on its
 foes. Is not ||that|| written in the Book of the
 Upright? So then the sun stayed in the
 middle of the heavens, and hastened not to go in,
 about a whole day. ¹⁴ And there was no day

like that—before it or after it, when Yahweh
 hearkened unto the voice of a man,—in that
 ||Yahweh|| himself fought for Israel.^c ¹⁵ So
 Joshua returned, and all Israel with him, unto
 the camp at Gilgal.

- ¹⁶ So these five kings fled',—and hid themselves
 in a cave, at Makkedah. ¹⁷ And it was told
 Joshua, saying,—

The five kings are found', hid in a cave at
 Makkedah.

- ¹⁸ And Joshua said,

Roll ye great stones against the mouth of the
 cave,—and set over it men, to watch them ;

- ¹⁹ but do not ||ye|| stay, chase after your
 enemies, so shall ye attack them' in the
 rear,—do not suffer them to enter into their
 cities, for Yahweh your God hath delivered'
 them into your hand.

- ²⁰ And it came to pass <when Joshua and the
 sons of Israel had made an end of smiting them
 with a very great slaughter, until they were
 spent> then did ||the remainder that were left
 of them|| enter into the fortified cities. ²¹ And
 all the people returned unto the camp, unto
 Joshua at Makkedah, in peace,—none sharpened
 his tongue' at any man of the sons of
 Israel. ²² Then said Joshua,

Open ye the mouth of the cave,—and bring
 out unto me, these five kings, out of the cave.

- ²³ And they did so, and brought out unto him,
 these five kings, out of the cave,—namely, the
 king of Jerusalem, the king of Hebron, the
 king of Jarmuth, the king of Lachish, the king
 of Eglon. ²⁴ And it came to pass <when
 they brought out these kings^d unto Joshua>
 that Joshua called for all the men of Israel, and
 said unto the captains of the men of war who
 had been with him,

^a Why "unto Yahweh" ?
 Was the address to Sun
 and Moon virtually an
 appeal to Yahweh ?

^b Sep. here adds: "when
 he destroyed them in
 Gibeon, and they were
 destroyed from before
 the sons of Israel." Cp.
 G. Intro. 176.

^c The terms of this narra-
 tive clearly intimate a

direct Divine interposi-
 tion, which, nevertheless,
 was local in its action,
 and may well have been
 purely phenomenal in its
 nature. *That* is how it
appeared, and *that* is what
it did. Anything more
 is speculation.

^d Some cod. (w. 3 ear. pr.
 edms.) have: "these five
 kings."—G-n.

Come near, put your feet upon the necks of
 these kings.

So they came near, and put their feet upon the
 necks of them. ²⁵ Then said Joshua

unto them :

Do not fear, nor be alarmed,—be firm and
 bold, for <thus and thus> will Yahweh do
 unto all your enemies, against whom ye' do
 fight.

- ²⁶ And Joshua smote' them after this, and put
 them to death, and hanged them upon five
 trees,—and they remained hung on the trees,
 until the evening. ²⁷ And it came to pass

<at the time of the going in of the sun> that
 Joshua gave command, and they took them
 down off the trees, and cast them into the
 cave, where they had hid themselves,—and put
 great stones upon the mouth of the cave, [which
 remain] ||until this very day||.

- ²⁸ And Joshua captured ||Makkedah|| on tha'
 day, and smote it with the edge of the sword
 and <the king thereof> devoted he to destruc-
 tion, them^e and all the souls that were therein,
 he left no survivor,—but did unto the king of Mak-
 kedah, as he had done unto the king of Jericho.

- ²⁹ And Joshua passed over, and all Israel with
 him, from Makkedah unto Libnah,—and fought
 against Libnah ; ³⁰ and Yahweh delivered [it
 also] into the hand of Israel, with the king
 thereof, and he smote it with the edge of the
 sword, with all the souls that were therein, he
 left therein no survivor,—but did unto the king
 thereof, as he had done unto the king of Jericho.

- ³¹ And Joshua passed over, and all Israel with
 him, from Libnah unto Lachish,—and encamped
 against it, and fought against it ; ³² and Yahweh
 delivered Lachish into the hand of Israel, and
 he captured it on the second day, and smote it
 with the edge of the sword, with all the souls
 that were therein,—according to all that he had
 done unto Libnah.

- ³³ ||Then|| came up Horem, king of Gezer, to
 help Lachish,—and Joshua smote him and his
 people, until he had not left him a survivor.

- ³⁴ And Joshua passed over, and all Israel with
 him, from Lachish unto Eglon,—and they
 encamped against it, and fought against it ;

- ³⁵ and captured it on the same day, and smote
 it with the edge of the sword, and <all the
 souls that were therein, on that day> devoted
 he to destruction,—according to all that he had
 done to Lachish.

- ³⁶ And Joshua went up, and all Israel with him,
 from Eglon unto Hebron,—and they fought
 against it ; ³⁷ and captured it, and smote it with
 the edge of the sword, and the king thereof,
 and all the cities thereof, with all the souls that
 were therein—he left not a survivor, according
 to all that he had done to Eglon,—he devoted it'
 to destruction, and all the souls that were therein.

^e Some cod. (w. 3 ear. pr.
 edms.) have: "it" (as in

ver. 37)—G-n.

³⁸ Then Joshua turned back, and all Israel with him, unto Debir,—and fought against it; ³⁹ and captured it, and the king thereof, and all the cities thereof, and smote them with the edge of the sword, and devoted to destruction every soul that was therein, he left not a survivor,—
<as he had done unto Hebron> ||so|| did he unto Debir, and unto the king thereof, as also he had done unto Libnah, and unto her king.

⁴⁰ So Joshua smote all the land—the hill country, and the south, and the lowland, and the slopes, and all their kings, he left not a survivor,—but <every breathing thing> devoted he to destruction, as Yahweh, God of Israel, had commanded'. ⁴¹ Yea Joshua smote them, from Kadesh-barnea, even as far as Gaza,—and all the land of Goshen, even as far as Gibeon.

⁴² Yea <all these kings and their land> did Joshua capture at one time,—because ||Yahweh, God of Israel|| fought for Israel.^a

⁴³ And Joshua returned, and all Israel with him, unto the camp at Gilgal.

11 ¹ And it came to pass <when Jabin king of Hazor heard> that he sent unto Jobab kin of Mádôn, and unto the king of Shimron, and unto the king of Achshaph; ² and unto the kings who were on the north in the hill country and in the waste plain south of Chinneroth, and in the lowland,—and in the heights of Dor, on the west; ³ the Canaanite on the east and on the west, and the Amorite, and the Hittite, and the Perizzite and the Jebusite, in the hill country,—and the Hivite, under Hermon, in the land of Mizpah; ⁴ and they came out—||they, and all their hosts with them, much people, like the sand that is upon the seashore for multitude,—with horses and chariots very many||. ⁵ And <when all these kings were gathered together> they came in, and encamped as one man, at the waters of Merom> to fight with Israel. ⁶ Then said Yahweh unto Joshua—

Do not fear because of them, for <to-morrow, about this time> am I' going to deliver up all of them, slain, before Israel,—<their horses> shalt thou ham-string, and <their chariots> shalt thou burn up with fire.

⁷ So Joshua, and all the army^b with him, came in upon them, by the waters of Merom, suddenly, and fell upon them. ⁸ And Yahweh delivered them up into the hand of Israel, and they smote them, and chased them as far as great Zidon, and as far as Misrephoth-maim,^c and as far as the valley of Mizpeh, eastward,—yea they smote them until they left them not a survivor.

⁹ And Joshua did' unto them, as Yahweh had said unto him,—<their horses> he ham-strung, and <their chariots> burned he up with fire.

¹⁰ Then Joshua turned back, at that time, and

captured Hazor, and <the king thereof> smote he with the sword,—for ||Hazor, aforetime|| was the head of^a all these kingdoms. ¹¹ And they smote all the souls that were therein, with the edge of the sword, devoting them to destruction, there was left no breathing thing,—and <Hazor> burned he up with fire. ¹² And <all the cities of these kings, and all the kings thereof> did Joshua capture, and he smote them with the edge of the sword, devoting them to destruction,—as Moses, the servant of Yahweh, commanded.

¹³ Yet <none of the cities that were still standing upon their mound>^b did Israel burn <none but Hazor alone> did Joshua burn. ¹⁴ But <all the spoil of these cities, and the cattle> did the sons of Israel take as their prey,—nevertheless' <all the human beings> smote they with the edge of the sword, until they had destroyed them', they left remaining no breathing thing.

¹⁵ <As Yahweh commanded Moses his servant> ||so|| Moses commanded Joshua', and ||so|| Joshua [did], he set aside nothing' of all that Yahweh commanded Moses.^c

¹⁶ So Joshua took all this land—the hill country, and all the south, and all the land of Goshen, and the lowland, and the waste plain,—and the hill country of Israel, and the lowland thereof:

¹⁷ from Mount Halak, that goeth up to Seir, even as far as Baal-gad, in the valley of the Lebanon, under Mount Hermon,—and <all their kings> he captured, and smote them, and put them to death. ¹⁸ <Many days> did Joshua <with all these kings> make war. ¹⁹ There was not' a city' that made peace with the sons of Israel, save the Hivites dwelling in Gibeon,—<the whole> took they in battle. ²⁰ For <from Yahweh> came it to pass, that their heart was emboldened^d to come out to war with Israel that he might devote them to destruction, that they might find no favour,—but that he might destroy them,—

As Yahweh commanded Moses.

²¹ And Joshua came in, at that time, and cut off the Anakim from the hill country—from Hebron, from Debir, from^e Anab, and from all the hill country of Judah, and from all the hill country of Israel,—<with their cities> did Joshua devote them to destruction. ²² There was left remaining none of the Anakim, in the land of the sons of Israel,—save only <in Gaza, in Gath, and in Ashdod> did some remain.

²³ So Joshua took' the whole land, according to all that Yahweh had spoken unto Moses, and Joshua gave it for an inheritance unto Israel, according to their portions^f by their tribes,—and ||the land|| had rest from war.

^a Some cod. (w. 2 ear. pr. edns.) have: "was head to"—G.n.

^b Cp. chap. vi. 5, n.

^c See "Special Note" at the end of this Book.

^d Cp. Exo. iv. 21, n.

^e Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.) have: "and from"—

G.n.

^f Some cod. (w. 7 ear. pr. edns., Sep., Syr.) have: "in their portions"—G.n. [N.B. "according to" = *kaph*, "in" = *beth*. For similarity, see Intro., Table I., p. 29 ante, letters "2" and "11"].

^a See "Note on the Destruction of the Canaanite Nations" at the end of this Book of Joshua.

^b Lit.: "people of war."

^c Salt works or glass-smelting works.

12 ¹ Now ||these|| are the kings of the land, whom the sons of Israel had smitten, and of whose land they had taken possession, over the Jordan, towards the rising of the sun,—from the ravine of Arnon as far as Mount Hermon, and all the waste plain on the east: ² Sihon, king of the Amorites, who dwelt in Heshbon,—ruling from Aroer, which is on the edge of the ravine of Arnon, and the middle of the ravine, and half Gilead, even as far as the ravine Jabbok, the boundary of the sons of Ammon; ³ and the waste plain as far as the sea of Chinneroth, on the east, even as far as the sea of the waste plain, the salt sea, on the east, the way to Beth-jeshimoth,—and, on the south, under the slopes of Pisgah; ⁴ and the boundary of Og, king of Bashan, of the remnant of the giants,—him who dwelt in Ashtaroth and in Edrei; ⁵ ruling also in Mount Hermon, and in Salecah, and in all Bashan, as far as the boundary of the Geshurites, and the Maacathites,—and half Gilead, the boundary of Sihon king of Heshbon:—⁶ ||Moses the servant of Yahweh, and the sons of Israel|| had smitten them,—and Moses the servant of Yahweh, had given it, as a possession, unto the Reubenites, and unto the Gadites, and unto the half tribe of Manasseh.

⁷ And ||these|| are the kings of the land, whom Joshua and the sons of Israel smote over the Jordan, towards the west, from Baal-gad in the valley of the Lebanon, even as far as the Mount Halak that goeth up towards Seir,—and Joshua gave it unto the tribes of Israel, as a possession, according to their portions; ^a ⁸ in the hill country and in the lowland, and in the waste plain, and in the slopes, and in the desert, and in the south,—the Hittite, the Amorite, and the Canaanite, the Perizzite, the Hivite, and the Jebusite:—

⁹	The king of Jericho,	one,
	The king of Ai, which is beside Bethel,	one,
¹⁰	The king of Jerusalem,	one,
	The king of Hebron,	one,
¹¹	The king of Jarmuth,	one,
	The king of Lachish,	one,
¹²	The king of Eglon,	one,
	The king of Gezer,	one,
¹³	The king of Debir,	one,
	The king of Geder,	one,
¹⁴	The king of Hormah,	one,
	The king of Arad,	one,
¹⁵	The king of Libnah,	one,
	The king of Adullam,	one,
¹⁶	The king of Makkedah,	one,
	The king of Bethel,	one,
¹⁷	The king of Tappuah,	one,
	The king of Hopher,	one,
¹⁸	The king of Aphek,	one,
	The king of Lashsharon,	one,
¹⁹	The king of Madon,	one,
	The king of Hazor,	one,
²⁰	The king of Shimron-meron,	one,
	The king of Achshaph,	one,

^a Some cod. (w. 5 ear. pr. edns., Syr.) have: "in their portions" — G.n. [Cp. chap. xi. 23, n.]

²¹	The king of Taanach,	one,
	The king of Megiddo,	one,
²²	The king of Kadesh,	one,
	The king of Jokneam in Carmel,	one,
²³	The king of Dor, in the height of Dor,	one,
	The king of Goim in Gilgal,	one,
²⁴	The king of Tirzah,	one,—
	All the kings,	thirty and one.

§ 12. *The Apportioning of the Land.*

¹ Now ||Joshua|| was old, advanced in days,—¹³ so then Yahweh said unto him—

||Thou|| art old, advanced in days, and ||much the larger part of the land|| remaineth to be possessed.

² ||This|| is the land that remaineth,—all the regions of the Philistines, and all the Geshuri; ³ from the Shihor which faceth Egypt, even as far as the boundary of Ekron, northward, <to the Canaanites> is it counted,—five princes of Philistines—the Gazites, and the Ashdodites, the Ashkalonites, the^a Gittites, and the Ekronites, also the Avvim^b ⁴ on the south:^b all the land of the Canaanites, and Mearah which belongeth to the Zidonians, as far as Aphek,—as far as the boundary of the Amorites; ⁵ and the land of the Gebalites, and all the Lebanon, to the rising of the sun, from Baal-gad, under Mount Hermon,—as far as the entering in of Hamath: ⁶ <all the inhabitants of the hill country>, from the Lebanon as far as Misrephoth-maim—all^c the Zidonians, ||I myself|| will dispossess them from before the sons of Israel,—nevertheless, assign thou it by lot unto Israel, for an inheritance, as I have commanded thee.

⁷ ||Now|| therefore, apportion this land as an inheritance, unto the nine tribes,—and the half tribe of Manasseh.^d

⁸ <With them> the ||Reubenites and the Gadites|| received their inheritance,—which Moses gave them beyond the Jordan, eastward, as^e Moses the servant of Yahweh gave unto them: ⁹ from Aroer, which is on the edge of the ravine of Arnon, and the city, which is in the midst of the ravine, and all the table-land of Medeba, as far as Dibon; ¹⁰ and all the cities of Sihon, king of the Amorites, who reigned in Heshbon,—as far as the boundary of the sons of Ammon; ¹¹ and Gilead, and the boundary of the Geshurites and the Maacathites, and all Mount Hermon, and all Bashan, as far as Salecah; ¹² all the

^a Some cod. (w. 3 ear. pr. edns., Sep., Syr.) have: "and the"—G.n.

^b So it shd be (w. Syr.)—G.n. [The M.C.T. begins a new sentence with the words "on the south."]

^c "And" or "even all"—"which is no doubt the proper reading"—G.

Intro. 612.

^d Sep. here adds: "from the Jordan to the great sea westward thou shalt give it, the great sea shall be the boundary; and to the two tribes and the half tribe of Manasseh"—Cp. G. Intro. 176.

^e Sp. v.r. (*sevir*): "which"—G.n.

kingdom of Og, in Bashan, who reigned in Ashtaroth, and in Edrei, —[he] being left of the remnant of the giants; and Moses smote them and dispossessed them; ¹³ the sons of Israel, however, [did not dispossess] the Geshurites, or the Maacathites, —but Geshur and Maacath have remained in the midst of Israel, until this day. ¹⁴ Howbeit <unto the tribe of Levi> gave he no inheritance, —[the altar-flames of Yahweh God of Israel] are his inheritance, as he spake unto him.

¹⁵ Thus then Moses gave [an inheritance] unto the tribe of the sons of Reuben, by their families; ¹⁶ and their boundary was from Aroer, that is on the edge of the ravine of Arnon, and the city which is in the midst of the ravine, and all the table-land by^a Medeba; ¹⁷ Heshbon and all her cities, which are on the table-land, —Dibon, and Bamoth-baal, and Beth-baal-meon; ¹⁸ and Jahaz and Kedemoth and Maphâath; ¹⁹ and Kiriathaim and Sibmah, and Zareth-shahar^b on the mount of the vale; ²⁰ and Beth-peor, and the slopes of Pisgah, and Beth-jeshimoth; ²¹ and all the cities of the table-land, and all the kingdom of Sihon, king of the Amorites, who reigned in Heshbon, —whom Moses smote —with the princes of Midian, Evi and Rekem and Zur and Hur and Reba, [dukes of Sihon, dwelling in the land]; ²² <Balaam also son of Beor, the diviner> did the sons of Israel slay with the sword, among their slain. ²³ And so the boundary of the sons of Reuben was the Jordan and district. [This] is the inheritance of the sons of Reuben, by their families, the cities and the villages thereof.

²⁴ And Moses gave [an inheritance] unto the tribe of Gad, unto the sons of Gad, by their families; ²⁵ and their boundary was —Jazer, and all the cities of Gilead, and half the land of the sons of Ammon, —as far as Aroer, which faceth Rabbah; ²⁶ and from Heshbon as far as Ramath-mizpeh, and Botonim, —and from Mahanaim, as far as the boundary of Debir; ²⁷ and in the valley —Beth-haram and Beth-nimrah, and Succoth and Zaphon, the rest of the kingdom of Sihon, king of Heshbon, the Jordan and district, —as far as the end of the sea of Chinnereth, beyond the Jordan, eastward. ²⁸ [This] is the inheritance of the sons of Gad, by their families, —the cities and the villages thereof.

²⁹ And Moses gave [an inheritance] unto the half tribe of Manasseh, —so it belonged to the half tribe of the sons of Manasseh, by their families; ³⁰ and their boundary^c was —from Mahanaim, all^d Bashan, all the kingdom of Og king of Bashan, and all the Encampments of Jair^e which are in Bashan, three-score cities;

³¹ and [half Gilead, and Ashtaroth and Edrei, cities of the kingdom of Og in Bashan] pertained to the sons of Machir, son of Manasseh, to half the sons of Machir, by their families.

³² [These] are [the portions] which Moses gave for inheritance, in the waste plains of Moab, —over the Jordan by Jericho, eastward. ³³ But <unto the tribe of Levi> Moses gave no inheritance, —<Yahweh, God of Israel> [he] was their inheritance, as he spake unto them.

¹ And [these] are the inheritances which the **14** sons of Israel received in the land of Canaan, —which Eleazar the priest, and Joshua the son of Num, and the ancestral heads of the tribes of the sons of Israel gave them to inherit.

² <By lot> was their inheritance divided, —[as^a Yahweh commanded by the hand of Moses, unto^b the nine tribes and unto the half tribe.

³ For Moses had given the two tribes and the half tribe their inheritance over the Jordan, —but <unto the Levites> gave he no inheritance in their midst; ⁴ for the sons of Joseph became two tribes, Manasseh and Ephraim, —so they gave no portion to the Levites in the land, save only cities to dwell in, with the pasture lands thereof, for their cattle and for their substance.

⁵ <As Yahweh commanded Moses> [so] did^c the sons of Israel, —when they apportioned the land.

⁶ Then came near the sons of Judah unto Joshua, in Gilgal, and Caleb, the son of Jephunneh, the Kenizzite, said unto him, —

[Thou] knowest the word which Yahweh spake unto Moses the man of God, in my behalf and in thine, in Kadesh-barnea.

⁷ <Forty years old> was I when Moses the servant of Yahweh sent me, from Kadesh-barnea, to spy out the land, —so I brought him back word, as was in^d my heart. ⁸ But [my brethren who had been up with me] made the heart of the people melt, —whereas [I] wholly^e followed Yahweh my God. ⁹ So then Moses swore, on that day, saying,

Surely [the land on which thy foot hath trodden] <unto thee> shall belong, for an inheritance, and unto thy sons, unto times age-abiding, —because thou hast wholly followed Yahweh my God.

¹⁰ [Now] therefore, lo! Yahweh hath kept me alive, as he spake, these forty and five years, from the time Yahweh spake this word unto Moses, while Israel journeyed in the desert.

[Now] therefore, lo! [I—to-day] am eighty and five years old: ¹¹ I remain, to-day, as courageous as on the day when Moses sent me <as my strength was then> so^f also my strength is now, —for war, both to go out and to come in.

¹² [Now] therefore, give me this mountain,

^a A sp. v.r., and some cod. both written and read (w. 3 ear. pr. edns., Aram., Sep., Syr.) have: "as far as"—G.n.

^b = "Splendour of the dawn"; "so called perhaps because the early light shone upon it"—Davies' H.L.

^c Some cod., referred to in the Mass., have: "and all their boundary"—G.n.

^d Some cod. (w. 1 ear. pr. edn. and Sep.) have: "and all"—G.n.

^e Heb.: *Hannooth-yâtr.* Cp. Deut. iii. 14.

^a A sp. v.r. (*sevir*): "which"—G.n.

^b Some cod. (w. 1 ear. pr. edn., Syr.) have: "to

give (to be given) unto." Cp. Num. xxxiv. 13—G.n.
• Lit.: "with."

with their villages||. ³⁷ Zenan and Hadashah, and Migdal-gad, ³⁸ and Dilan and Mizpeh, and Joktheel, ³⁹ Lachish and Bozkath, and Eglon, ⁴⁰ and Cabbon and Lahmas, and Chithlish, ⁴¹ and Gederoth, Beth-dagon and Naamah, and Makkedah, —||sixteen cities, with their villages||. ⁴² Libnah and Ether, and Ashan, ⁴³ and Iphtah and Ashnah, and Nezip, ⁴⁴ and Keilah and Achzib, and Mareshah —||nine cities, with their villages||. ⁴⁵ Ekron with her towns, and her villages. ⁴⁶ From ^b Ekron, even unto the sea, —||all that were by the side of Ashdod with their villages||. ⁴⁷ Ashdod, her towns and her villages. Gaza, her towns and her villages, as far as the ravine of Egypt, —and the great sea and coast. ⁴⁸ <And in the hill-country>, —Shamir and Jattir, and Socoh, ⁴⁹ and Dannah and Kiriath-sannah, ||the same|| is Debir, ⁵⁰ and Anab and Eshtemoth, and Anim, ⁵¹ and Goshen and Holon, and Giloh, —||eleven cities, with their villages||. ⁵² Arab and Rumah, and Eshan, ⁵³ and Janim^d and Beth-tappuah, and Aphekah, ⁵⁴ and Humtah, and Kiriath-arba, ||the same|| is Hebron, and Zior, —||nine cities, with their villages||. ⁵⁵ Maon Carmel, and Ziph and Jutah, ⁵⁶ and Jezreel and Jokdeam, and Zanoah, ⁵⁷ Kain, Gibeah and Timnah, —||ten cities, with their villages||. ⁵⁸ Halhul Beth-zur, and Gedor, ⁵⁹ and Maarath and Beth-anoth, and Eltekon, —||six cities, with their villages||. ⁶⁰ Kiriath-baal, ||the same|| is Kiriath-jearim, and Rabbah, —||two cities, with their villages||. ⁶¹ <In the desert>, —Beth-arabah, Middin, and Secacah, ⁶² and Nibshan and the City of Salt, and En-gedi, —||six cities, with their villages||.

⁶³ But <as for the Jebusites, the inhabitants of Jerusalem> the sons of Judah could not dispossess them, —so the Jebusites have dwelt with the sons of Judah, in Jerusalem, until this day.

16 ¹ Then came out the lot, for the sons of Joseph, from the Jordan by Jericho, at the waters of Jericho, eastward, —the desert going up from Jericho, through the hill country to Bethel; ² and it goeth out from Bethel towards Luz, —and passeth over unto the boundary of the Archites at Ataroth; ³ and descendeth westward, unto the boundary of the Japhletites, as far as the boundary of Beth-horon the nether, and as far as Gezer, —and the extensions thereof are to the sea. ⁴ So the sons of Joseph, Manasseh and Ephraim, received their inheritance.

⁵ And the boundary of the sons of Ephraim, by their families, was, —yea the boundary of their inheritance on the east, was Ataroth-addar, as far

as Beth-horon the upper; ⁶ and the boundary goeth out westward at Michmethath, on the north, then the boundary bendeth round eastward, to Taanath-shiloh, —and passeth by it on the east to Janoah; ⁷ and goeth down from Janoah to Ataroth and to Naarah, —and toucheth upon Jericho, and goeth out at the Jordan. ⁸ <From Tappuah> runneth the boundary along westward, to the ravine of Kanah, and the extensions thereof are to the sea, —||this|| is the inheritance of the tribe of the sons of Ephraim, by their families; ⁹ together with the cities which were separated for the sons of Ephraim, in the midst of the inheritance of the sons of Manasseh, —||all the cities, with their villages||. ¹⁰ But they did not dispossess the Canaanites who were dwelling in Gazer, —so the Canaanites have dwelt in the midst of Ephraim unto this day, and have become tributary servants.

1 And the lot for the tribe of Manasseh was, 17
for ||he|| was the firstborn of Joseph, —<as for Machir, the firstborn of Manasseh, the father of Gilead> <because ||he|| was a man of war> therefore had he Gilead and Bashan. ² So the lot pertained to the rest of the sons of Manasseh, by their families,

to the sons of Abiezer, and to the sons of Helek, and to the sons of Asriel, and to the sons of Shechem, and to the sons of Hephher, and to the sons of Shemida, —||these|| were the sons of Manasseh, son of Joseph, even the male descendants, by their families. ³ But

||Zelophehad, son of Hephher, son of Gilead, son of Machir, son of Manasseh|| had no sons, but only daughters, —and ||these|| are the names of his daughters, Mahlah and Noah, Hoglah, Milcah, and Tirzah. ⁴ And they had come near, before Eleazar the priest, and before Joshua son of Nun, and before the princes, saying,

||Yahweh|| commanded Moses, to give us an inheritance in the midst of our brethren, —And he had given them, according to the bidding of Yahweh, an inheritance, in the midst of the brethren of their father. ⁵ Thus there fell ten portions to Manasseh, —besides the land of Gilead, and Bashan, which is beyond the Jordan; ⁶ because ||the daughters of Manasseh|| received an inheritance in the midst of his sons, —and ||the land of Gilead|| became the possession of the sons of Manasseh that remained.

⁷ So then the boundary of Manasseh was from Asher, Michmethath, which faceth Shechem, —and the boundary goeth along unto the right hand, unto the inhabitants of En-tappuah. ⁸ ||Manasseh|| had the land of Tappuah, —but ||Tappuah itself|| towards the boundary of Manasseh, pertained unto the sons

* Some cod. (w. 4 ear. pr. eds.) have "Lahmam" —G.n.

* Some cod. (w. 4 ear. pr. eds.) have: "And from" —G.n.

* Some cod. (w. 7 ear. pr.

eds.): "Dumah" —G.n. Cp. letters "4" & "20," p. 29.

^d Written: "Janim"; but read: "Janum" —G.n.

* Ml.: "turned out to be."

* Cp. Num. xxvi. 33; xxvii. 1; xxxvi. 1-12.

* Some cod. (w. 3 ear. pr. eds., Sep., Syr., Vul.) have: "and Milcah"

—G.n.

* Some cod. (w. 3 ear. pr. eds., Sep., Vul.) have: "by the hand of M." —G.n.

of Ephraim; ⁹ and the boundary goeth down to the ravine of Kanah, southward of the ravine, ||these cities|| belong to Ephraim, in the midst of the cities of Manasseh,—but ||the boundary of Manasseh|| was on the north side of the ravine, and the extensions thereof were to the sea; ¹⁰ ||southward|| pertaineth to Ephraim, and ||northward|| to Manasseh, and the sea was the boundary thereof,—and they touch ||Asher|| on the north, and Issachar on the east. ¹¹ And Manasseh had—in Issachar and in Asher—Bethshean and her towns, and Ibleam and her towns, and the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo, and her towns—the three heights. ¹² The sons of Manasseh, however, could not dispossess these cities,—but the Canaanites were determined to remain in this land; ¹³ but <when the sons of Israel had waxed strong> they put the Canaanites under tribute,—though they ||dispossessed|| them not.

¹⁴ Then spake the sons of Joseph unto Joshua, saying,—

Why hast thou given me' as an inheritance, but one lot and one portion, seeing that ||I|| am a numerous people, because hitherto' hath Yahweh blessed me.

¹⁵ And Joshua said unto them:

<If [a numerous people] thou art'> get thee up to the forest, and cut down^a for thyself there, in the land of the Perizzites and of the Rephaim,—seeing that <too narrow for thee> is the hill country of Ephraim.

¹⁶ And the sons of Joseph said,

The hill country is not enough for us,—and there are ||chariots of iron|| among all the Canaanites that dwell in the land of the valley, belonging both to them in Bethshean, and her towns, and to them in the valley of Jezreel.

¹⁷ And Joshua made answer unto the house of Joseph, to Ephraim and to Manasseh, saying,—

<A numerous people> thou art, and <great vigour> thou hast, thou shalt not have one lot only; ¹⁸ for ||the hill country|| shall be thine, in that <a forest> it is', therefore canst thou cut it down, and thine' shall be the extensions thereof,—for thou shalt dispossess the Canaanites, though <chariots of iron> they have', and though they are'.

¹⁸ ¹ Then were gathered together all the assembly of the sons of Israel at Shiloh, and they set up there, the tent of meeting,—||the land|| having been subdued before them. ² But there remained among the sons of Israel, to whom had not been apportioned their inheritance,—||seven tribes||. ³ So Joshua said unto the sons of Israel,—

[How long] will ye' be too slothful, to enter in

and take possession of the land, which Yahweh God of your fathers |hath given unto you|?

⁴ Set forth for you three men for each tribe,—that I may send them, that they may arise—and go up and down in the land—and map it out as required for their inheritance, and come in unto me.

⁵ So shall they apportion it for themselves into seven parts,—Let ||Judah|| stay upon his boundary^a |on the south|, and ||the house of Joseph|| stay upon their boundary^a |on the north| ⁶ but ||ye|| shall map out the [rest of the] land, into seven parts,—and bring in [your descriptions]^b unto me |here|, —then will I cast lots for you here, before Yahweh our God.

⁷ For Levi hath no' portion in your midst, for ||the priesthood of Yahweh|| is his inheritance,—and ||Gad, and Reuben, and the half tribe of Manasseh|| have received their inheritance, beyond the Jordan on the east, which Moses the servant of Yahweh gave' unto them.

⁸ So the men arose, and went,—and Joshua commanded them who were going, to map out the land, saying—

Take your journey and go up and down in the land, and map it out, and return unto me, and ||here|| will I cast lots for you before Yahweh, in Shiloh.

⁹ So the men went, and passed through the land, and mapped it out by cities, into seven parts, upon a scroll,—and came in unto Joshua, unto the camp, in Shiloh. ¹⁰ And Joshua cast' for them lots, in Shiloh, before Yahweh,—and Joshua there' apportioned the land unto the sons of Israel, ||according to their portions||.^c

¹¹ Then came up the lot of the tribe of the sons of Benjamin, by their families,—and the boundary of their lot came out, between the sons of Judah' and the sons of Joseph. ¹² And so

their boundary, on the north border, was from the Jordan,—and the boundary goeth up unto the side^d of Jericho on the north, and goeth up in the hill country, westward, and the extensions thereof are towards the wilderness of Beth-aven; ¹³ and the boundary passeth over from thence towards Luz, to the side^d of Luz, southwards, ||the same|| is Bethel,—and the boundary goeth down to Ataroth-addah, by the mountain that is on the south of Beth-horon the nether; ¹⁴ then turneth the boundary and goeth round the west border, southward, from the mountain which faceth Beth-horon, southward, and so the extensions thereof are unto Kiriath-baal — ||the same|| is Kiriath-jeárim, a city of the sons of Judah, — ||this|| is the west border. ¹⁵ And ||the border southward|| is from the uttermost part of Kiriath-jeárim,—and the boundary goeth out westward, yea it

^a Or: "create," or, "carve"—same word as in Gen. i. 1.

^a Or: "territory."

^b Or: ["delineations," "drawings"]

^c Some cod. (w. 5 ear. pr.

edns.): "in their portions"—G.n. [Cp. chap. xi. 23, n.]

^d Ml.: "shoulder."

goeth out unto the fountain of the waters of Nephtoah; ¹⁶ and the boundary goeth down to the uttermost part of the mountain which faceth the valley of the son of Hinnom, which is in the Vale of Giants, northward,—and descendeth the valley of Hinnom, unto the side^a of the Jebusite, southward, and then descendeth to En-rogel; ¹⁷ and it turneth on the north, and goeth out at En-shemesh, and goeth out unto Gelliloth, which is over against the ascent of Adummim,—and goeth down by the Stone of Bohan, son of Reuben; ¹⁸ and passeth along unto the side^a over against the Arabah^b northward,—and goeth down toward the Arabah; ^b ¹⁹ and the boundary passeth along unto the side^a of Beth-hoglah, northward, and so the extensions of the boundary are unto the bay of the Salt' Sea, northward, unto the end of the Jordan, southward,—||This|| is the south boundary.

²⁰ And ||the Jordan itself|| boundeth it as an eastward border. ||This|| is the inheritance of the sons of Benjamin, by the boundaries thereof round about, by their families.

²¹ So then the cities of the tribe of the sons of Benjamin, by their families, are,—Jericho and Beth-hoglah, and Emekkeziz, ²² and Beth-arabah and Zemaraim, and Bethel, ²³ and Avvim and Parah and Ophrah, ²⁴ and Chephar-ammoni^c and Ophni, and Geba,—||twelve cities, with their villages||: ²⁵ Gibeon and Ramah, and Beeroth, ²⁶ and Mizpeh and Chephirah, and Mozah, ²⁷ and Rekem and Irpeél and Taralah, ²⁸ and Zelah, Eleph, and the Jebusite ||the same|| is Jerusalem, Gibeath [and] Kiriath, ||fourteen cities, with their villages||. ||This|| is the inheritance of the sons of Benjamin, by their families.

¹⁹ ¹ And the second lot came out, for Simeon, for the tribe of the sons of Simeon, by their families,—and their inheritance was in the midst of the inheritance of the sons of Judah. ² And they had for their inheritance,—Beer-sheba or Sheba, and Moladah, ³ and Hazar-shual, and Balah, and Ezem, ⁴ and Eltolad and Bethúl, and Hormah, ⁵ and Ziklag and Beth-marcaboth, and Hazar-susah, ⁶ and Beth-lebaoth, and Sharuhén,—||thirteen cities, with their villages||: ⁷ Ain, Rimmon, and Ether and Ashan,—||four cities, with their villages||, ⁸ and all the villages that were round about these cities, as far as Baalath-beer, Ramah of the South. ||This|| is the inheritance of the tribe of the sons of Simeon, by their families: ⁹ Out of the portion of the sons of Judah> is the inheritance of the sons of Simeon,—for it came to pass that what was allotted to the sons of Judah, was too much for them, therefore did the sons of Simeon receive an inheritance in the midst of their inheritance.

¹⁰ Then came up the third lot, for the sons of Zebulun, by their families,—and the boundary of

their inheritance was as far as Sarid. ¹¹ And their boundary goeth up westward, even towards Maralah, and toucheth Dabbesheth,—and reacheth unto the ravine that faceth Jokneam; ¹² and turneth back from Sarid, eastward, toward the rising of the sun, upon the boundary of Chisloth-tabor,—and goeth out unto Daberath, and ascendeth Japhia; ¹³ and <from thence> it passed along in front on the east, towards Gath-hepher, towards Eth-kazin,—and goeth out at Rimmon which turneth about towards Neah; ¹⁴ and the boundary goeth round it, on the north to Hannathon,—and so the extensions thereof are the valley of Iphtah-el; ¹⁵ and Kattath and Nahalal, and Shimron, and Idalah^b and Beth-lehem,—||twelve cities, with their villages||. ¹⁶ ||This|| is the inheritance of the sons^c of Zebulun, by their families,—||these cities, with their villages||.

¹⁷ <For Issachar> came out the fourth lot,—for the sons of Issachar, by their families. ¹⁸ And their boundary was,—Jezreel and Chesulloth, and Shunem, ¹⁹ and Hapharaim and Shion, and Anáharath, ²⁰ and Rabbith and Kishion^d and Ebez, ²¹ and Remeth, and En-gannim, and En-haddah, and Beth-pazzez; ²² and the boundary toucheth Tabor and Shahazumah^e and Beth-Shemesh, and so the extensions of their boundary are to the Jordan,—||sixteen cities, with their villages||. ²³ ||This|| is the inheritance of the tribe of the sons of Issachar, by their families,—||the cities, with their villages||.

²⁴ Then came out the fifth lot, for the tribe of the sons of Asher, by their families. ²⁵ And their boundary was,—Helkath and Hali, and Beten and Achshaph, ²⁶ and Allam-melech and Amád, and Mishál,—and it toucheth Carmel to the west, and Shihor-libnath; ²⁷ and it turneth toward sun-rise—to Beth-dagon, and toucheth Zebulun and the valley of Iphtah-el northward, and Beth-emek, and Neiel; and goeth out unto Cabul, on the left, ²⁸ and Ebron^f and Rehob, and Hammon and Kanah,—as far as Zidon the populous; ²⁹ and the boundary turneth to Ramah, and as far as the city of the fortress of Tyre,—then the boundary turneth to Hosah, and so the extensions thereof are, on the west, from Hebel to Achzib; ³⁰ Unmah also and Aphek, and Rehob,—||twenty-two cities, with their villages||. ³¹ ||This|| is the inheritance of the tribe of the sons of Asher, by their families,—||these cities, with their villages||.

³² <For the sons of Naphtali> came out the sixth lot,—for the sons of Naphtali, by their families. ³³ And their boundary was from Heleph, from the terebith of Bezannim,^g

^a ML: "shoulder"

^b Or: "waste plain."

^c Written: "Chephar-

ammoni"; read:

"Chephar-ammonah"—

G.n.

^a Heb.: Yáphí'a.

^b Some cod. (w. 5 ear. pr. eds.) have: "Iralah"—G.n.

^c Some cod. (w. Sep. and Vul.) have: "tribe of the sons"—G.n.

^d Heb.: kishyón.

^e So written: "Shahazimah," read—G.n.

^f Some cod. have: "Abdon"; others have "Ebron" written, and "Abdon" read; cp. chap. xxi. 30; and 1 Ch. vi. 74.

^g So O.G. 130.

and Adami-nekeb, and Jabneel, as far as Lak-kûm; and so the extensions thereof were to the Jordan; ³⁴ and the boundary turneth westward, to Aznoth-tabor, and goeth out from thence, toward Hukkôk,—and toucheth Zebulun on the south, and <Asher> it toucheth on the west, and Judah, at the Jordan towards sunrise.

³⁵ And ||the fortified cities|| are,—Ziddim, Zer, and Hammath, Rakkath and Chinnereth, ³⁶ and Adamah and Ramah, and Hazor, ³⁷ and Kedesh and Edrei, and En-hazor, ³⁸ and Irôn and Migdal-el, Horem^a and Beth-anath, and Beth-shemesh,—||nineteen cities, with their villages||. ³⁹ ||This|| is the inheritance of the tribe of the sons of Naphtali, by their families,—||the cities, with their villages||.

⁴⁰ And <for the tribe of the sons of Dan, by their families> came out the seventh lot. ⁴¹ And the boundary of their inheritance was,—Zorah and Eshtaol, and Ir-shemesh,^b ⁴² and Shaalabbin and Aijalon, and Ithlah, ⁴³ and Elon and Timnah, and Ekron, ⁴⁴ and Eltekeh and Gibbethon, and Baalath, ⁴⁵ and Jehud and Beneberak, and Gath-rimmon, ⁴⁶ and Me-jarkon, and Rakkon,—with the boundary over against Joppa.^c ⁴⁷ And <when the boundary of the sons of Dan went out beyond these> then went up the sons of Dan and fought against Leshem, and captured it, and smote it with the edge of the sword, and took possession thereof, and dwelt therein, and they called Leshem—||Dan||, ||after the name of Dan their father||. ⁴⁸ ||This|| is the inheritance of the tribe of the sons of Dan, by their families,—||these cities, with their villages||.

⁴⁹ <When they had made an end of distributing the land by the boundaries thereof> then gave the sons of Israel an inheritance unto Joshua son of Nun, in their midst: ⁵⁰ <at the bidding of Yahweh> gave they unto him the city which he asked, even Timnath-serah, in the hill country of Ephraim,—and he built^d the city and dwelt therein.

⁵¹ ||These|| are the inheritances' which Eleazar the priest and Joshua son of Nun and the ancestral heads' distributed for inheritance to the tribes of the sons of Israel, by lot, in Shiloh, before Yahweh, at the entrance of the tent of meeting,—so they made an end' of apportioning the land.

§ 13. The Cities of Refuge.

20 ¹ And Yahweh spake unto Joshua, saying:

² Speak unto the sons of Israel, saying,—

Set out for you the cities of refuge, whereof

I spake unto you, by the hand of Moses:

³ that the manslayer who slayeth a person^e by mistake, unwittingly, [may flee thither],—

^a Or: "Horum"; or: of the sun," instead of "City of the sun." ^e Heb.: *yâphôl*

^b Some cod. (w. 4 ear. pr. eds.) have: "En-shemish"—Gn. [= "Fountain

^d Or: "rebuilt." ^e Ml.: "smiteth a soul."

so shall they be unto you for refuge' from the blood'-redeemer,^a ⁴ and he shall flee unto one of these cities and present himself at the entrance of the gate of the city, and shall speak, in the ears of the elders of that city, his defence,^b—and they shall take him for protection into the city unto them, and shall give him a place, so shall he dwell with them. ⁵ And <when the blood'-redeemer pursueth after him> then shall they not deliver up the manslayer into his hand,—because <unwittingly> it was that he slew his neighbour, and had not been ||cherishing hatred|| towards him, aforetime;^c ⁶ so shall he remain in that city, until he standeth before the assembly, for judgment, until the death of the high-priest' who shall be in those days,—||then|| shall the manslayer return, and enter into his own city, and into his own house, within the city from whence he fled.

⁷ So then they set apart^d Kadesh in Galilee, in the hill country of Naphtali, and Shechem in the hill country of Ephraim, and Kiriath-arba, ||the same|| is Hebron, in the hill country of Judah. ⁸ And <beyond the Jordan, by Jericho eastward> they appointed Bezer in the wilderness, in the table-land, out of the tribe of Reuben,—and Ramoth in Gilead, out of the tribe of Gad, and Golan^e in Bashan, out of the tribe of Manasseh. ⁹ ||These|| were the cities appointed for all the sons of Israel, and for the sojourner who sojourneth in their midst, that whosoever should slay a person by mistake [might flee thither],—and not die by the hand of the blood'-redeemer, until he should stand before the assembly.

§ 14. The Cities of the Levites.

¹ Then came near the ancestral heads of the 21 Levites, unto Eleazar, the priest, and unto Joshua son of Nun,—and unto the ancestral heads of the tribes, of the sons of Israel; ² and spake unto them in Shiloh in the land of Canaan, saying:

||Yahweh himself|| commanded, by the hand of Moses, that there should be given unto us cities' to dwell in,—with their pasture-lands^f for our cattle.

³ So the sons of Israel gave unto the Levites, out of their own inheritance, at the bidding of Yahweh,—these cities, with their pasture-lands. ⁴ And <when the lot came out for the families of the Kohathites> then

had the sons of Aaron the priest, from among the Levites—<out of the tribe of Judah and out of the tribe of the Simeonites and out of the tribe of Benjamin—by lot> ||thirteen

^a Cp. Num. xxxv. 19-27; Deut. xix. 6, 12; 2 Sam. xiv. 11.

^b Ml.: "his words."

^c Ml.: "yesterday—the third."

^d Or: "hallowed."

^e "Gâlôn" written;

"Gôlân" read—Gn.

^f Or: "commons," "common-lands," "open-lands." ⁹ Perhaps orig. pasture-land, as place of [cattle] driving—O.G. 177.

cities||. ⁵ And ||the sons of Kohath that remained|| had— <out of the families of the tribe of Ephraim and out of the tribe of Dan and out of the half tribe of Manasseh—by lot> ||ten cities||. ⁶ And ||the sons of Gershon|| had— <out of families of the tribe of Issachar and out of the tribe of Asher and out of the tribe of Naphtali and out of the half tribe of Manasseh in Bashan—by lot> ||thirteen cities||. ⁷ ||The sons of Merari by their families|| had— <out of the tribe of Reuben and out of the tribe of Gad and out of the tribe of Zebulun> ||twelve cities||. ⁸ So the sons of Israel gave unto the Levites these cities, with their pasture lands,—||as Yahweh commanded, by the hand of Moses, by lot||. ⁹ Thus then they gave—out of the tribe of the sons of Judah and out of the tribe of the sons of Simeon—these cities which are^a mentioned by name. ¹⁰ And the sons of Aaron, from among the sons of Kohath, from among the sons of Levi, had them,—because <theirs> was the first lot; ¹¹ yea there was given unto them, the city of Arba,^b the father of Anak, ||the same|| is Hebron, in the hill country of Judah,—with the pasture land thereof, round about it; ¹² whereas <the fields of the city, and the villages thereof> gave they unto Caleb son of Jephunneh, as his possession. ¹³ But <unto the sons of Aaron the priest> gave they the city of refuge for the manslayer, even Hebron, with the pasture lands thereof,—Libnah also, with her pasture lands; ¹⁴ and Jattir with her pasture land, and Eshtemoa with her pasture land; ¹⁵ and Holon, with her pasture land, and Debir, with her pasture land; ¹⁶ and Ain, with her pasture land, and Juttah, with her pasture land, Beth-shemesh,^c with her pasture land,—||nine cities, out of these two tribes||. ¹⁷ And <out of the tribe of Benjamin> Gibeon, with her pasture land,—Geba, with her pasture land; ¹⁸ Anathoth,^d with her pasture land, and Almon, with her pasture land,—||four cities||. ¹⁹ ||All the cities of the sons of Aaron, the priests|| were thirteen cities, with their pasture lands. ²⁰ And <as for the families of the sons of Kohath, the Levites, which remained of the sons of Kohath> the cities of their lot were^e out of the tribe of Ephraim. ²¹ So they gave unto them a city of refuge for the manslayer, even Shechem with her pasture land, in the hill country of Ephraim,—also Gezer, with her pasture land; ²² and Kibzaim, with her pasture land, and Beth-horon, with her pasture land,—||four cities||. ²³ And <out of the tribe of Dan> Elteke, with her pasture land,—Gibbethon,^f with her pasture land; ²⁴ Aijalon,^g with her pas-

ture land, Gath-rimmon, with her pasture land,—||four cities||. ²⁵ And <out of the half tribe of Manasseh> Taanach, with her pasture land, and Gath-rimmon, with her pasture land,—||two cities||. ²⁶ ||All the cities|| were ten, ||with their pasture lands||: ||for the families of the sons of Kohath which remained||. ²⁷ And ||the sons of Gershon, of the families of the Levites|| had, <out of the half tribe of Manasseh> a city of refuge for the manslayer, even Golan^h in Bashan, with her pasture land, and Be-eshterah, with her pasture land,—||two cities||. ²⁸ And <out of the tribe of Issachar> Kishion, with her pasture land,—Daberrath, with her pasture land; ²⁹ Jarmuth, with her pasture land, En-gannim,ⁱ with her pasture land,—||four cities||. ³⁰ And <out of the tribe of Asher> Mishal, with her pasture land, Abdon, with her pasture land; ³¹ Helkath,^j with her pasture land, and Rehob, with her pasture land,—||four cities||. ³² And <out of the tribe of Naphtali> a city of refuge for the manslayer—even Kedesh in Galilee, with her pasture land, and Hammoth-dor, with her pasture land, and Kartan, with her pasture land,—||three cities||. ³³ ||All the cities of the Gershonites, by their families|| were thirteen cities, with their pasture lands. ³⁴ And <unto the families of the sons of Merari, the Levites that remained> <out of the tribe of Zebulun> Jokneam, with her pasture land,—Kartah,^k with her pasture land; ³⁵ Dimnah, with her pasture land, Nahalal, with her pasture land,—||four cities||. ³⁶ And <out of the tribe of Reuben> Bezer,^l with her pasture land,—and^m Jahaz, with her pasture land; ³⁷ Kedemoth,ⁿ with her pasture land, and Mephaath, with her pasture land,—||four cities||.¹ ³⁸ And <out of the tribe of Gad> a city of refuge for the manslayer—even Ramoth in Gilead, with her pasture land,—and Mahanaim, with her pasture land; ³⁹ Heshbon, with her pasture land, Jazer, with her pasture land,—||in all four cities||. ⁴⁰ <All the cities for the sons of Merari, by their families, who remained of the families of the Levites> yea their lot was ||twelve|| cities. ⁴¹ ||All the cities of the Levites, in the midst of the possession of the sons of Israel|| were forty-eight cities, with their pasture lands: ⁴² these cities passed, each severally, with its pasture lands round about it; ||thus|| was it with all these cities. ⁴³ So Yahweh gave unto Israel, all the land

^a Or: "may be."

^b Or: "Kiriath-arba."

^c Some cod. (w. 4 ear. pr. edns., Sep., Syr., and Vul.) have: "and B."—G.n.

^d Some cod. (w. Sep., Syr., Vul.) have: "and A."—

G.n.

^e Some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.) have: "and G."—G.n. So R.V. Heb.: "ayyālon." Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.) have: "and A."—G.n.

^f So read; but "Galon" written—G.n.

^g Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "and E."—G.n.

^h In some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "and H."—G.n.

ⁱ In some cod. (w. 5 ear. pr. edns., Aram., Vul.): "and K."—G.n.

^j Some cod. (w. 1 ear. pr. edn., Sep., Vul.) add: "a city of refuge for the

manslayer"—G.n.

^k Some cod. (w. Sep. and Vul.) add: "in the desert"—G.n.

^l Some cod. omit this "and"—G.n.

^m Some cod. (w. 6 ear. pr. edns., Sep.) have: "and K"—G.n.

ⁿ Verses 36, 37 have been omitted in some MSS. "by a clerical error"—G. Intro. 178, 585.

which he had sworn to give unto their fathers,—and they took possession thereof, and dwelt therein. ⁴⁴ And Yahweh gave them rest round about, according to all that he had sworn unto their fathers,—and there stood not a man before them of all their enemies, <all their enemies> did Yahweh deliver into their hand. ⁴⁵ There failed not a thing, out of all the good things, whereof Yahweh had spoken' unto the house of Israel,—||the whole|| came to pass.^a

§ 15. *The Two and Half Tribes Dismissed: their Altar of Witness.*

22 ¹ ||Then|| called Joshua—for the Reubenites, and for the Gadites,—and for the half tribe of Manasseh; ² and said unto them,

||Ye|| have observed all that Moses the servant of Yahweh commanded' you,—and have hearkened unto my voice, in all that I commanded you: ³ ye have not forsaken your brethren, these many days, unto this day,—but have kept the charge of the commandment of Yahweh your God.

⁴ ||Now||, therefore, that Yahweh your God hath given rest unto your brethren, according as he spake unto them,^b—||now||, therefore, turn ye and get you to your homes^c within the land of your possession, which Moses the servant of Yahweh gave' unto you, over the Jordan.

⁵ Only take ye diligent heed, to do the commandment and the law, which Moses the servant of Yahweh commanded' you—to love Yahweh your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him,—and to serve him—with all your heart, and with all your soul.

⁶ So Joshua blessed^d them,—and sent them away,^d and they took their journey unto their homes.^e ⁷ Now <unto the [one] half tribe of Manasseh> had Moses given a possession in Bashan, and <unto the [other] half> did Joshua give possession with their brethren, over the Jordan, westward,—moreover also <when Joshua sent them away unto their homes>^e he blessed them, ⁸ and spake unto them, saying—

<With much wealth> return ye unto your homes,^e even with very much cattle, with silver and with gold, and with copper^f and with iron, and with very much raiment,—divide^f ye the spoil of your enemies with your brethren.

⁹ So the sons of Reuben and the sons of Gad and the half tribe of Manasseh, [returned and departed] from the sons of Israel, from Shiloh, which was in the land of Canaan,—to go unto the land of Gilead, unto the land of their possession, wherein they had received their possessions, at the bidding of Yahweh by the hand of

Moses. ¹⁰ And <when they came into the circles of the Jordan, which were in the land of Canaan>,—then did the sons of Reuben and the sons of Gad and the half tribe of Manasseh build' there' an altar by the Jordan, ||an altar of large dimensions||, ¹¹ And the sons of Israel heard say,—

Lo! the sons of Reuben and the sons of Gad and the half tribe of Manasseh have built an altar in front of the land of Canaan, in the circles of the Jordan, in the region opposite^g the sons of Israel.

¹² And <when the sons of Israel heard'> all the assembly of the sons of Israel gathered themselves together at Shiloh, to go up against them to war. ¹³ And the sons of Israel sent' unto the sons of Reuben and unto the sons of Gad and unto the half tribe of Manasseh,

within the land of Gilead,—Phinehas, son of Eleazar the priest; ¹⁴ and ten princes with him, one prince of an ancestral house for each of the tribes of Israel,—they being ||severally heads of their ancestral houses|| among the thousands of Israel. ¹⁵ So they came in unto the sons of Reuben and unto the sons of Gad and unto the half tribe of Manasseh, within the land of Gilead,—and spake with them, saying:

¹⁶ ||Thus|| say all the assembly of Yahweh—What is this act of treachery which ye have committed against the God of Israel, that ye should turn back, to-day', from following Yahweh,—in that ye have builded you an altar, that ye might rebel, to-day, against Yahweh?

¹⁷ <Too little for us> was the iniquity of Peor, from which we have not cleansed ourselves, unto this day,—although the plague came upon the assembly of Yahweh; ¹⁸ but that ||ye|| must turn back to-day from following Yahweh,—though it must needs be that <if ||ye|| rebel to-day' against Yahweh> then ||to-morrow|| <with all the assembly of Israel> will he be wroth?

¹⁹ Howbeit <if ||unclean|| be the land of your possession> do ye on your' part come over into the land of the possession of Yahweh, where abideth the habitation of Yahweh, and take your possession in our midst,—but <against Yahweh> do not rebel, nor <against us> rebel, by building yourselves an altar apart from the altar of Yahweh our God.

²⁰ Did not ||Achan son of Zerah|| commit an act of treachery, with a devoted thing, and <upon all the assembly of Israel> came wrath,—so that not ||he>—one man alone|| died in his iniquity?

²¹ Then responded the sons of Reuben and the sons of Gad and the half tribe of Manasseh,—and spake unto the heads of the thousands of Israel:

²² <Ël-Elohim-Yahweh, Ël-Elohim-Yahweh>^b ||he|| knoweth, and <Israel> ||he|| shall

^a Lit.: "came in."

^b A sp. v.r. (*sevir*) (w. many MS. cod.—both written and read—and 2 ear. pr. eds.) has: "unto you"

—G.n.

^c Mt.: "tents."

^d Or: "let them go."

^e Or: "bronze."

^f Or: "share."

^g Or: "beyond."

^b Cp. Intro., Chap. II., Synopsis, B, c.

know,—<if in rebellion, or if in treachery, against Yahweh> do not save us this day: ²³ that we should build for ourselves an altar, to turn back from following Yahweh,—or <if that we might cause to go up thereon ascending-sacrifice or meal-offering, or if that we might offer thereon peace-offerings> let Yahweh himself require it; ²⁴ if, indeed, we have not, rather, <out of anxiety and of purpose> done this thing, saying,—

<In time to come> your' sons might speak to our' sons, saying,

What have ye to do with Yahweh,^a God of Israel; ²⁵ seeing that <a boundary> hath Yahweh put between us and you, ye sons of Reuben and ye sons of Gad—||even the Jordan||, ye' have no' portion in Yahweh,—

so might your' sons cause our' sons, to cease from revering Yahweh. ²⁶ We said, therefore,

Let us prepare, we pray you, to build us an altar,—

²⁷ not for ascending-offering, nor for sacrifice; but that <a witness> it may be' between us and you, and between our generations after us, that we are to do the service of Yahweh, before him, with our ascending-offerings and with our sacrifices, and with our peace-offerings,—that your sons may not say, in time to come, to our sons,

Ye' have no' portion in Yahweh.

²⁸ Therefore said we,

And it shall be, <when they [so] say to us, or to our generations>, in time to come,—that we will say—

Behold ye the pattern^b of the altar of Yahweh, which our fathers made, not for ascending-offerings nor for sacrifice, but that <a witness> it might be' between us and you.

²⁹ Far be it from us—that we should rebel against Yahweh, or turn back, to-day, from following Yahweh, by building an altar, for ascending-offering, or meal-offering, or for sacrifice,—other than the altar of Yahweh our God, which is before his habitation.

³⁰ And <when Phinehas the priest, and the princes of the assembly, even the heads of the thousands of Israel who were with him, heard' the words which the sons of Reuben and the sons of Gad and the sons of Manasseh spake'> then was it well-pleasing in their eyes. ³¹ And Phinehas son of Eleazar the priest said' unto the sons of Reuben and unto the sons of Gad and unto the sons of Manasseh—

||To-day|| we know that <in our midst> is Yahweh, in that ye have not committed, against Yahweh, this act of treachery,—||now|| have ye rescued the

sons of Israel out of the hand of Yahweh.

³² So Phinehas son of Eleazar the priest and the princes returned' from the sons of Reuben and from the sons of Gad, out of the land of Gilead, unto the land of Canaan, unto the sons of Israel,—and brought them back word. ³³ And the thing was well-pleasing in the eyes of the sons of Israel, and the sons of Israel blessed God,—and spake not of going up against them, to war, to lay waste the land, wherein the sons of Reuben and the sons of Gad dwelt. ³⁴ So the sons of Reuben and the sons of Gad named the altar [a Witness]:^a

<A witness> it is' between us,

That ||Yahweh|| is God.^b

§ 16. Joshua's End drawing near, he exhorts the People.

¹ And it came to pass <after many days, when ²³ Yahweh had given rest unto Israel, from all their enemies round about,—and ||Joshua|| had become old, advanced in days> ² that Joshua called for all Israel, for their elders, and for their heads, and for their judges, and for their officers,—and said unto them,

||I|| am old, advanced in days; ³ but ||ye|| have seen—all that Yahweh your God hath done unto all these nations, because of you,—for ||Yahweh your God|| is he' that hath fought for you.

⁴ Behold, I have allotted to you these nations which remain, as an inheritance, for your tribes,—from the Jordan, and all the nations which I have cut off, even unto the great sea, at the going in of the sun.

⁵ But ||Yahweh your God—he|| will thrust them out from before you, and drive them away out of your sight,—so shall ye possess their land, ||as Yahweh your God spake unto you||.

⁶ Therefore must ye be very firm^c to observe and to do' all that is written in the scroll of the law of Moses,—so as not to turn aside therefrom, to the right hand or to the left; ⁷ so as not to go in among these nations, these which remain' with you,—and <with the name of their gods> shall ye neither make memorial^d nor put on oath, and neither serve them, nor bow down to them. ⁸ But <unto Yahweh your God> must ye cleave,—||as ye have done until this day||; ⁹ therefore hath Yahweh dispossessed, from before you, nations great and strong,—but <as for you> not a man hath stood before you, ||until this day||.

¹⁰ ||One man of you|| can chase a thousand,—for ||Yahweh your God|| is he' that fighteth for you, ||as he spake to you||.

¹¹ Take diligent heed, therefore, unto your souls,—to love Yahweh your God.

^a Some cod. (w. 2 ear. pr. edns., Aram. MS., and Syr.) have: "called the altar a witness"—G.n.
^b Some cod. (w. Aram., Sep., Syr. and Vul.) have (in

full): "Y. he is God"—ml. "the God"—G.n.

^c Or: "courageous."

^d Or: "call to remembrance."

^a Or: "What is there in common between you and Yahweh?"

^b Or: "construction."

¹² But <if ye ||do in any wise turn back|| and cleave unto the remnant of these nations, these which remain with you,—and intermarry with them, and go in with them, and ||they|| with you’>; ¹³ ||know|| that Yahweh your God will no further drive out these ^a nations from before you,—but they will become unto you a snare and a hook, and a goad in your sides, and thorns in your eyes, until ye have perished from off this goodly soil, which Yahweh your God hath given’ unto you.

¹⁴ But lo! I’ am going to-day, in the way of all the earth,—ye must acknowledge, therefore, with all your heart and with all your soul, that there ~~hath~~ not tailed a single thing, out of all the good things which Yahweh your God spake concerning you, ||the whole|| hath come to pass to you, there hath not failed thereof, ||a single thing||.

¹⁵ But it shall be that <as all the good things have come unto you, which Yahweh your God spake unto’ you>, ||so|| will Yahweh bring upon you all the evil^b things, until he hath destroyed you from off this goodly soil, which Yahweh your God hath given unto you. ¹⁶ <When ye transgress the covenant of Yahweh your God’ which he hath commanded you, and go and serve other gods, and bow yourselves down unto them> then will the anger of Yahweh kindle upon you, and ye will perish quickly, from off the good land’ which he hath given unto you.

§ 17. *Joshua's Final Admonitions: his Death and Burial.*

24 ¹ And Joshua gathered together all the tribes of Israel, unto Shechem,—and called for the elders of Israel, and for their heads, and for their judges, and for their officers, and they presented themselves before God.^c ² Then said Joshua unto all the people—

||Thus|| saith Yahweh, God of Israel,

||Beyond the River||^d dwelt your fathers from age-past times, [unto] Terah, father of Abraham, and father of Nahor,—and they served other gods. ³ So I took your father, Abraham, from beyond the River, and led him through all the land of Canaan,—and multiplied his seed, and gave unto him, Isaac; ⁴ and gave unto Isaac’ Jacob and Esau,—and gave unto Esau, Mount Seir, to possess it, but ||Jacob and his sons|| went down into Egypt.^e Then sent I Moses and Aaron, and plagued Egypt, according to that which I did in their midst,—and <afterwards> brought you’ forth. ⁶ Yea I brought forth your fathers, out of Egypt, and ye came

unto the sea, and the Egyptians pursued after your fathers, with chariots and with horsemen, unto the Red Sea. ⁷ So they made outcry unto Yahweh, and he put darkness between you and the Egyptians, and brought in upon them the sea, and covered them,—and your eyes beheld what I did with the Egyptians. And <when ye had remained in the desert many days> ⁸ then I brought you into the land of the Amorites, who were dwelling over the Jordan, and they fought with you,—then delivered I them into your hand, and ye took possession of their land, so I destroyed them from before you. ⁹ Then rose up Balak, son of Zippor, king of Moab, and made war with Israel,—and sent and called for Balaam son of Beor, to curse^a you; but I was not willing to hearken unto Balaam,—so ||he kept on’ blessing||^b you, and I rescued you out of his hand. Then passed ye over the Jordan, and came in unto Jericho, and <when they would have made war with you—even the lords of Jericho—the Amorite and the Perizzite and the Canaanite and the Hittite and the Girgashite, the Hivite and the Jebusite> then delivered I them into your hand. ¹² And I sent before you the hornet, which drove them out from before you, the two kings of the Amorites, —||not with thy sword, nor with thy bow||. ¹³ Thus I gave unto you a land on which thou hadst not laboured, and cities which ye had not built, and ye proceeded to dwell therein,—<of vineyards and oliveyards, which ye planted not> ye’ are eating.

10

11

14

15

16

Then responded the people, and said, Far be it from us, that we should forsake Yahweh,—to serve other gods; ¹⁷ for <as for Yahweh our God>^e ||he|| brought up both us and our fathers, out of the land of Egypt, out of the house of servants,—and who did before our eyes, these great signs, and preserved us throughout all the way

^a Some cod. (w. 4 ear. pr. eds.) have; “all these” —G.n.

^c Or: “calamitous.”

^e Heb.: *ha-‘elohim*.

^d I.e.: “the Euphrates.”

^b Sep. here adds: “And they became there a great, populous and mighty people, and the Egyptians afflicted them”—G. Intro. 176.

^a Or: “belittle,” “revile.”

^b N.B.: infinitive after finite verb. Cp. Intro., Chap. II., Synopsis, B, b.

^c Note here again idolatry amidst Israel in Egypt. Cp. Eze. xxiii. 8.

^d So one School of Massor-

ites (w. Aram., Sep., Syr. and Vul.) both write and read; another School write: “beyond,” but read: “from the other side”—G.n.

^e Sep. here adds: “He is God”—G. Intro. 176.

wherein we journeyed, and among all the peoples through the midst of whom we passed; ¹⁸ then did Yahweh drive out all the peoples, even the Amorites who were dwelling in the land, from before us,—||we too|| will serve Yahweh, for ||he|| is our God.

¹⁹ Then said Joshua unto the people—

Ye cannot serve Yahweh, for <a holy God> he is' <a jealous God> he is', he' will not forgive ^a your transgression, nor your sins. ²⁰ <When ye forsake Yahweh, and serve the gods of a stranger> then will he turn, and inflict on you calamity, and consume you, ||after that he hath dealt well with you||.

²¹ But the people said unto Joshua,—

Nay! but <Yahweh> will we serve.

²² Then said Joshua unto the people—

<Witnesses> are ye' |against yourselves|, that ||ye yourselves|| have chosen you Yahweh, to serve him'.

And they said:

Witnesses!

²³ ||Now|| therefore, put ye away the gods of the stranger, that are in your midst,—and incline your heart unto Yahweh, God of Israel.

²⁴ And the people said unto Joshua,—

<Yahweh our God> will we serve, and <unto his voice> will we hearken.

²⁵ So then Joshua solemnised a covenant for the people, on that day,—and set for them a statute and a regulation, in Shechem. ²⁶ And Joshua wrote these words' in the scroll of the law of God,—and took a great stone, and set it up there, under the oak' that was by the sanctuary^b of Yahweh. ²⁷ And

Joshua said unto all the people—

Lo! ||this stone|| shall serve against us as a witness, for ||it|| hath heard all the sayings of Yahweh, which he hath spoken with us,—so shall it serve against you as a witness,

^a Or: "lift off," "take away." ^b Or: "in the holy place."

||lest ye should act deceptively against^a your God.

²⁸ And Joshua sent the people away, every man unto his inheritance.

²⁹ And it came to pass <after these things>, that Joshua son of Nun, servant of Yahweh, died, being a hundred and ten years old. ³⁰ And they buried him within the bounds of his own inheritance, in Timnath-serah, which is in the hill country of Ephraim, on the north of Mount Gaash.^b

³¹ So then Israel served Yahweh' all the days of Joshua,—and all the days of the elders who prolonged their days after Joshua, and who had known all the work of Yahweh, which he had wrought for Israel.

³² And <the bones of Joseph—which the sons of Israel had brought up out of Egypt> buried they in Shechem, in the portion of field where, Jacob bought of the sons of Hamor, father of Shechem, for a hundred pieces of money,—and they belonged unto the sons of Joseph, as an inheritance.

³³ And ||Eleazar son of Aaron|| died,—and they buried him in the hill of Phinehas his son, which was given to him, in the hill country of Ephraim.^c

^a I.e.: "seem to acknowledge, but not really do so"—O.G. 471.

^b The Sep. here adds: "And they placed with him, in the grave wherein they buried him, the knives of flint wherewith he circumcised the sons of Israel in Gilgal, when he brought them forth out of Egypt, as Yahweh commanded them; and [there they are] until this day." Cp. chap. v. 2, 3—G.n.

^c In the Sep. are found these verses: "And on that day the sons of Israel took the ark of Yahweh, and bare it in

their midst; and Phinehas ministered as priest instead of Eleazar his father until his death, and was buried in the hill which belonged to him. And the sons of Israel went every man to his own place and to his own city; and the sons of Israel served the Asherah and the Ashteroth, and the gods of the nations which were round about them; and God sold them into the hand of Eglon king of Moab, and he ruled over them eighteen years." Cp. Judg. iii. 12-14—G.n.

SPECIAL NOTE

ON THE

DESTRUCTION OF THE CANAANITE NATIONS.

IN reviewing the destruction of the nations of Canaan, it is most important to bear in mind the terrible nature of the crimes for which they were exterminated. Their very worship was grossly sensual and revoltingly cruel. In honour of their deities women surrendered their virtue. Their sacred places were brothels. The generative organs were openly represented by disgusting symbols. The peoples had holy (!) prostitutes, male and female,—*kēdhēshim* and *kēdhēshoth*. Lustful gods are cruel, and demand to be worshipped with human blood. Hence, to the king-idol Molech, the Canaanites, with some contiguous nations, immolated their sons and daughters. At such crimes as these nature shudders; and Palestine was fain, in abhorrence, to eject her inhabitants. Who shall say that the Most High has not the right to extinguish such polluters of the earth and contaminators of mankind as these? Doubtless the world has been made permanently the sweeter and the more habitable by reason of the occasional Divine use of the besom of destruction. Let us remember that there was long waiting before these nations were destroyed.^a Not till their iniquity was “full” did the stroke of vengeance fall. It was doubtless both safe and kind that the extermination was to be made ruthlessly complete. And let us not forget that Joshua’s commission was divine, direct, positive, explicit and repeated; and therefore no example for generals destitute of such sanction. How far other commanders may volunteer, or be lawfully commissioned, to follow Joshua’s example—is, for us, a question of casuistry into which we are not here called upon to enter. Moreover, Divine Mercy drew a line around the devoted nations, and outside that line peoples might be spared—unless, indeed, the interdict went forth against them;^b while, on the other hand, Divine Equity warned the Hebrews that, if they fell into the same sins, they should receive a like punishment. For their fathers’ sake, indeed, they were not to be utterly annihilated; but short of that, if they would sin, they must suffer. Their land would vomit them forth. We know the sad sequel: they fell into sensual and cruel idol-worship; and God kept His word, as the captivities of Assyria and Babylon attest. We have yet to trace the long and painful story of Israel’s sin and punishment: let us be thankful that we shall also have the privilege of turning over to a brighter leaf and dwelling on glowing prophetic songs of redemption, deliverance and salvation.

So much by way of general statement. If the inquiry be urged whether there is sufficient evidence to justify the sweeping statements made at the outset of this Note, the answer can only be in the affirmative, due allowance being made for the circumstantial character of the testimony. It is just as well that the proof should, in a sense, run between the lines. In fact, it is only when some adequate knowledge is possessed of the really obscene and blood-thirsty nature of idol-worship in Western Asia that the mind is prepared to feel the full force of allusions scattered throughout the Old Testament. Many, indeed, are the allegations against Israel for going unchastely after other gods; but even the needlessly coarse terms of our public versions (in speaking of it as “going a-whoring” after idols) have probably failed to suggest to the majority of even educated minds the awful and undoubted fact that such worship was accompanied by rites (to use the guarded language of the Oxford Gesenius) “sometimes involving actual prostitution.”^c Hence there would appear to be something like a moral necessity to lift a little the veil which hides from view the true character of the worship of the Baals, the Asherahs and the Ashtaroths of Canaan.

As to the worship of the local *Baals* it is attested that “it was debased by repulsive immorality.”^d Further, “when Israel entered Canaan the worship of the Baalim was everywhere present. As it was especially associated with agriculture, which the Israelites learned from the Canaanites, there was danger lest they should take over also the religious festivals connected with the various agricultural

^a Gen. xv. 16.^b See Deu. xx. 10—18.^c O. G. p. 275^b.^d Hastings’ Dictionary of the Bible, 210^b.

seasons, and thus succumb to the deadly fascination of the sensual nature-worship of the older inhabitants. That this actually happened we learn from the history."^a

As to the *Asherahs*, there is a doubt which does not in any way affect the main issue. The doubt is merely whether *Asherah* is the name of a distinct goddess, as well as the name of the "poles," "stumps," or "stems" which represented her; or whether the notorious "Ashtoreth" (Astarte) was herself worshipped under these obscene images.^b In any case the rites associated with the "*Asherahs*" were immoral.

The "Encyclopædia Britannica" unhesitatingly designates "*Asherah*" an impure goddess. But even if, as some think, the two names became confused, so that even when *Asherah* is named Astarte is ultimately intended, we have only to pass on and give a moment's attention to the latter to reach the fearful conclusion already indicated.

As to *Astarte* then: "She must have been pre-eminently the goddess of sexual passion. By Greeks and Phœnicians alike she is habitually identified with 'Aphrodite,' and there are sufficiently definite allusions to the unchaste character of the rites with which she was worshipped."^c "Her devotees were initiated with impure rites."^d

From the point of view thus obtained, the passages referred to below slowly unfold their terrible significance.^e

To complete, once for all, the needful reference to this painful and admonitory subject, the student has only to connect the worship of the Golden Calf (Exodus xxxii.) with the Egyptian worship of Apis, as briefly disclosed by the "Encyclopædia Britannica," to apprehend why, on that occasion, the sedate Moses was driven frantic with consternation; and has only to conceive, in the light of the facts indicated in Numbers xxv. and in this Note, the real nature of the awful snare into which Israel fell at Baal-peor, to apprehend that instant excision alone could be trusted to prevent national extermination.

^a Hastings' Dictionary of the Bible, 210 ^b.

^b Obscene they manifestly were, as the monumental figures of them plainly enough attest. How readily a "pollard" could be shaped to suggest a conjunction which virtuous shame must ever hide, can well be imagined. And the smallest predominance given to the one or other element would be quite enough to account for the interchange in usage between the two forms *asherim* (mas.) and *asheroth* (fem.).

^c Hastings' Dictionary of the Bible, 169 ^a.

^d Ibid. 170 ^a.

^e Lev. xviii. 26-30; xx. 22; Num. xxv. 1-18; Deu. xxiii. 17 (where the discreet reader will please note, by turning to this passage, the result of combining our rendering of the text with the plainer terms employed in the footnote appended thereto—"devotee," sacred person, by profession; in reality, enticing to unclean-

ness as a part of the service of god or goddess; the prevalence of the custom in the idolatries around, giving need and point to the stern prohibition); 1 K. xiv. 24; xv. 12, 13; xxii. 46; 2 K. xxiii. 7; 2 Ch. xv. 16; xxviii. 2; Ps. cvi. 35-38; Isa. lvii. 3-8 (in rendering which, the only doubt is how plain the allusion should be made in the actual words employed in translation; for whether, with Fuerst, we put, for *yādh ḥazith*, "thou pointest the pin, a periphrasis for the penis erectus," H.L. p. 490; or, with Cheyne, "when thou sawest the phallus," P.B. 101; in either case we do but get a glimpse of a monstrous custom prevalent in the East, and not unknown in the West, as a reference to the Greek *phallos* and the Latin *priapus* will at once reveal); Jer. v. 7; vii. 30, 31; xix. 4, 5; xxxii. 33-35; Hos. iv. 12-14; Amos ii. 7-9. This list of passages will serve as a guide to others similar.

THE BOOK OF J U D G E S.

§1. *Israel, only in part driving out the Canaanites, full into their Idolatry.*

1¹ And it came to pass after the death of Joshua, that the sons of Israel asked of Yahweh, saying,—

Who shall go up for us against the Canaanites, first, to make war upon them?

2 And Yahweh said—

||Judah|| shall go,—lo!^a I have delivered the land into his power.

3 Then said Judah, unto Simeon his brother—

Come up with me into the territory allotted me, and let us make war on the Canaanites, then will ||I also|| go with thee, into thy territory.

So Simeon went with him.

4 And Judah went up, and Yahweh delivered the Canaanites and the Perizzites into their hand,—and they smote them in Bezek, ten thousand men. 5 And they found Adoni-bezek^b in Bezek, and fought with him,—and smote the Canaanites and the Perizzites. 6 But Adoni-bezek fled, and they pursued him,—and took him, and cut off his thumbs, and his great toes. 7 Then said Adoni-bezek—

||Seventy kings, with their thumbs and great toes cut off|| have been picking up crumbs under my table, <as I have done> ||so|| hath God^c required me.

And they brought him into Jerusalem, and he died there.

8 And the sons of Judah made war upon Jerusalem, and captured it, and smote it with the edge of the sword,—and <the city> they set on fire.

9 And ||afterwards|| the sons of Judah went down to make war upon the Canaanites,—dwelling in the hill country, and in the south, and in the lowland.

10 And Judah went against the Canaanites who were dwelling in Hebron,^d now ||the name of Hebron, formerly|| was Kiriath-arba,—and they smote Sheshai and Ahiman, and Tahmai. 11 And he went from thence^e, against the inhabitants of Debir,—now ||the name of Debir, formerly|| was Kiriath-sepher.^d 12 And Caleb said,

<He that smiteth Kiriath-sepher, and captureth it> I will give unto him^f Achsah my daughter, to wife.

13 Then Othniel, son of Kenaz, Caleb's younger brother, captured it,—and he gave him Achsah

his daughter, to wife.

14 And it came to pass <when she came> that she moved him to ask of her father a field,^a and, when she alighted from off the ass, Caleb said unto her—

What aileth thee?^b

15 And she said unto him—

Give me a present; for <south land> hast thou given me, give me therefore pools of water.

So Caleb gave her Upper-pools, and Lower-pools.^c

16 Now ||the sons of the Kenite, father-in-law of Moses|| had come up from the city of palm-trees,^d with the sons of Judah, into the wilderness of Judah, which is in the south of Arad,—so they went and dwelt with the people.

17 Then went Judah, with Simeon his brother, and they smote the Canaanites dwelling in Zephath,—and devoted it to destruction, and the name of the city was called Hormah.^e

18 And Judah captured Gaza with the boundaries thereof, and Ashkelon, with the boundaries thereof,—and Ekron, with the boundaries thereof. 19 And it came to pass that Yahweh was with Judah, and he took possession of the hill country,—but did not^f dispossess the inhabitants of the vale, because they had ||chariots of iron||.

20 So they gave unto Caleb^g Hebron, ||as spake Moses||,—and he drave out from thence the three sons of Anak.^h

21 But <the Jebusites dwelling in Jerusalem> the sons of Benjamin did not drive out,—but the Jebusites have dwelt with the sons of Benjamin,ⁱ in Jerusalem, unto this day.

22 Then went up the house^j of Joseph—||they also||—unto Bethel,—and ||Yahweh|| was with them. 23 And the house of Joseph sent to spy out Bethel,—now ||the name of the city, formerly|| was ||Luz||. 24 So the watchers saw a man coming forth from the city,—and they said unto him—

Shew us, we pray thee, the way to get into the city, and we will deal with thee, in lovingkindness.

^a MI.: "the field"—possibly some particular field; but, in our idiom, it may only = "a field."

^b Cp. Josh. xv. 18, n.

^c Prob. proper names: "Gullath-illith and Gullath-tahteth." Cp. O.G. p. 165 w. P.B. in this place.

^d Deut. xxxiv. 3.

^e = "utter destruction": cp. Num. xxi. 3.

^f Some cod. (w. Aram. Sep., Vul.) have: "could not"; but some cod. (w. Syr.) have: "did not." Cp. vers. 27, 29, 30, 31, 33

^g P.B.: (simply) "the three giants."

^h Gr.: "Judah." Cp. Jos. xv. 63—G.n.

ⁱ Some cod. (w. Sep.) have: "sons." Cp. Jos. xvi. 4, xvii. 14—G.n.

^a Some cod. (w. 3 ear. pr. eds.) have: "and lo!"—G.n.

^b Or: "the lord of Bezek."

^c Josh. xv. 13-19.

^d = "Book-city."

²⁰ And he shewed them the way to get into the city, and they smote the city, with the edge of the sword,—but <the man and all his family> they let go. ²¹ And the man went into the land of the Hittites,—and built a city, and called the name thereof, Luz, ||that|| is the name thereof, unto this day.

²² But Manasseh took not possession of Beth-shean and her towns, nor of Taanach and her towns, nor dispossessed the inhabitants of Dor and her towns, nor the inhabitants of Ibleam, and her towns, nor the inhabitants of Megiddo, and her towns,—but the Canaanites were determined to remain in this land; ²³ <when Israel, however, had waxed strong>^a they put the Canaanites under tribute,—though they ||dispossessed|| them not.

²⁴ And ||Ephraim|| dispossessed not the Canaanites who were dwelling in Gezer,—so the Canaanites remained in their midst, in Gezer.

²⁵ ||Zebulun|| dispossessed not the inhabitants of Kitron, nor the inhabitants of Nahalöl,—but the Canaanites remained in their midst, and came under tribute.

²⁶ ||Asher|| dispossessed not the inhabitants of Acco, nor the inhabitants of Zidon,—nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob; ²⁷ but the Asherites dwelt in the midst of the Canaanites, the inhabitants of the land,—for they dispossessed them not.

²⁸ ||Naphtali|| dispossessed not the inhabitants of Beth-shemesh nor the inhabitants of Beth-anath, but they dwelt in the midst of the Canaanites, the inhabitants of the land,—and ||the inhabitants of Beth-shemesh, and of Beth-anath|| became theirs, under tribute.

²⁹ And the Amorites forced' the sons of Dan into the hill country,—for they suffered them not to come down into the vale; ³⁰ and <though the Amorites were determined to remain in the hill country of Heres, in Aijalon, and in Shaal-bim> yet was the hand of the house of Joseph heavy, so that they came under tribute. ³¹ And ||the boundary of the Amorites|| was from the ascent of Akkrabbim, from Sela and upwards.

2 ¹ And the messenger of Yahweh came up from Gilgal, unto Bochim. And he said—

I led you up out of Egypt, and brought you into the land, which I had sworn unto your fathers,

And I said

I will not break my covenant with you, to times age-abiding;

² But ||ye|| must not solemnise a covenant with the inhabitants of this land, <Their altars> must ye tear down,—

But ye have not hearkened unto my voice, what' is this' ye have done?^b

³ Wherefore also' I said,

I will not drive them out from before you,—but they shall be your' adver-

saries, and ||their gods|| shall become unto you a snare.

⁴ And it came to pass, <when the messenger of Yahweh had spoken these words' unto all the sons of Israel> that the people lifted up their voice, and wept. ⁵ So they called the name of that place, Bochim,^a and offered sacrifice there, unto Yahweh.

⁶ Now <when Joshua had let the people go>^b the sons of Israel went their way, every man to his inheritance, to take possession of the land. ⁷ And the people served

Yahweh' all the days of Joshua,—and all the days of the elders who outlived^c Joshua, who^d had seen all the great work of Yahweh' which he had wrought for Israel. ⁸ So then

Joshua, the son of Nun, the servant of Yahweh, died',—being a hundred and ten years old.

⁹ And they buried him within the bounds of his inheritance, in Timnath-heres,^e in the hill country of Ephraim,—on the north of Mount Gaash. ¹⁰ ||All that generation also||

were gathered unto their fathers,—and there arose another generation, after them, who had not known Yahweh, nor even the work' which he had wrought for Israel. ¹¹ So the

sons of Israel did the thing that was wicked in the sight of Yahweh,—and served the Baals;

¹² and forsook Yahweh, the God of their fathers, and went after other gods, from among the gods of the peoples who were round about them, and

bowed themselves down unto them,—and angered Yahweh. ¹³ Yea, they forsook Yahweh,

—and did service unto the Baal and unto Ashtaroth.^f ¹⁴ Then kindled the anger of

Yahweh upon Israel, and he delivered them into the hand of spoilers, who plundered them,

—and he sold them into the hand of their enemies round about, so that they could no longer' stand before their enemies. ¹⁵ <Whithersoever they went out> the hand of Yahweh

was found to be against them for misfortune, ||as spake Yahweh, and as sware Yahweh unto them||,—and they were distressed exceedingly.

¹⁶ And <though Yahweh raised up judges,—who saved them out of the hand of them that plundered them> ¹⁷ yet

<even unto their judges> did they not hearken, for they went unchastely astray after other gods, and bowed themselves down to them,—

they turned aside speedily out of the way wherein their fathers who hearkened unto the commandments of Yahweh, walked, ||they did not so||. ¹⁸ And <when Yahweh raised them up judges> then was Yahweh with the judges,

and saved them out of the hand of their enemies, all the days of the judge,—for Yahweh was grieved at their outcry, because of them who

oppressed them, and ill-treated them. ¹⁹ But

^a I.e.: "Weepers."

^b Josh. xxiv. 28-31.

^c Lit.: "prolonged days

after."

^d Some cod. (w. 2 ear. pr. edns., Syr., Vul.): "and

who"—G.n.

^e Some cod. (w. Syr. and

Vul.) have: "Timnath-

serah." Cp. Jos. xix. 50

xxiv. 30—G.n.

^f See note ante, p. 259.

^a Or: "bold."

^b Or: "||What, now|| have

ye done?" Cp. O.G. 261,

⁴ d.

<when the judge was dead> they again' broke faith more than their fathers, by going their way after other gods, by serving them, and bowing themselves down to them,—they ceased not from their doings nor from their stubborn way.

²⁰ So then the anger of Yahweh kindled upon Israel, and he said—

<Forasmuch as this nation have transgressed my covenant, which I commanded their fathers, and have not hearkened unto my voice> ²¹ ||I also|| will no further' dispossess a man from before them,—from among the nations which Joshua left remaining, when he died; ²² that I may, by them, put Israel to the proof,—whether they are going to be observant' of the way of Yahweh, to walk therein^a as their fathers observed it, or not'.

²³ Thus then Yahweh left these nations, not dispossessing them speedily,—neither had he delivered them into the hand of Joshua.

³ ¹ Now ||these|| are the nations which Yahweh left, that he might, by them, put Israel to the proof,—all who had not known' any of the wars of Canaan; ² that the generations of the sons of Israel might certainly get to know, by being taught to make war,—such, at least, as aforetime knew nothing thereof:—³ five lords of the Philistines, and all the Canaanites, and the Zidonians, and the Hivites dwelling in Mount Lebanon,—from Mount Baal-hermon' as far as the entering in of Hamath. ⁴ So then [these] were [left], that, by them, he might put Israel to the proof,—to know whether they would hearken unto the commandments of Yahweh' which he commanded their fathers by the hand of Moses. ⁵ And thus ||the sons of Israel|| dwelt in the midst of the Canaanites,—the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites; ⁶ and took their daughters to be their' wives, <their own daughters moreover> gave they unto their sons ||and they served their gods||.

§ 2. *Israel, for their Idolatry falling under Chastisement, Judges are raised up to save them.*

[I. OTHNIEL.]

⁷ Thus did the sons of Israel the thing that was wicked in the sight of Yahweh, and forgat Yahweh their God,—and served the Baals and the Asherahs.^b ⁸ Then kindled the anger of Yahweh upon Israel, and he sold them into the hand of Chushan-rishathaim, king of Mesopotamia,—and the sons of Israel served Chushan-rishathaim, eight years. ⁹ And the sons of Israel made outcry unto Yahweh, so Yahweh raised up a saviour unto the sons of Israel, who saved them,—||even Othniel son of

Kenaz, Caleb's younger brother. ¹⁰ And the Spirit of Yahweh came upon him, and he judged^a Israel, and went out to war, and Yahweh delivered into his hand, Chushan-rishathaim, king of Syria,—and his hand prevailed over Chushan-rishathaim. ¹¹ And the land had rest forty years,—and Othniel son of Kenaz, [died].

[II. EHUD.]

¹² And the sons of Israel again' did the thing that was wicked, in the sight of Yahweh,—and Yahweh emboldened Eglon, king of Moab, against Israel, because they did the thing that was wicked in the sight of Yahweh; ¹³ and he gathered unto him, the sons of Ammon, and Amalek,—and came and smote Israel, and took possession of the city of palm-trees.^b ¹⁴ So the sons of Israel served Eglon king of Moab eighteen years.

¹⁵ And the sons of Israel made outcry unto Yahweh, and Yahweh raised up unto them a saviour, Ehud son of Gera, a Benjamite, a man left-handed,^c—and the sons of Israel sent, by his hand, a present, unto Eglon king of Moab.

¹⁶ So Ehud made himself a sword which had two edges, a cubit in length,—and girded it under his raiment, upon his right thigh. ¹⁷ So he offered the present' unto Eglon, king of Moab,—now ||Eglon|| was an exceedingly fat man. ¹⁸ And so it was <when he had made an end of offering the present> that he sent away the people who had been bearing the present; ¹⁹ but ||he himself|| turned back from the images^d that were by Gilgal, and said,

<A secret word> have I, unto thee, O king ! And he said—

Silence !^e

Thereupon went out from his presence all who had been standing near him. ²⁰ And ||Ehud|| came in unto him ||he|| having been sitting in a summer parlour^f which he had for himself [alone], and Ehud said,

<A divine word> have I, unto thee.

So he arose from off his seat.^g ²¹ And Ehud put forth his left hand, and took the sword from off his right thigh,—and thrust it into his body; ²² and [the handle also] went in after the blade, and the flesh closed upon the blade, for he withdrew not the sword out of his body,—and he came out into the ante-chamber. ²³ And <when Ehud came out into the porch> he closed the doors of the parlour upon him and bolted them. ²⁴ <When ||he|| had come out> ||his servants|| went in, and looked, and lo ! the doors of the parlour were bolted,—so they said,

Surely he covereth' his feet, in the summer chamber.

²⁵ But <though they tarried a long time> yet

* M.C.T. (ml.) : "in them"; but a sp. v.r. (*sevir*), and some cod. (w. Sep., Syr. and Vul.) (lit.), "in it" [i.e. Y's "way"]—G.n.

^b Some cod. (w. Syr. and Vul.) have: "Ashtaroth [=Astarte]" Cp. chap. ii. 13—G.n. See "Special Note," ante, p. 259.

^a Or: "vindicated."

^b Deu. xxiv. 3.

^c Lit.: "lamed (bound) in his right hand."

^d Same word as Deu. vii. 5.

^e Heb.: *has* = "hst," "hush."

^f Or: "an upper cooling room."

^g Or: "throne."

lo! he opened not the doors of the parlour,—so they took the key, and opened [them], when lo! [their lord], fallen to the ground dead'.²⁶ But [Ehud] escaped while they delayed—yea [he] passed the images,^a and escaped into Seirah.

²⁷ And so it was <when he came> that he blew with a horn throughout the hill country of Ephraim,—and the sons of Israel came down with him, out of the hill country, [he] being before them.²⁸ And he said unto them—

Come down after me,^b for Yahweh hath delivered your enemies, the Moabites, into your hand.

So they came down after him, and captured the fords of the Jordan, towards Moab, and suffered not a man to pass over.²⁹ And they smote of Moab at that time, about ten thousand men, every one a mighty man, and every one a man of valour,—and [there escaped not a man].³⁰ And Moab was subdued on that day,^c under the hand of Israel. And the land had rest eighty years, and Ehud judged them until his death.^d

[III. SHAMGAR.]

³¹ And <after him> was Shamgar, son of Anath, who smote of the Philistines, six hundred men, with an ox-goad,—and [he also] saved Israel.

[IV. DEBORAH.]

⁴ ¹ And the sons of Israel again¹ did the thing that was wicked in the sight of Yahweh,—when [Ehud] was dead.² So Yahweh sold them into the hand of Jabin king of Canaan, who reigned in Hazor,—now [the prince of his host] was Sisera, and [he] dwelt in Harosheth of the nations.³ And the sons of Israel made outcry unto Yahweh,—for he had [nine hundred chariots of iron] and [he] oppressed the sons of Israel heavily, twenty years.

⁴ And <Deborah, a woman who was a prophetess, wife of Lapidoth> [she]^e was judging Israel, at that time: ⁵ she^f used to sit, therefore, under the palm-tree of Deborah, between Ramah and Bethel, in the hill country of Ephraim,—and the sons of Israel came up to her, for justice.⁶ And she sent and called for Barak son of Abinoam, out of Kadesh-naphtali,—and said unto him—

Hath not Yahweh God of Israel, commanded,—

Come and draw towards Mount Tabor, and bring with thee—ten thousand men, of the sons of Naphtali, and of the sons of Zebulun; ⁷ and I will draw unto thee, unto the torrent^g of Kishon, Sisera, prince of the host of Jabin, with

his chariots, and with his multitude,—and will deliver him into thy hand?^h

⁸ And Barak said unto her,

<If thou wilt go with me> then will I go—but <if thou wilt not go with me> I will not go.

⁹ And she said—

I will [go] with thee; [only] it shall not be [thine own honour] that shall arise from the journey which thouⁱ art about to take, for <into the hand of a woman> will Yahweh sell Sisera.

So Deborah arose, and went with Barak, towards Kadesh.¹⁰ And Barak called together Zebulun and Naphtali, towards Kadesh, and there went up at his feet—ten thousand men,—and Deborah [went up with him].

¹¹ Now [Heber the Kenite] had separated himself from the Kenites, even from the sons of Hobab, father-in-law of Moses,^b —and moved his tent as far as the oak^c of Zaanaim,^d which is near Kadesh.

¹² And they told Sisera that Barak, son of Abinoam, had gone up to Mount Tabor.

¹³ So Sisera called together all his chariots— [nine hundred chariots of iron], and all the people that were with him,—from Harosheth of the nations, unto the torrent^e of Kishon.¹⁴ Then said Deborah unto Barak—

Up! for [this] is the day on which Yahweh hath delivered^f Sisera into thy hand, hath not [Yahweh] gone forth before thee?

So Barak went down from Mount Tabor, with ten thousand men after him.

¹⁵ And Yahweh put to flight Sisera and all the chariots and all the host, with the edge of the sword, before Barak,—so Sisera alighted from his chariot, and fled on foot.¹⁶ Now [Barak] pursued the chariots, and the host, as far as Harosheth of the nations,—and all the host of Sisera fell by the edge of the sword, [there was not left so much as one].¹⁷ Now [Sisera] had fled on foot, unto the tent of Jael, wife of Heber the Kenite, for there was peace between Jabin, king of Hazor, and the house of Heber the Kenite.¹⁸ And Jael went out to meet Sisera, and said unto him:

Turn aside, my lord, turn aside with me, do not fear.

So he turned aside with her into the tent, and she threw over him a coverlet.¹⁹ And he said unto her—

Let me drink, I pray thee, a little water, for I am thirsty.

So she opened the bottle of milk, and gave him to drink, and spread over him the coverlet.²⁰ And he said unto her,

Stand at the entrance of the tent,—and it shall be <if any^g man come and ask thee and say—

Is there here a man?>

that thou shalt say,

There is not^h.

^a See ver. 19, n.

^b So it shd be (w. Sep.)—G.n. [M.C.T.: "Follow me in pursuit"; lit.: "Pursue after me."]

^c Some cod. (w. Syr.) have: "at that time"—G.n.

^d So it shd be (w. Sep.)—G.n. [The M.C.T. is without this clause.]

^e Some cod. (w. 2 ear. pr. edns.) have: "and she"—G.n.

^f Or: "ravine."

^g Some cod. (w. 2 ear. pr. edns., Sep., Syr.) have: "hands"—G.n.

^h Cp. Num. x. 29.

ⁱ Or: "vale."

^j Josh. xix. 33.

^k Or: "ravine."

^l N.B.: the "prophetic perfect" tense.

^m But cp. ver. 11.

²¹ Then took Jael, wife of Heber, the tent-pin, and put the mallet in her hand, and went in unto him, softly, and smote the tent-pin into his temples, and it pierced through into the ground,—he^a being fast asleep and shrouded in darkness, and he died.

²² And lo! Barak—in pursuit of Sisera! So Jael went forth to meet him, and said unto him,

Come and let me shew thee—the man whom thou^a art seeking.

And he came in with her, and lo! Sisera—lying dead, with the tent-pin in his temples.

²³ Thus God subdued, on that day, Jabin king of Canaan,—before the sons of Israel. ²⁴ And the hand of the sons of Israel went on, waxing more and more heavy upon Jabin king of Canaan,—until they had cut off Jabin king of Canaan.

5 ¹ Then sang Deborah, and Barak, son of Abinoam,—on that day, saying:—

3 <For the leadership of leaders in Israel,
For the volunteering of the people>,—
Bless ye Yahweh!

3 Hear, ye kings!
Give ear, ye princes!
||I|| <unto Yahweh> —||I|| will sing,
Will make melody^a to Yahweh, God of Israel.

4 O Yahweh!
<When thou didst come forth out of Seir,
When thou didst march along out of the field of Edom>
||Earth|| trembled,
||Heaven also|| poured forth,^b—

5 Yea ||dark clouds|| poured forth^b waters;
From ||mountains|| came down streams
In presence of Yahweh,—
From this Sinai,
In presence of Yahweh, God of Israel.

6 <In the days of Shamgar son of Anath,
In the days of Jael>
The roads were forsaken,—
And ||the frequenters of highways|| betook
them to roundabout paths:

7 There was a failure of rulers,
<In Israel> a failure,—
Until I arose, a Deborah,
Arose, a mother in Israel:—

8 They chose gods that were new,^c
||Then||—war at the gates!
Was there ||a shield|| to be seen?
Or a spear?
||Among forty thousand in Israel||?

9 My heart [saith]—
<For the governors of Israel,
For the volunteers among the people>
Bless ye Yahweh!

10 Ye that ride on white asses,
Ye that sit on carpets, } speak!
And ye that walk upon the road,

11 <In the place of the noise of bowmen among
the wells>
||There|| laud ye—
The righteous acts of Yahweh,
The righteous acts of his rule over Israel.
||Then|| had come down to the gates the people
of Yahweh.

12 Awake! awake! Deborah,
Awake! awake! utter words of song,—
Arise! Barak,
And bind fast thy captives, O son of
Abinoam!

13 ||Then|| came down a remnant to the nobles—
a people,^a—
||Yahweh|| came down with^b me against the
mighty.

14 <Out of Ephraim> [came down] they whose
root was in Amalek,^c
<After thee> Benjamin, among thy tribes,—
<Out of Machir> had come down governors,
And <out of Zebulun> such as bear aloft the
staff of the marshal;

15 And ||my princes in Issachar||^d were with
Deborah,
Yea ||Issachar|| was the support of Barak,
Into the vale rushed they forth at his feet.
<Among the divisions of Reuben> great^a
were the resolves of the heart:

16 Wherefore^a abodest thou among the folds?
To hear the mocking of the flocks?
||The divisions of Reuben|| had great coun-
sellings of heart.

17 ||Gilead|| <beyond the Jordan> took his rest,
But <Dan> wherefore remained he with the
ships?
||Asher|| abode by the shore of the seas,
And <by his creeks> must needs rest.

18 ||Zebulun||—a people that scorned their souls
unto death;
And ||Naphtali||—upon the heights of the field.

19 On came kings, they fought,
||Then|| fought the kings of Canaan,
In Taanach,
By the waters of Megiddo,—
<Plunder of silver> they took not away!

20 <From heaven> was the battle fought,—
||The stars in their courses|| fought against
Sisera.

21 The torrent of Kishon||^e swept them away,
The torrent of olden times, the torrent of
Kishon!
Let my soul march along, with victorious
strength!

^a Some cod. (w. Sep.) "the
people of Y."—G.n.

^b Or: "by."

^c Cp. chap. xii. 15.

^d Some cod. (w. Aram.,
Sep., Syr. and Vul.)

have: "the princes of I."
^e Rising on Mt. Tabor and
flowing into the Medi-
terranean near Mount
Carmel.

^a Or: "touch the stings." ^c Deu. xxxii. 17.

^b Mi "dripped."

- ² ||Then|| stamped hoofs of horses,
With the gallopings, gallopings of his mighty
steeds.
- ²³ Curse ye Meroz, saith the messenger of
Yahweh,
Curse ye with a curse, the inhabitants
thereof,—
Because they came not in to the help of
Yahweh,
To the help of Yahweh, against the mighty.^a
- ²⁴ <Blessed above women> shall be Jael, wife
of Heber the Kenite,—
<Above women in the tent> be blessed :
²⁵ <Water> he asked,
<Milk> she gave,—
<In a bowl for nobles> presented cream :
²⁶ <Her hand, to the tent-pin> put she
forth,
And <her right hand> to the toilers'
mallet,—
Then smote she Sisera,
She shattered his head,
Yea^b she split open and pierced through
his temples :
²⁷ <Between her feet> he bowed—
he fell,
he lay,—
<Between her feet> he bowed—
he fell,
<Where he bowed>
||There|| he fell—destroyed !
- ²⁸ <Through the window> looked out and
shrilly cried,
The mother of Sisera, through the lattice,—
Why' is his chariot ashamed' to come?
Why' delay' the wheels of his chariot ?
²⁹ ||The wise ladies, her princesses|| responded,—
Nay ! ||she|| returned answer to |herself| :—
³⁰ Is it not They keep finding—dividing
spoil,
One damsel, two damsels, to every' several
hero,
||Spoil|| of divers coloured raiment' for
Sisera,
||Spoil|| of divers coloured raiment, em-
broidered,
Coloured raiment richly embroidered,
On the necks of them who are taken as
spoil ?^c
- ³¹ ||So'|| perish all thine enemies, O Yahweh,
But be ||they who love him|| as the going
forth of the sun, in his might !
And the land had rest forty years.

[V. GIDEON.]

- ⁶ ¹ And the sons of Israel did the thing that was
wicked, in the sight of Yahweh,—so Yahweh de-
livered them into the hand of Midian seven years;
² and the hand of Midian prevailed' against

^a Or : "among the heroes."

^b Some cod. (w. Aram.)
omit "Yea"—G.n.

^c Lit. : "On the necks of
spoil!"

Israel,—<because of Midian> did the sons of
Israel prepare for themselves the hollows' which
were in the mountains, and the caves, and the
strongholds. ³ And so it used to be, <if Israel
had sown> then came up Midian and Amalek
and the sons of the east, yea came up against
them, ⁴ and encamped against them, and
destroyed the increase of the land, until thou
comest unto Gaza,—neither left they sustenance
in Israel, nor sheep nor ox, nor ass; ⁵ for ||they'
with their cattle|| used to come up, with their
tents—yea they used to come like locusts, for
multitude, ||both they and their cattle|| were
without number,—so they came into the land,
to lay it waste. ⁶ Thus was Israel greatly
impoverished, because of Midian,—and the sons
of Israel made outcry unto Yahweh.

- ⁷ And it came to pass <when the sons of Israel
cried unto Yahweh,—on account of Midian>
⁸ then sent Yahweh a prophet unto the sons of
Israel,—who said unto them—

||Thus|| saith Yahweh, God of Israel,

||I|| led you up out of Egypt,^a

And brought you forth out of the house of
servants ;

- ⁹ Yea I rescued you out of the hand of Egypt,
And out of the hand of all who oppressed
you,—

That I might drive^b them out from before
you,

And I gave unto you their land ;

- ¹⁰ Yea and I said to you,—

||I, Yahweh|| am your God,

Ye must not fear the gods of the Amorites,
in whose land ye' are about to dwell,—

But ye have not hearkened unto my voice.

- ¹¹ Then came the messenger of Yahweh, and sat
down under the oak which was in Ophrah,
which belonged to Joash, the Abiezrite; and
||Gideon his son|| was beating out wheat' in the
winepress, to escape the notice of the Midian-
ites; ¹² so the messenger of Yahweh appeared
unto him,—and said unto him,

||Yahweh|| is with thee, thou mighty man of
valour !

- ¹³ And Gideon said unto him—

Pardon, my lord ! <if Yahweh be' with us>
then wherefore' hath all this' befallen us ?
and where are all his wonders, which our
fathers have recounted to us—saying,

Was it not <out of Egypt> that Yahweh
brought us up ?

But ||now|| hath Yahweh abandoned' us,
and delivered us into the hand of Midian.

- ¹⁴ And Yahweh^d |turned unto him| and said—
Go in this thy might,^e and thou shalt save
Israel out of the hand of Midian,—have I
not sent thee ?

^a Some cod. (w. Sep., Syr.):
"out of the land of E."
—G.n.

^b Some cod. (w. Aram.,
Sep., Syr. and Vul.)
have : "And I drove"—
G.n.

^c So the P.B.

^d Cp. Exo. iii. 2, 4, nn.

^e Remarkable word; yet
was there in Gideon's
seeming weakness this
element of strength—
that he deemed Yahweh
able to renew the won-
ders of Egypt.

¹⁵ And he said unto him—

Pardon, O my Lord! ||How|| shall I save Israel? Lo! ||my thousand|| is the poorest in Manasseh, and ||I|| am the youngest in the house of my father.

¹⁶ And Yahweh said unto him—

I will be^a with thee,—so shalt thou smite the Midianites, as one man.

¹⁷ And he said unto him,

<If I beseech thee, I have found favour in thine eyes> then wilt thou work for me a sign, that it is ||thou|| who art speaking with me.

¹⁸ Do not, I beseech thee, withdraw from hence, until I come unto thee, and bring forth my present, and set it before thee.

And he said:

||I|| will tarry until thou return.

¹⁹ So ||Gideon|| went in, and made ready a kid of the goats, and <of an ephah of meal> unleavened cakes, <the flesh> he put in a basket, and <the broth> he put in a pot,—and brought them forth unto him, under the oak, and presented them. ²⁰ And the messenger of God said' unto him—

Take the flesh and the cakes, and set them on this crag, and <the broth> do thou pour out.

And he did so.

²¹ Then the messenger of Yahweh put forth the end of the staff, that was in his hand, and touched the flesh, and the cakes,—and there came up fire' out of the rock, and consumed the flesh, and the cakes, and ||the messenger of Yahweh|| had departed out of his sight.

²² Then saw Gideon that <the messenger of Yahweh> it was',—so Gideon said—

Alas, My Lord Yahweh! forasmuch' as I have seen the messenger of Yahweh' |face to face|!

²³ And Yahweh said unto him—

Peace be unto thee! Do not fear,—thou shalt not die.

²⁴ So Gideon built there an altar unto Yahweh, and called it, ||Yahweh-shâlôm||.^b <Unto this day> it remaineth, in Ophrah of the Abiezrites.

²⁵ And it came to pass, on that night, that Yahweh said unto him—

Take the young bullock that belongeth to thy father, even^c the second bullock of seven years,—and throw thou down the altar of Baal, that belongeth to thy father, and <the sacred stem that is by it> shalt thou cut down.

²⁶ Then shalt thou build an altar, unto Yahweh thy God, on the top of this fort, with the pile,—and shalt take the second bullock, and cause it to go up as an ascending-sacrifice, with the wood of the sacred stem which thou shalt cut down.

²⁷ So Gideon took ten men from among his ser-

vants, and did as Yahweh had spoken unto him,—and so it was that <as he too much feared the house of his father, and the men of the city, to do it by day> he did it by night.

²⁸ And the men of the city rose up early in the morning, and lo! the altar of Baal |had been overthrown|, and ||the sacred stem that was by it|| had been cut down, and the second bullock had been caused to ascend upon the altar that had been built. ²⁹ So they said, one to another,

Who hath done this thing?

And they inquired, and made search, and it was said,

||Gideon son of Joash|| hath done this thing.

³⁰ So the men of the city said unto Joash,

Bring forth thy son, that he may die,—because he hath overthrown the altar of Baal, and because he hath cut down the sacred stem that was by it.

³¹ And Joash said unto all who stood by him^a—

Will ||ye|| plead for Baal, or will ||ye|| save him?

||Whoso pleadeth for him|| let him be put to death while it is yet morning,—<if ||a god|| he be' let him plead for himself, because one hath overthrown his altar.

³² So he was called on that day, Jerub-baal,^b saying,—

Let Baal |plead against him|.

Because he had overthrown his altar.

³³ Now ||all the Midianites and the Amalekites and the sons of the east|| were gathered together,—and they crossed over and pitched in the vale of Jezreel. ³⁴ But ||the spirit of Yahweh|| clothed^c Gideon,^d—so he blew with a horn, and Abiezer was gathered after him.

³⁵ <Messengers also> sent he throughout all Manasseh, and ||they also|| were gathered after him,—<messengers also> sent he throughout Asher, and throughout Zebulun, and throughout Naphtali, and they came up to meet them.

³⁶ And Gideon said unto God,—

<If thou art' about to bring salvation, by my hand, unto Israel, as thou hast spoken>

³⁷ lo! I am placing a woollen' fleece, on the threshing-floor,—<if ||dew|| be on the fleece alone' and ||on all the ground|| it be dry'> then shall I know that thou wilt bring salvation, by my hand, unto Israel, ||as thou hast spoken||.

³⁸ ||And it was so|| and he rose up early, on the morrow, and pressed together the fleece,—and wrung out the dew from the fleece, a small bowl full of water. ³⁹ Then said Gideon unto God,

Let not thine anger kindle upon me, but let me speak, ||only this once||,—

Let me, I pray thee, put to the proof |only this once| with the fleece,

^a Or: "had taken a stand against him."

^b I.e.: "Let Baal plead."

^c Or: "enwrapped him"; i.e., the Spirit of Y. embraced him "like a suit

of armour or coat of mail" — Fuerst H.L., 729^a.

^d Or: "clothed itself with (put on) Gideon"—T.G. and O.G.

^a 'Ehyeh again, as in Exo. iii. 14, etc. Cp. Intro., Chap. IV.

^b I.e.: "Yahweh is peace."

^c Or: "and."

I pray thee, let it be dry on the fleece alone', while <on all the ground> there be dew'.

⁴⁰ And God did so on that night,—and it was dry on the fleece alone', while <on all the ground> there was dew'.

⁷ ¹ Then Jerubbaal, ||the same|| is Gideon, and all the people that were with him, rose up early, and encamped by the fountain of Harod,—and ||the camp of Midian|| was on the north of them, by the hill of Moreh,^a in the vale.

² And Yahweh said unto Gideon, <Too many> are the people that are with thee, for me to deliver the Midianites into their hand,—lest Israel vaunt themselves against me, saying,

||Mine own hand|| hath saved me.

³ ||Now|| therefore, proclaim, I pray thee, in the ears of the people, saying,

||Whoso feareth and trembleth||—let him turn and go back from Mount Gilead.

And there returned of the people twenty-two thousand, and ||ten thousand|| remained.

⁴ Then said Yahweh unto Gideon—

||Yet|| are the people too many, take them down unto the waters, that I may prove^b them for thee, there,—and it shall be, that <he of whom I say unto thee,

||This one|| shall go with thee>

||the same|| shall go with thee, and <every one of whom I say unto thee,

||This one|| shall not go with thee>

||the same|| shall not go.

⁵ So he took down the people unto the waters,—and Yahweh said unto Gideon—

<Every one that lappeth with his tongue of the water, as a dog lappeth> thou shalt set him' by himself, likewise ||every one that boweth down upon his knees, to drink||.

⁶ And so it was, that ||the number of them that lapped with their hand to their mouth|| was three hundred men,—but ||all the rest of the people|| bowed down on their knees, to drink water.

⁷ Then said Yahweh unto Gideon—

<By the three hundred men that lapped> will I save you, and deliver the Midianites into thy hand; and let ||all [the rest of] the people|| go every man to his own place.

⁸ So the people took provisions in their hand, and their horns, but <every man of Israel besides> sent he away every man to his home,^c whereas <the three hundred men> he retained. Now ||the camp of Midian|| was beneath him in the vale.

⁹ And it came to pass <on that night> that Yahweh said unto him,

Arise! go down against the camp,—for I have delivered it into thy hand.

¹⁰ Or <if ||thou|| art afraid' to go down> go down—||thou and Purah thy young man||,

unto the camp; ¹¹so shalt thou hear what they shall say, — and <afterward> shall thy hands grow strong, and thou shalt go down against the camp.

Then went he down, ||he' and Purah his young man||, unto the outmost part of the armed men that were in the camp.

¹² Now ||the Midianites and the Amalekites and all the sons of the east|| were lying along in the vale, ||like locusts for multitude||,—||their camels also|| were without' number, ||as the sand that is by the sea side, for multitude||.

¹³ And Gideon came in, and lo! a man relating to his neighbour' a dream,—and he said—

Lo! <a dream> have I dreamt, and lo! a round cake of barley bread tumbling into the camp of Midian, and it came as far as the tent—and smote it that it fell, and turned it upside down, and the tent lay along.

¹⁴ Then responded his neighbour and said:—

<Nothing else> is this, than the sword of Gideon son of Joash, a man of Israel,—God hath delivered' into his hand, both Midian and all the host.

¹⁵ And it was so <when Gideon heard' the story of the dream, and the interpretation thereof> that he bowed himself down,—and returned unto the camp of Israel, and said—

Arise! for Yahweh hath delivered into your hand the host of Midian.

¹⁶ And he divided the three hundred men, into three companies,—and put horns into the hands of them all, with empty pitchers, and torches inside the pitchers.

¹⁷ Then he said unto them,

<On me> shall ye look, and <in like manner> shall ye do,—and lo! <when I' am coming unto the outermost part of the camp> then shall it be, that <as I' do> ||so|| shall ye' do. ¹⁸<When I shall blow with the horn, ||I and all who are with me||> then shall ||ye also, round about all the camp|| blow' with your horns, and shall say,

For^a Yahweh and for Gideon!

¹⁹ So Gideon came, and the hundred men that were with him, unto the outermost part of the camp, at the beginning of the middle watch, they had but ||newly set|| the watchers,—and they blew with the horns, and brake in pieces the pitchers, that were in their hand. ²⁰Yea the three companies blew with the horns, and shivered the pitchers, and caught hold—with their left hands—of the torches, while <in their right hands> were the horns, to blow with,—and they cried,

A sword for Yahweh, and for Gideon!

²¹ And they stood still, every man in his place, round about the camp,—and all the host ran' and shouted, and fled.^b ²²When the three hundred blew the horns, Yahweh set the sword

^a "Teacher's hill"—O.G.

^b M.L.: "smelt," "refine," "assay." ^c M.L.: "tents."

^a Some cod. (w. Aram. and Syr.) have: "A sword for" (cp. ver. 20)—G.n.

^b So read; but written: "put [them] to flight"—G.n.

of every man, against his neighbour, and against all the host,—and the host fled, as far as the Place of Acacias, towards Zererath, as far as the border of Abel-meholah,^a by Tabbath.

²³ And the men of Israel were called together, out of Naphtali and out of Asher, and out of all Manasseh, — and pursued Midian. ²⁴ And <messengers> did Gideon send through all the hill country of Ephraim, saying—

Go down to meet Midian, and capture, before them, the waters, as far as Beth-barah, and the Jordan.

So all the men of Ephraim were called out, and captured the waters, as far as Beth-barah, and the Jordan. ²⁵ And they captured the two princes of Midian, Oreb and Zeeb, and slew Oreb at Oreb's Rock, and <Zeeb> they slew at Zeeb's Winepress, and pursued Midian,—and <the heads of Oreb and Zeeb> brought they in unto Gideon at the ford of the Jordan.

⁸ ¹ And the men of Ephraim said unto him—

What is this thing thou hast done to us, in not calling us, when thou wentest to fight with Midian?

And they did chide with him sharply. ² And he said unto them,

What have I done ||now||, in comparison with you?

Is not the grape-gleaning of Ephraim better than the vintage of Abiezer?

³ <Into your hand> hath God delivered the princes of Midian—Oreb and Zeeb, what then had I been able to do in comparison with you?

||Then|| was their spirit softened toward him, when he had spoken this word.

⁴ And Gideon came towards the Jordan, being about to pass over—||he|| and the three hundred men who were with him, ||faint yet pursuing||.

⁵ So he said unto the men of Succoth,

Give, I pray you, loaves of bread to the people that are following me;^b for <faint> they are', and ||I|| am in pursuit of Zebah and Zalmunna, kings of Midian.

⁶ And the princes of Succoth said,

Are the palms of the hands^c of Zebah and Zalmunna already' in thy power,—that we should give to thine army bread?

⁷ And Gideon said,

Therefore' <when Yahweh hath delivered Zebah and Zalmunna into my power> then will I tear your flesh with the thorns of the wilderness, and with the nettles.

⁸ So he went up from thence, to Penuel, and spake unto them' in like manner,—and the men of Penuel answered him, as had answered the men of Succoth. ⁹ So he spake to the men of Penuel also', saying,—

<When I return with success> I will break down this tower.

¹⁰ Now ||Zebah and Zalmunna|| were in Karkor, and their hosts with them, ||about fifteen

thousand, all that were left' out of all the host of the sons of the east,—and ||the fallen|| were a hundred and twenty thousand men, who had drawn the sword. ¹¹ So Gideon went up by the way of the tent-dwellers, on the east of Nobah and Jogbehah, and smote the host, when ||the host|| had become secure. ¹² And when Zebah and Zalmunna fled, then he pursue! them, and captured the two kings of Midian—Zebah and Zalmunna, and <all the host> put he in terror.

¹³ And Gideon son of Joash returned from the battle,—from the ascent of Heres; ¹⁴ and caught a young man, of the men of Succoth, and enquired of him,—so he wrote down for him the princes of Succoth, and the elders thereof, seventy-seven men. ¹⁵ Then came he in unto the men of Succoth, and said,

Lo! Zebah and Zalmunna,—concerning whom ye did taunt me, saying—

Are the palms of the hands of Zebah and Zalmunna already in thy power, that we should give to thy weary' men bread?

¹⁶ So he took the elders of the city, and the thorns of the wilderness and the nettles, and taught therewith the men of Succoth: ¹⁷ <the tower of Penuel also> brake he down,—and slew the men of the city.

¹⁸ Then said he unto Zebah and unto Zalmunna,

What manner of men were they, whom ye slew at Tabor?

And they said,

||As thou art||, so were they', [each one| as handsome as the sons of a king.

¹⁹ And he said:

<My brethren, sons of my mother> they were! <As Yahweh liveth> <if ye had saved them' alive> I would not have slain you'.

²⁰ So he said to Jether his firstborn,

Up! slay them.

But the youth drew not his sword, for he feared, because he was yet' a youth. ²¹ Then said Zebah and Zalmunna—

Up! ||thou|| and fall upon us, for <like the man> is his might.

So Gideon arose, and slew Zebah and Zalmunna, and took the crescents that were on the necks of their camels.

²² Then said the men of Israel, unto Gideon,

Rule over us—||even thou, and thy son, and thy son's son||,—for thou hast saved us out of the power of Midian.

²³ And Gideon said unto them,

||I|| will not rule over you, neither shall my son rule over you,—

||Yahweh|| shall rule over you.

²⁴ And Gideon said unto them—

I would make to you a request,

Give me, then, every man the nose-ring of his spoil.

For they had ||nose-rings of gold|| for <Ishmaelites> they were'. ²⁵ And they said,

We will ||freely give||.

^a = Dance-meadow.

^c Or: "soles (of the feet)."

^b Mt.: "are at my feet."

So they spread out a mantle, and cast therein every man the nose-ring of his spoil. ²⁶ And so it was, that the weight of the nose-rings of gold which he requested, was a thousand and seven hundred [shekels] of gold,—besides' the crescents, and the pendants, and the raiment of purple that were upon the kings of Midian, and besides' the ornaments that were on the necks of their camels. ²⁷ And Gideon made thereof an Ephod,^a and set it up in his own city, in Ophrah, and all Israel went unchastely astray after it there,—so it became, to Gideon and to his house, a snare.

²⁸ Thus was Midian subdued, before the sons of Israel, neither did they again' lift up their head,—and the land had rest forty years, in the days of Gideon.

²⁹ So then Jerubbaal, son of Joash, went and dwelt in his own house. ³⁰ And [Gideon] had seventy sons, sprung from his own loins,—for <many wives> had he. ³¹ And <his concubine who was in Shechem> [she also] bare him a son,—and he gave him the name of Abimelech. ³² And Gideon, son of Joash, died' in a good old age,—and was buried in the grave of Joash his father, in Ophrah, of the Abiezrites.

³³ And it came to pass that <as soon as Gideon was dead> the sons of Israel turned back, and went unchastely astray after the Baals,—and appointed them Baal-berith, to be god: ³⁴ so the sons of Israel remembered not Yahweh, their own God,—who had rescued them out of the hand of all their enemies, on every side; ³⁵ neither dealt they in lovingkindness with the house of Jerubbaal [namely] Gideon,—[according to all the goodness wherewith he had dealt with Israel].

[VI. ABIMELECH.]

⁹ ¹ Then went Abimelech son of Jerubbaal, to Shechem, unto the brethren of his mother,—and spake unto them, and unto all the family of the house of his mother's father, saying;

² Speak, I pray you, in the ears of all the owners of Shechem—

Which is better for you, that there should rule over you, seventy men, all sons of Jerubbaal, or that there should rule over you, one' man?

And remember that <your bone and your flesh> am I'.

³ So the brethren of his mother spake for him, in the ears of all the owners of Shechem, all these words,—and their heart inclined after Abimelech, for they said—

<Our own brother> is he'.

⁴ So they gave him seventy pieces of silver, out of the house of Baal-berith,—and Abimelech hired therewith loose and unstable men, and they followed him. ⁵ And he entered the house of his father, at Ophrah, and slew his brethren, sons of Jerubbaal [seventy men, upon one stone],—but there remained Jotham, the

youngest son of Jerubbaal, for he had hidden himself.

⁶ Then were gathered together all the owners of Shechem, and all the house of Millo,^a and they went and made Abimelech king,—by the oak of the pillar, that was in Shechem.

⁷ And <when it was told Jotham> he went and stood on the top of Mount Gerizim, and lifted up his voice, and cried aloud,—and said unto them—

Hearken unto me, ye owners of Shechem, and may God' [hearken unto you].

⁸ The trees [went their way]^b to anoint over them, a king,—and they said unto the olive tree—

Reign thou over us.

⁹ But the olive tree said unto them, Should I leave my fatness, which <in me> gods and men do honour,—and go to wave to and fro, over the trees?

¹⁰ Then said the trees unto the fig-tree,—Come! [thou] reign over us.

¹¹ But the fig-tree said' unto them, Should I leave my sweetness, and mine excellent increase,—and go to wave to and fro, over the trees?

¹² Then said the trees unto the vine,—Come! [thou] reign over us.

¹³ But the vine' said unto them, Should I leave my new wine, that rejoiceth gods and men,—and go to wave to and fro, over the trees?

¹⁴ Then said all the trees, unto the bramble,—Come [thou] to reign over us.

¹⁵ And the bramble said unto the trees, <If [in truth] ye' are about to anoint me to be king over you> come, take refuge in my shade,—but <if not> there shall come forth fire out of the bramble, and devour the cedars of Lebanon.

¹⁶ [Now], therefore, <if <in truth and sincerity> ye have acted, in making Abimelech king,—and if ye have dealt [well] with Jerubbaal and with his house, and if <according to the deserving of his hands> ye have done unto him; ¹⁷ in that my father fought' for you, and cast his soul away from before him, and rescued you' out of the hand of Midian;—yet have [ye] risen up against the house of my father, to-day, and slain his sons—[seventy men, upon one stone],—and made Abimelech, son of his maidservant, king over the owners of Shechem, because he is [your brother]; ¹⁹ if then <in truth and in sincerity> ye have dealt with Jerubbaal and with his house, this day> rejoice ye in Abimelech, and let [him also] rejoice in you; ²⁰ but <if not> let fire come out from Abimelech, and devour the owners of Shechem, and the house of Millo,—and let fire come out from the owners of Shechem, and from the house of Millo, and devour Abimelech!

²¹ And Jotham hasted away, and fled, and went

^a Or: "all Beth-millo."

^b Or: "actually went,"
Verb emphatic by re-

duplication: cp. Intro.,
Chap. II., Synopsis, B, 8.

to Beer,—and dwelt there, away from the face of Abimelech his brother.

²² And Abimelech ruled over Israel three years.

²³ Then God let go a spirit of mischief between Abimelech and the owners of Shechem,—and the owners of Shechem dealt treacherously with Abimelech: ²⁴ that the cruel wrong to the seventy sons of Jerubbaal might come [upon them],—and that their blood might be laid upon Abimelech their brother, who slew them, and upon the owners of Shechem who strengthened his hands, to slay his brethren. ²⁵ So the owners of Shechem set for him liers in wait, upon the tops of the mountains, and they robbed all who crossed over them by the road,—and it was told Abimelech.

²⁶ And Gaal son of Ebed^a came, with his brethren, and they passed through to Shechem,—and the owners of Shechem put their trust in him. ²⁷ Then went they out into the fields, and gathered the fruit of their vineyards and trode [the grapes], and held a vintage festival,—and entered the house of their god, and did eat and drink, and poured contempt on Abimelech.

²⁸ And Gaal son of Ebed^a said:

Who is Abimelech—and who is the son of^b Shechem, that we should serve him?

Is he not the son of Jerubbaal? and Zebul his officer? Serve ye the men of Hamor, Shechem's father, but why' should ||we|| serve him?

²⁹ Would, then, this people were in my hand! that I might set aside Abimelech,—and say^c to Abimelech,

Increase thine army, and come out!

³⁰ And <when Zebul, governor of the city, heard' the words of Gaal the son of Ebed>^a then was kindled his anger. ³¹ And he sent messengers unto Abimelech, by deceit, saying,—

Lo! ||Gaal son of Ebed, and his brethren|| are coming into Shechem; and lo! are fortifying^d the city against thee.

³² ||Now|| therefore, up by night, ||thou and the people that are with thee|| and lie in wait in the field; ³³ and it shall be <in the morning, about sunrise> thou shalt get up early, and spread thyself out against the city,—when lo! he and the people that are with him' coming out against thee, so shalt thou do unto him as thy hand shall find opportunity.

³⁴ So Abimelech rose up, and all the people that were with him, by night,—and they lay in wait above Shechem, in four companies. ³⁵ Then came forth Gaal son of Ebed,^a and took his stand at the opening of the gate of the city,—so Abimelech rose up, and the people that were with him, from the place of ambush. ³⁶ And <when Gaal saw the people> he said unto Zebul,

Lo! people coming down from the tops of the mountains.

And Zebul said unto him,

<The shadow of the mountains> thou' seest, like men.^a

³⁷ Then did Gaal yet further' speak, and say—

Lo! people coming down from the highest part^b of the land,—and one's company, coming in by way of the Conjurers' Terebinth.

³⁸ So then Zebul said unto him—

||Where, then|| is thy mouth that kept on saying,

Who is Abimelech, that we should serve him?

Is not [this] the people which thou didst despise? Go forth, I pray thee ||now||,^c and fight with them!

³⁹ And Gaal went forth before the owners of Shechem,—and fought against Abimelech. ⁴⁰ And Abimelech chased him, and he fled before him,—and there fell a multitude of slain as far as the entering of the gate. ⁴¹ Then dwelt Abimelech in Arumah,^d—and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

⁴² And it came to pass <on the morrow> that the people went forth into the field,—and they told Abimelech. ⁴³ So he took the people and divided them into three companies, and lay in wait in the field,—and he looked, and lo! the people coming forth out of the city, so he rose up against them, and smote them. ⁴⁴ And ||Abimelech, and the companies that were with him|| spread themselves out, and [one of the companies] took their stand at the opening of the gate of the city,—while ||the two companies|| spread themselves out against all that were in the field, and smote them. ⁴⁵ And ||Abimelech|| fought against the city, all that day, and captured the city, <the people also that were therein> he slew,—and brake down the city, and sowed it with salt.

⁴⁶ And <when all the owners of the tower of Shechem heard> they entered into the basement^e of the house of El-berith.^f ⁴⁷ And it was told Abimelech, that all the owners of the tower of Shechem had gathered themselves together. ⁴⁸ So Abimelech went up Mount Zalmon ||he and all the people that were with him||, and Abimelech took an axe in his hand, and cut down a bough from the trees,^g and lifted it, and laid it on his shoulder,—and said unto the people that were with him—

<What ye have seen me do> haste! do likewise.

⁴⁹ So, even all' the people cut down every man his bough, and followed Abimelech, and laid them over the basement,^h and set it on fire over them who were therein,—even all' the men of the

^a Some cod. (w. 3 ear. pr. edns.): "Eber"—G.n. [Cp. letters 4 & 20, p. 29.]
^b So it shd be (w. Sep.) G.n. [M.C.T. omits: "the son

of."]
^c So it shd be (w. Sep.)—G.n. [M.C.T. has: "And he said."]
^d Or: "constraining."

^e Cp. Mk. viii. 24.

^f Or: "Navel."

^g Sp. v.r. (sevir) "thou" (emphatic) [for "now"]
—G.n.

^h To be read: "In Rumah"

—G.n.

ⁱ P.B.: "crypt."

^j Cp. chap. viii. 33.

^k Or: "a bundle of brush-wood."

tower of Shechem died, about a thousand men and women.

⁵⁰ Then went Abimelech unto Thebez,—and encamped against Thebez, and captured it.

⁵¹ Now [a strong tower] was in the midst of the city, and there fled thither all the men and the women, and all the owners of the city, and shut themselves in,—and went up on the roof of the tower. ⁵² And Abimelech came in as far as the tower, and fought against it,—and so came near, as far as the entrance of the tower, to burn it with fire. ⁵³ And a certain woman cast an upper millstone upon the head of Abimelech,—and brake in pieces his skull.

⁵⁴ Then called he hastily unto the young man bearing his armour, and said unto him—

Draw thy sword, and put me to death, lest they say of me,

[A woman] slew him!

So his young man thrust him through, and he died.

⁵⁵ And <when the men of Israel saw that Abimelech was [dead]> they went their way every man to his own place.

⁵⁶ Thus did God requite^a the wickedness of Abimelech, which he had done to his father, in slaying his seventy brethren; ⁵⁷ <all the wickedness also, of the men of Shechem> did God requite^a upon their own head,—and so brought in upon [them the curse of Jotham, son of Jerubbaal].

[VII. TOLA.]

¹ And there arose, after Abimelech, to save^b Israel—Tola son of Puah son of Dodo, a man of Issachar,—and [he] used to sit in Shamir, in the hill country of Ephraim; ² and he judged Israel, twenty-three years,—and died, and was buried in Shamir.

[VIII. JAIR.]

³ And there arose, after him, Jair the Gileadite, —and judged Israel twenty-two years. ⁴ Now he had thirty sons, that rode on thirty ass colts, and they had [thirty cities],—they' are called Havvoth-jair,^c until this day, which are in the land of Gilead. ⁵ And Jair died, and was buried in Kamon.

[IX. JEPHTHAH.]

⁶ And the sons of Israel again' did the thing that was wicked' in the sight of Yahweh, and served the Baals and the Ashtoreths,^d and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the sons of Ammon, and the gods of the Philistines,—and forsook Yahweh, and served him not. ⁷ So the anger of Yahweh kindled upon Israel,—and he sold them into the hand of the Philistines, and into the hand of the sons of Ammon; ⁸ and they enfeebled and oppressed^e the sons of Israel in that year,—

<eighteen years> did they this unto all the sons of Israel who were beyond the Jordan, in the land of the Amorites, that was in Gilead.

⁹ And the sons of Ammon crossed the Jordan, to fight [even against Judah and against Benjamin, and against the house of Ephraim],—so that Israel was sore distressed. ¹⁰ Then did the sons of Israel make outcry unto Yahweh, saying,—

We have sinned against thee, because^a we have forsaken our God,^b and have served the Baals.

¹¹ Then said Yahweh unto the sons of Israel,—

Was it not <from the Egyptians, and from the Amorites, and from the sons of Ammon, and from the Philistines> [that I saved you]?

¹² [The Zidonians also, and the Amalekites, and the Maonites] oppressed you,—and ye made outcry unto me, and I saved you out of their hand.

¹³ Yet have [ye] forsaken me, and served other gods,—therefore will I not again' save you.

¹⁴ Go and make outcry unto the gods whom ye have chosen,—[they] must save you, in the time of your tribulation.

¹⁵ And the sons of Israel said unto Yahweh—

We have sinned, do [thou] with us, according to all that is fitting in thine eyes,—only' rescue us, we beseech thee' this day.

¹⁶ And they put away the gods of the stranger' out of their midst, and served Yahweh,—and his soul was impatient of the misery of Israel.

¹⁷ Now the sons of Ammon were called out, and they encamped in Gilead,—and the sons of Israel assembled themselves together, and encamped in Mizpah. ¹⁸ Then said the people, the princes of Gilead, one to another,

Who is the man that will begin' to fight against the sons of Ammon? he shall become head to all the inhabitants of Gilead.

¹ Now [Jephthah the Gileadite] was a mighty **11** man of valour, but [he] was the son of an unchaste woman,—yet Gilead was' the father of Jephthah. ² And the wife of Gilead bare him sons,—and <when the wife's sons grew up> they thrust out Jephthah, and said unto him—

Thou shalt not inherit with the house of our father, for <son of an alien woman> art thou'.

³ So Jephthah fled from the face of his brethren, and dwelt in the land of Tob,^d—and there gathered about Jephthah unemployed men, who went forth with him. ⁴ And so it came to pass, after a time,—that the sons of Ammon made war with Israel. ⁵ <When, therefore, it came to pass that the sons of Ammon made war with Israel> then went the elders of Gilead, to summon Jephthah out of the land of Tob. ⁶ And they said to Jephthah,

^a Written, "both because"; to be read, "because." In some cod. (w. Sep., Syr., Vul.) "both" wholly omitted—G.n.

Sep. and Vul.): "Yahweh our G."—G.n.

^c Cp. Deut. xxxii. 37, 38.

^d I.e.: "fruitful district." A land lying no th-east of Palestine, in Syria.

^a MI.: "bring back."

^b How "judging" may mean "vindicating," and "vindicating," may amount to "saving," this Book of Judges abundantly shows. This development of the idea

assumes importance in connection with Psalm lxxii. and many other places.

^c Cp. Deut. iii. 14, n.

^d P.B.: "Astartes."

^e Lit.: "brake and crushed."

Oh! come and be our' commander,—that we may do battle^a with the sons of Ammon.

⁷ But Jephthah said to the elders of Gilead, Have not ||ye|| hated me, and thrust me out from the house of my father? Wherefore, then, are ye come unto me ||now||, when ye are in distress?

⁸ And the elders of Gilead said unto Jephthah— ||Therefore|| have we ||now|| returned unto thee, that <if thou go with us, and do battle with the sons of Ammon> then shalt thou become our' head, for all the inhabitants of Gilead.

⁹ And Jephthah said unto the elders of Gilead— <If ye' do bring me back to do battle with the sons of Ammon, and Yahweh deliver' them up before me> shall ||I myself|| become your' head?

¹⁰ And the elders of Gilead said unto Jephthah— ||Yahweh himself|| will be hearkening^a between us, if <according to thy word> ||so|| we do not.

¹¹ Then went Jephthah with^b the elders of Gilead, and the people set him over them, as head and commander,—and Jephthah spake all his words before Yahweh, in Mizpah.

¹² So then Jephthah sent messengers' unto the king of the sons of Ammon, saying,— What occasion is there between us,^c that thou shouldst have come unto me, to fight against my land?

¹³ And the king of the sons of Ammon said unto the messengers of Jephthah—

Because Israel took away my land, when they came up out of Egypt, from Arnon even unto the Jabbok, and unto the Jordan,— ||now|| therefore, restore them in peace.

¹⁴ And Jephthah yet once more' sent messengers' unto the king of the sons of Ammon; ¹⁵ and said^d unto him,

||Thus|| saith Jephthah,—

Israel took not away the land of Moab, or the land of the sons of Ammon; ¹⁶ for <when they came up out of Egypt, and Israel journeyed through the desert as far as the Red Sea, and came in unto Kadesh> ¹⁷ then did Israel send messengers unto the king of Edom, saying—

Let me^e pass, I pray thee, through thy land,

but the king of Edom hearkened not, <unto the king of Moab also> sent they, but he would not consent,—so Israel abode in Kadesh. ¹⁸ Then journeyed they through the desert, and went round the land of Edom, and the land of Moab, and so came ||from the rising of the sun|| to the land of Moab, but encamped beyond Arnon,—and entered not within

the boundary of Moab, for ||Arnon|| is the boundary of Moab. ¹⁹ Then did Israel send messengers unto Sihon king of the Amorites, king of Heshbon,—and Israel said unto him,

Let us^a pass, we pray thee, through thy land, as far as my own place.

²⁰ But Sihon trusted not Israel, to pass through his boundary, so Sihon gathered together all his people, and encamped in Jahaz,—and fought against Israel. ²¹ Then did Yahweh, God of Israel, deliver up Sihon and all his people, into the hand of Israel and they smote them,—so Israel took possession of all the land of the Amorites the inhabitants of that land. ²² Yea they took possession of all the territory of the Amorites,—from Arnon, even as far as the Jabbok, and from the desert, even as far as the Jordan.

²³ ||Now|| therefore, it was ||Yahweh God of Israel|| that dispossessed the Amorites from before his people Israel,—and shalt ||thou|| possess it? ²⁴ <What Chemosh thy god giveth' thee to possess ||that|| wilt thou not possess? and <whatsoever Yahweh our God hath set before us to possess> ||that|| shall we not possess?

²⁵ ||Now|| therefore, art thou ||really better|| than Balak son of Zippor, king of Moab? Hath there been any ||striving at all|| with Israel, or any ||fighting at all|| with them, ²⁶ all the time that Israel hath been dwelling in Heshbon and in her towns, and in Aroer and in her towns, and in all the cities that are on the banks of Arnon,—for three hundred years? Wherefore, then, have ye not made a rescue' within that time? ²⁷ ||I||, therefore, have not sinned against thee'; but ||thou|| art doing me a wrong, in fighting against me,—

Let Yahweh, the Judge, give judgment' to-day, between the sons of Israel, and the sons of Ammon!

²⁸ But the king of the sons of Ammon hearkened not' unto the words of Jephthah, which he sent unto him.

²⁹ Then came upon Jephthah the spirit of Yahweh, and he passed through Gilead, and Manasseh,—and passed through Mizpeh of Gilead, and <from Mizpeh of Gilead> he passed through [unto^b] the sons of Ammon. ³⁰ And Jephthah vowed a vow unto Yahweh, and said,—

<If thou wilt ||deliver|| the sons of Ammon into my hand> ³¹ then shall it be, that <whosoever cometh forth' out of the doors of my house, to meet me, when I return successful, from the sons of Ammon> shall belong unto Yahweh, and I will offer him up, as an ascending-sacrifice.

^a Lit.: "hearer."

^b Some cod. (w. 3 ear. pr. eds.): "unto"—G.n.

^c Lit.: "What to me and so thee?"

^d Sp. v.r. (*sevir*): "and they said": in some cod.

"they" is both written and read—G.n. [M.C.T.: "he,"]

^e In the mass of MSS. cod. (w. Syr.): "us." Cp. ver. 19—G.n.

^a Some cod. (w. 2 ear. pr. eds. and Vul.): "me." Cp. ver. 17—G.n.

^b Some cod. (w. Aram.

MS., Syr. and Vul.) read literally "unto"—G.n. [M.C.T.: "passed through the sons of A."]

³² So then Jephthah passed over unto the sons of Ammon, to fight against them,—and Yahweh delivered^a them into his hand; ³³ and he smote them from Aroer even till thou enterest in to Minnith, even twenty cities, and as far as Abel-keramim,^a with an exceeding great smiting,—and thus were the sons of Ammon subdued^a before the sons of Israel.

³⁴ Then came Jephthah towards Mizpah, unto his own house, and lo! ||his daughter|| coming forth to meet him, with timbrels, and with dances,—and ||she|| was none other than his only child,^b he had not, besides her, either son or daughter. ³⁵ And it came to pass <when he saw her> that he rent his clothes, and said—

Alas! my daughter,

Thou hast ||brought me low||,

Even ||thou|| hast come to be among them who trouble me,—

Yet ||I|| opened wide my mouth unto Yahweh, and cannot go back.

³⁶ And she said unto him—

My father!

Thou hast opened wide thy mouth unto Yahweh,

Do with me, according to that which hath gone forth out of thy mouth,—

After that Yahweh hath exacted for thee an avenging from thine enemies,

From the sons of Ammon.

³⁷ And she said unto her father,

Let this^c thing |be done for me|,—

Let me alone two months, that I may depart, and go down^e upon the mountains, and bewail my virginity, ||I' and my companions||.

³⁸ And he said—

Depart.

So he let her go, for two months,—and she departed, ||she and her companions||, and bewailed her virginity, upon the mountains. ³⁹ And it came to pass, at the end of two months, that she returned unto her father, and he fulfilled on her his vow^d which he had vowed,—||she^e not having known man||. And it became a statute in Israel:—⁴⁰ <From year to year> departed the daughters of Israel, to lament aloud^f for the daughter of Jephthah, the Gileadite, ||four days in the year||.

² ¹ And the men of Ephraim were called together, and passed over northward,^d— and said unto Jephthah—

Wherefore^g didst thou pass over to do battle with the sons of Ammon, and <for us> didst not call, to go with thee? <Thy house> will we consume over thee with fire.

² And Jephthah said unto them,

<Great strife> had |I and my people| even with the sons of Ammon; but <when I cried unto you for help> ye saved me not

out of their hand. ³ So <when I saw that thou wast not^h going to save> then put I my life^a in my hand, and passed over, against the sons of Ammon, and Yahweh delivered them into my hand.

[Wherefore|, then, have ye come up against me this day, to fight against me?

⁴ And Jephthah gathered together all the men of Gilead, and fought with Ephraim,—and the men of Gilead smote Ephraim, because they said—

<Fugitives of Ephraim> are ||ye||, O ye Gileadites, in the midst of Ephraim, in the midst of Manasseh.^b

⁵ And the Gileadites captured the fords of the Jordan, against the Ephraimites,—and so it was, that <when the fugitives of Ephraim said,

Let me pass over>

the men of Gilead said to him,

<An Ephraimite> art thou?

and <if he said—

Nay!>

⁶ they said to him,

Come now, say Shibboleth,

and <if he said Sibboleth, and he could not take heedⁱ to speak in that manner> then laid they hold on him, and slew him at the fords of the Jordan,—and there fell ||at that time|| of the Ephraimites, forty-two thousand.

⁷ And <when Jephthah had judged^j Israel six years> then Jephthah the Gileadite died, and was buried in [one of] the cities of Gilead.

[X. IBZAN.]

⁸ And there judged Israel, after him, Ibzan of Bethlehem. ⁹ And so it was, he had thirty sons, and <thirty daughters> sent he abroad, while <thirty daughters> brought he from abroad for his sons. And he judged Israel seven years.

¹⁰ And Ibzan died, and was buried in Bethlehem.

[XI. ELON.]

¹¹ And, after him, did Elon the Zebulunite judge Israel,—and he judged Israel ten years. ¹² And Elon the Zebulunite died, and was buried in Aijalon, in the land of Zebulun.

[XII. ABDÔN.]

¹³ And there judged Israel, after him, Abdôn son of Hillel, the Pirathonite. ¹⁴ And so it was, he had forty sons and thirty grandsons, who rode on seventy ass colts,—and he judged Israel eight years. ¹⁵ And Abdôn son of Hillel, the Pirathonite died,—and was buried in Pirathon, in the land of Ephraim, in the hill country of the Amalekites.

[XIII. SAMSON.]

¹ And the sons of Israel again^k did the thing ¹³ that was wicked in the sight of Yahweh,—so

^a M.L.: "soul."

^b Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): have "and in the midst of M."—G.N.

^c Or: "give attention"—

O.G. Some cod. (w. 3 ear. pr. edns.) have: "distinguish"—G.N.

^d N.B.: J. first saved, then judged. Cp. chap. x 1 n.

^a = "The meadow of the vineyards"; "Vineyard-meadow."

^b Nearly = "darling."

^c O.G. 433, suggests reading = "wander about."

^d "Crossed to Zaphon"—P.B. (Moore).

Yahweh delivered them up into the hand of the Philistines, forty years.

- ² And there was a certain man of Zorah, of the family of the Danites, and ||his name|| was Manoah; and ||his wife|| was barren, and had borne no child. ³ And the messenger of Yahweh appeared¹ unto the woman,—and said unto her—

Lo! I pray thee, ||thou|| art barren, and hast borne no child, but thou shalt conceive, and shalt bear a son. ⁴ ||Now|| therefore, beware, I pray thee, and do not drink wine or strong drink,—nor eat anything unclean; ⁵ for lo! ||thou|| art about to conceive and bear a son, and no ||razor|| shall come on his head, for <one separate unto God>^a shall the boy be from his birth,^b—and ||he|| shall begin to save Israel out of the hand of the Philistines. ⁶ So the woman came in, and told her husband, saying,

||A man of God|| came unto me, and ||his appearance||^c was as the appearance^e of the messenger of God, reverend^d exceedingly,—and I asked him not whence he was, and <his name> he told me not. ⁷ But he said unto me,

Lo! thou art about to conceive, and bear a son,—||now|| therefore, do not drink wine or strong drink, nor eat anything unclean, for <one separate unto God>^a shall the boy be, from his birth until the day of his death.

- ⁸ Then Manoah made entreaty unto Yahweh, and said:

Pardon, O My Lord! <the man of God whom thou didst send> I pray thee, let him come again^f unto us, that he may teach us what we are to do, unto the boy that is to be born.

- ⁹ And God hearkened unto the voice of Manoah, —and the messenger of God came^g again unto the woman, as ||she|| was sitting in the field, ||Manoah her husband|| not^h being with her. ¹⁰ So the woman made haste, and ran, and told her husband,—and said unto him,

Lo! the man |hath appeared unto me|, who came the other dayⁱ unto me.

- ¹¹ Then Manoah arose, and followed his wife,—and came unto the man, and said unto him—
Art ||thou|| the man that spake unto the wife?
And he said—
I am^j.

- ¹² And Manoah said,
||Now|| let thy words come to pass,—
What shall be the rule for the boy and his work?^k

- ¹³ And the messenger of Yahweh said unto Manoah,—
<Of all that I said unto the woman> let her beware.

^a Heb.: “a *nazir* of God.”
Cp. Num. vi. 2-21.
^b Mi.: “the womb.”
^c Or: “countenance.”
P.B. (Moore): “very venerable.”

^d Some cod. (w. 3 ear. pr. edns.): “appeared” — G.n.
^e Cp. O.G. 400^a.
^f “Manner of life” — P.B. (Moore).

- ¹⁴ <Of nothing that cometh of the vine> may she eat, <nor wine nor strong drink> let her drink, nor <anything unclean> let her eat,— <all that I commanded her> let her observe.

- ¹⁵ And Manoah said unto the messenger of Yahweh,—

I pray thee, let us detain thee, that we may make ready for thy presence, a kid.

- ¹⁶ But the messenger of Yahweh said unto Manoah—

<Though thou detain me> yet will I not eat of thy food, and <though thou make ready an ascending-sacrifice> ||unto Yahweh|| must thou cause it to ascend.

For Manoah had not discerned that <the angel of Yahweh> he was^l. ¹⁷ Then said Manoah unto the messenger of Yahweh,

What is thy name,—that <when thy word cometh to pass> we may do thee honour?

- ¹⁸ And the messenger of Yahweh said unto him,
Wherefore^m is it, that thou shouldst ask after my name,—seeing that ||it|| is Wonderful?

- ¹⁹ So Manoah took the kid, and the meal-offering, and caused them to ascend upon the rock unto Yahweh, who was about to do ||wondrously||, ||while Manoah and his wife were looking on||.

- ²⁰ And it came to pass <when the flame ascended from off the altar, towards the heavens> that the messenger of Yahweh ascended in the flame of the altar,—||while Manoahⁿ and his wife^o were looking on||. Then fell they on their faces, to the earth. ²¹ And the messenger of Yahweh did no more^p appear unto Manoah or unto his wife. ||Then|| Manoah knew that <the messenger of Yahweh> he was^q. ²² And Manoah said unto his wife,

We shall ||die||,—for <upon God>^a have we looked.

- ²³ But his wife said unto him,

<If Yahweh had been pleased to put us to death> he would not have received at our hand, an ascending-sacrifice and a meal-offering, nor would he have shewed us all these things,—and <at such a time>^b have let us hear the like of this!

- ²⁴ So the woman bare a son, and called his name Samson,^c—and the boy grew, and Yahweh blessed^d him. ²⁵ And the spirit of Yahweh began to urge him to and fro, in the camp of Dan,^d —between Zorah and Eshtaol.

- ¹ And Samson went down to Timnath,—and 14
saw a woman in Timnath, of the daughters of the Philistines. ² So he came up, and told his father and his mother, and said—
<A woman> have I seen in Timnath, of the daughters of the Philistines,—||now|| therefore, take her for me, to wife.

^a Or: “a divine being.”
P.B. (Moore): “a god.”
^b Or: “at the present time”—O.G. 453^b.
^c “The distinguished,”

“the hero”—Fu. H.L.
“Solar.” “Like the sun” —T.G.

^d Or: “in Mahaneh-dan”;
cp. chap. xviii. 12.

³ And his father and his mother said to him—

Is there not, among the daughters of thy brethren, or among all my people, a woman, that thou art going away, to take a woman from among the uncircumcised Philistines?

But Samson said unto his father—

Take [her] for me, for [she] is pleasant in mine eyes.

⁴ Now [his father and his mother] knew not, that <from Yahweh> it was, that <an occasion>^a he was seeking of the Philistines,—<at that time> the Philistines having dominion over Israel.

⁵ So Samson went down, and his father and his mother, to Timnath,—and they came as far as the vineyards of Timnath, when lo! [a young lion] roaring to meet him. ⁶ And the Spirit of Yahweh [came suddenly over him], and he tore it in pieces as if he had torn in pieces a kid, there being [nothing at all] in his hand,—but he told not his father or his mother what he had done. ⁷ So he went down, and spake unto the woman,—and she was pleasant in the eyes of Samson.

⁸ And he returned, after a time, to take her, and went aside to see the carcase of the^b lion,—and lo! [a swarm of bees] in the body of the lion, and [honey],^c which he took into his hands, and went on—eating as he went, and came unto his father and unto his mother, and gave unto them, and they did eat,—but he told them not that <out of the carcase of the^b lion> he had taken the honey.

¹⁰ And his father went down unto the woman,—and Samson made there a banquet, for [so] used the young men [to do].

¹¹ And it came to pass <because they feared<sup>c him> that they took thirty companions, who remained with him. ¹² And Samson said unto them,

I pray you let me put you forth a riddle,—<if ye [tell] it me, within the seven days of the banquet, and find it out> then will I give you thirty linen wraps and thirty changes of raiment; ¹³ but <if ye cannot tell me> then shall [ye] give me thirty linen wraps, and thirty changes of raiment.

And they said unto him,

Put forth thy riddle, that we may hear it.

¹⁴ And he said to them—

<Out of the eater> came forth food,
And <out of the strong> came forth
sweetness.

But they could not tell the riddle, in three days. ¹⁵ And it came to pass <on the fourth^d day> that they said to Samson's wife,

Entice thy husband, that he may tell us the riddle, lest we burn thee and the house of thy father, with fire. Was it not <to

impovertish us> that ye invited us—[was it not]?^a

¹⁶ And the wife of Samson wept upon him, and said—

Thou dost [altogether hate me], and dost not love me, <a riddle> hast thou put forth to the sons of my people, and <unto me> thou hast not told it!

And he said to her,

Lo! <to my own father and mother> have I not told it, and <to thee> shall I tell it?

¹⁷ So she wept upon him the seven days,—while their banquet lasted,—and it came to pass <on the seventh day> that he told her, because she urged him, and she told the riddle unto the sons of her people.

¹⁸ And the men of the city said to him, <on the seventh day—ere yet the sun went in>^b

What is sweeter than honey?

And what is stronger than a lion?

And he said to them:

<If ye had not ploughed with my heifer>
Ye had not found out my riddle!

¹⁹ And the Spirit of Yahweh [came suddenly over him], and he went down to Ashkelon, and smote of them thirty men, and took their garments, and gave the changes [of raiment] to them who had told the riddle,—and his anger was kindled, and he went up to his father's house. ²⁰ And the wife of Samson was given unto his companion who had served him as his friend.^e

¹ And it came to pass <after a time, in the 15 days of wheat-harvest> that Samson went to visit his wife, with a kid, and he said—

I will go in unto my wife, in the chamber.

But her father would not suffer him to go in.

² And her father said—

I [thought] that thou didst [hate] her, so I gave her to thy companion,—

Is not [her younger sister] fairer than she?

Pray let her be thine, in her stead.

³ And Samson said of them,

I shall be more blameless, this time, than the Philistines,—though I should do them a mischief.

⁴ So Samson went, and caught three hundred jackals,—and took torches, and turned tail to tail, and put one torch between the two tails, in the midst. ⁵ And, when he had set fire to the torches, he let them go into the standing corn of the Philistines,—and set fire, both to the stack of sheaves and to the standing corn, and besides to the olive plantation. ⁶ Then

said the Philistines—
Who hath done this?
And they said—

^a O.G.: "opportunity."

^b So lit.; but perh. art. of species = "a."

^c So it shd be (w. Sep.)—G.n. [M.C.T. has: "when

they saw."]

^d So it shd be (w. Sep.)—G.n. [M.U.T. has: "seventh."]

^a Mas. cod. vary between "Was it not," and "hither"—G.n.

^b G.G. conjectures another reading: "ere yet he

entered the (bridal) chamber"; and so P.B. (Moore).

^c "The friend of the bridegroom" of John iii. 29.

Samson, son-in-law of the Timnite, because he hath taken his wife, and given her to his companion.

So the Philistines went up and burned her and her father,* with fire. ⁷ And Samson said to them,

<Though ye do the like of this> yet will I be avenged upon you, and <afterwards> will I cease.

⁸ So he smote them, leg on thigh,^b with a great smiting,—and went down^c and dwelt in a cleft of the crag Etam.

⁹ Then went up the Philistines, and encamped in Judah,—and were spread abroad in Lehi.

¹⁰ And the men of Judah said,

Wherefore have ye come up against us?

And they said—

<To bind Samson> are we come up, to do unto him' as he hath done unto us'.

¹¹ Then went down three thousand men out of Judah, unto the cleft of the crag Etam, and said unto Samson—

Knowest thou not that the Philistines are lording it over us? What, then, is this' thou hast done to us?^d

And he said unto them,

<As they have done to me'> ||so|| have I done to them'.

¹² And they said to him—

<To bind thee> are we come down, to deliver thee into the hand of the Philistines.

And Samson said to them,

Swear to me, that ye will not fall upon me ||yourselves|.

¹³ And they answered him, saying—

Nay; but we will ||bind|| thee, and deliver thee into their hand, but we will not ||put thee to death||.

So they bound him with two new ropes, and took him up from the crag. ¹⁴ ||He|| was coming in as far as Lehi, and ||the Philistines|| came shouting to meet him,—when, the Spirit of Yahweh came suddenly over him, and the ropes that were upon his arms became as threads of flax which have been ignited with fire, so that his bonds melted from off his hands. ¹⁵ Then found he the jawbone of an ass newly-slain,—so he thrust forth his hand, and took it, and smote therewith ||a thousand men||.

¹⁶ And Samson said,

<With the jawbone of an ass>—

Have I piled them up in heaps!^e

<With the jawbone of an ass>

Have I smitten a thousand men!

¹⁷ And it came to pass <when he had made an

^a Some cod. (w. 1 ear. pr. edn., 8 ep., Syr.): have "burned the house of her father"—G.n.

^b 'The exact meaning of the phrase is not known'—F.B. "A proverbial phrase . . . He cut them in pieces so that their severed members, legs and thighs, lay upon each other in heaps; i.e.,

he smote them even to utter destruction"—T.G.

^c Some cod. (w. 1 ear. pr. edn., Syr.) have simply "went"—G.n.

^d Or: "||What||, then, hast thou ||now|| done to us?" Cp. O.G. 261, 4, d.

^e So it shd be (w. the Sep.); but in some cod. (and 1 ear. pr. edn.): "one heap, two heaps!"—G.n.

end of speaking> that he cast away the jawbone out of his hand,—and called the name of that place,^a Ramath-lehi.^b ¹⁸ And he was sore athirst, so he cried unto Yahweh, and said,

||Thou thyself|| hast given, into the hand of thy servant, this great salvation,—and ||now|| must I die of thirst, and fall into the hand of the uncircumcised?

¹⁹ So then God clave open the hollow that is in Lehi, and there came therefrom water, and he drank, and his spirit came back, and he revived, —<for this cause> called he the name thereof^c —Ain-hakkore,^d which is in Lehi, until this day.

²⁰ And he judged Israel, in the days of the Philistines, twenty years.

1. Then went Samson unto Gaza,—and saw 16 there an unchaste woman, and went in unto her. ² And it was told^e the Gazites, saying— Samson hath come in hither.

So they came round, and lay in wait for him, at the night, in the gate of the city,—but kept themselves quiet all the night, saying,

<Until the light of the morning> then will we slay him.

³ And Samson lay till midnight, and arose at midnight, and took hold of the doors of the gate of the city, and of the two doorposts, and tare them away, with the bar, and put them on his shoulders,—and carried them up to the top of the hill that faceth Hebron.

⁴ And it came to pass, after this, that he loved a woman in the ravine of Shorek, whose ||name|| was Delilah. ⁵ So the lords of the Philistines came up unto her, and said to her—

Entice him, and see wherein' lieth his great strength, and wherewith' we may prevail against him, and bind him, to humble him, —and ||we|| will give thee, every man, eleven hundred pieces of silver.

⁶ So Delilah said unto Samson,

Do tell me, I pray thee, wherein' lieth thy great strength,—and wherewith' thou mightest be bound, to humble thee.

⁷ And Samson said unto her,

<If they bind me with seven green' cords, that have not been dried> then shall I become weak, and be as any other man.

⁸ So the lords of the Philistines brought up to her seven green cords, that had not been dried,—and she bound him therewith. ⁹ Now ||the liars in wait|| were tarrying for her, in an inner chamber,—and she said unto him,—

||The Philistines|| are upon thee, Samson!

And he snapped the cords as a thread of tow is broken, when fire bloweth thereon, so his strength was not discovered. ¹⁰ And Delilah said unto Samson,

^a Or: "one called," etc. = "the name of the place was called."

^b I.e.: either, "The throwing away of jaw-bone"; or simply "Jaw-bone Height." Cp. O.G. 534.

^c Or: "was the name

thereof called."

^d "The fountain of him that cried out."

^e So it shd be—G.n. [M.C.T. omits: "And it was told."]

^f Or: "moist."

Lo! thou hast been laughing at me, and speaking unto me falsehoods,—||Now|| do tell me, I pray thee, wherewith' thou mightest be bound.

¹¹ And he said unto her,
<If they ||bind me fast|| with new ropes, wherewith work was never done> then shall I become weak, and be as any other man.

¹² So Delilah took new ropes, and bound him therewith, and said unto him—
||The Philistines|| are upon thee, Samson!
Now ||the liars in wait|| were tarrying in an inner chamber. And he snapped them off his arms like a thread.

¹³ And Delilah said unto Samson—
||Hitherto|| hast thou been laughing at me, and speaking unto me falsehoods, do tell me,^a wherewith' thou mightest be bound.
And he said unto her,
<If thou weave the seven braids of my head with the warp>^b

¹⁴ So she beat them up with the pin,^c and said unto him,
||The Philistines|| are upon thee, Samson!
And he awoke out of his sleep, and pulled out the pin of the loom,^d and the warp.

¹⁵ And she said unto him—
How canst thou say, I love thee, when ||thy heart|| is not with me?
<These three times> hast thou laughed at me, and hast not told me wherein' lieth thy great strength.

¹⁶ And it came to pass <when she urged him with her words continually, and pressed him> that his soul became impatient, unto death;^e ¹⁷ so he told her all his heart, and said to her—

No ||razor|| hath come on my head, for <one separate unto God>^g have I' been from my birth,^f—<if I were shaven> then would depart from me my strength, and I should become weak, and be as any other man.

¹⁸ And <when Delilah saw that he had told her all his heart> she sent and called for the lords of the Philistines, saying—

Come up this once, for he hath told me^h all his heart.

And the lords of the Philistines came up unto her, and brought up the silver in their hand. ¹⁹ And she made him sleep upon

her knees, and called for a man, and caused him to shave off the seven braids of his head,—and she began to humble him, and his strength departed from him. ²⁰ And she said—

||The Philistines|| are upon thee, Samson!
And he awoke out of his sleep, and said—
I will go out now, as time after time,^a and shake myself free:

||he|| not knowing, that ||Yahweh|| had departed from him. ²¹ And the Philistines seized him, and put out his eyes,—and took him down to Gaza, and bound him with fetters of bronze, and it came to pass that he used to grind in the prison.

²² And the hair of his head began to grow, after he had been shaven.

²³ Now ||the lords of the Philistines|| had gathered themselves together to offer a great sacrifice unto Dagon their god, and to rejoice,—and they said,

Our god hath delivered into our hand, Samson our enemy.

²⁴ And <when the people saw' him> they praised their god,—for they said—

Our god hath delivered into our hand our enemy, even him who laid waste our land, and who multiplied our slain.

²⁵ And it came to pass <when their heart was merry> that they said,
Call for Samson, that he may make sport for us.^b

So they called for Samson out of the prison, and he made sport before them, and they stationed him between the pillars. ²⁶ And Samson said unto the youth that held him by his hand,

Place me where^c I may feel the pillars whereon the house resteth, that I may lean upon them.

²⁷ Now ||the house|| was full of men and women, <there> also were all the lords of the Philistines,—and <on the roof> were about three thousand men and women, looking on while Samson made sport. ²⁸ So then Samson cried unto Yahweh, and said,—

My Lord Yahweh! remember me, I pray thee,—and strengthen me, I pray thee, only this once, O God, that I may be avenged ||with one avenging, for my two eyes||^d upon the Philistines.

²⁹ Then did Samson grasp the two middle pillars, whereon the house rested, and whereon it was upheld, and he braced himself against them,—the one with his right hand, and the other with his left. ³⁰ And Samson said—

Let my soul die with the Philistines!

And he bowed mightily, and the house fell upon the lords, and upon all the people that were therein.

So the dead, whom he slew at his death, were more than they whom he slew in his life.

^a Some cod. (w. 1 ear. pr. edn. and Sep.) add: "I pray thee." Cp. vers. 6, 10—G.n.

^b Sep. adds: "then shall I become weak and be as any other man. And it came to pass, when he slept, that Delilah took the seven braids of his head, and wove them with the warp, and beat them up with the pin, and said," etc. "That the Sep. exhibits the primitive text is confirmed by the fact that the Massoretic text as it now stands says nothing about Samson having

gone to sleep, though vers. 14 alludes to it"—G. Intro. 177.

^c "The pin or stick used in beating up the woof in the loom"—O.G.

^d So it shd be (w. Sep.)—G.n. [M.C.T. has: "the pin, the loom and the warp,"]

^e Heb: "a nazir of God." Cp. Num. vi. 2-21; and chap. xiii. 5, 7.

^f Ml.: "mother's womb."

^g Written: "her"; to be read: "me." In some cod. "me" both written and read; and so 4 ear. pr. edns. and Aram. Sep., Syr. and Vul.—G.n.

^a Cp. chap. xx. 30.

^b Some cod. (w. 1 ear. pr. edn., Sep., Syr. and Vul.): "before us"—G.n.

^c Or: "Let me alone that"

—Davies' H.L. Or: "Allow me that"—T.G. P.B. (Moore): "avenge myself . . . for one of my two eyes."

⁸¹ Then came down his brethren, and all the house of his father, and lifted him, and carried him up, and buried him, between Zorah and Eshtaol, in the buryingplace of Manoah his father, — [he] having judged Israel twenty years.

§ 3. Micah and the Danites.

17 ¹ And there was a man of the hill country of Ephraim, whose [name] was Micah.* ² And he said unto his mother—

<The eleven hundred pieces of silver that were taken by thee, when [thou] didst utter a curse, and didst also say in my hearing,

Lo! [the silver] is with me!

[I] took it.

Then said his mother,

[Blessed] be my son by Yahweh.

³ And <when he had restored the eleven hundred shekels of silver to his mother> his mother said—

I had [hallowed] the silver unto Yahweh out of mine own hand, for my son, to make a graven (molten) image,^b [now] therefore, I will restore it unto thee.

⁴ But he restored the silver to his mother,—so his mother took two hundred pieces of silver, and gave it to the silversmith, who made thereof a graven (molten) image,^b and it was in the house of Micah. ⁵ Now [the man Micah] had a house of gods,^c—and he made an ephod, and teraphim, and installed one of his sons, who became his' priest. ⁶ <In those days> there was no king in Israel,—every man did [that which was right in his own eyes].

⁷ And there was a young man out of Bethlehem-judah, of the family of Judah,—[he] being a Levite, and [he] being a sojourner there. ⁸ So the man took his journey out of the city, out of Bethlehem-judah, to sojourn, wheresoever he could find [a home],—and he came into the hill country of Ephraim, as far as the house of Micah, in pursuing his journey. ⁹ And Micah said unto him,

Whence comest thou?

And he said unto him—

<A Levite> am I', from Bethlehem-judah, and [I] am taking my journey to sojourn, wheresoever I can find [a home].

¹⁰ And Micah said unto him—

Dwell with me, and be to me a father and a priest, and [I] will give thee ten pieces of silver by the year, and a suit of apparel, and thy sustenance.

So the Levite went.

¹¹ And the Levite was content to dwell with the man,—and the young man became to him, as

one of his sons. ¹² And Micah installed the Levite, and the young man became his' priest,—and remained in the house of Micah. ¹³ Then said Micah—

[Now] I know that Yahweh will do me good,—seeing I have a Levite' as my priest.

¹ <In those days> there was no' king in Israel, **18**

—and <in those days> the tribe of the Danites was seeking for itself an inheritance to dwell in for there had not fallen to them, unto that day, in the midst of the tribes of Israel, enough for an inheritance. ² So then the sons of Dan sent, out of their family, five men out of their bounds—men who were sons of valour—out of Zorah and out of Eshtaol—to spy out the land, and to explore it, and they said unto them,

Go! explore the land.

And they came into the hill country of Ephraim, as far as the house of Micah, and lodged there.

³ [They] <being by the house of Micah> knew the voice of the young man, the Levite,—so they turned aside there, and said to him—

Who brought thee in hither? and what art thou' doing in this place, and what hast thou here?

⁴ And he said unto them,

<Thus and so> hath Micah dealt with me, and hath hired me, and I am become his' priest.

⁵ So they said unto him—

Ask of God, we pray thee,—that we may know whether the journey on which we' are going shall have good success.

⁶ And the priest said unto them—

Go! and prosper,—<before Yahweh> is your journey on which ye go.

⁷ So the five men went their way, and entered Laish,—and saw the people who were therein, dwelling securely, <after the manner of the Zidonians> quietly and securely, and there was no' one to reproach them with anything in the land, none to possess himself of dominion, they' being [far away] from the Zidonians, and having no' dealings with any' one. ⁸ So they came unto their brethren, in Zorah and Eshtaol,—and their brethren said unto them—

Why are ye' minded to do nothing?*

⁹ And they said—

Arise!^b and let us go up against them, for we have seen the land, and lo! it is very good,—are [ye], then, minded to do nothing? do not be too slothful' to go, and enter, and take possession of the land. ¹⁰ <When ye do' enter> ye will enter amongst a people secure, and [the land] is of ample bounds,—yea God^c hath delivered it into your hands,—[a place] where there is no lack of anything that is in the earth].

¹¹ So there brake up from thence <out of the

^a Heb.: *mtkhdyehu*, 21; *mtkdyahu*, 2; 4, *mtchdyah*. See under "Heb." p. 30.

^b ML: "a graven image and (even) a molten image." Heb.: *pesel umasssekah*, as in Deut. xxvii. 16; here, however, with the material indicated. Of course it

would be "molten" first, and then "graven" or "chased," and the inversion of the terms may be due to the addition of the latter by way of explanation. Cp. F.B. 83, 89. But cp. Is. xxx. 22. ^c Or: "God." F.B. (Moore): "a small temple."

^a So it shd be (w. Sep.).—G.n.

^b "Arise thou"—written; "Arise ye" to be read. Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr.,

Vul.) have: "Arise ye" both written and read—G.n.

^c Some cod. (w. Aram., Vul.) have: "Yahweh"—G.n.

family of the Danites, out of Zorah and out of Eshtaol> six hundred men, begirt with weapons of war. ¹² And they went up and encamped in Kiriath-jearim, in Judah, —wherefore they have called that place, Mahaneh-dan^a—unto this day, lo! it is behind Kiriath-jearim. ¹³ And they passed on from thence unto the hill country of Ephraim,—and came as far as the house of Micah.

¹⁴ Then responded the five men who had been to spy out the land of Laish, and said unto their brethren,

Know ye that there are' in these houses, an ephod, and teraphim, and a graven image, and a molten image,—[now] therefore, know what ye will do!

¹⁵ So they turned aside thither, and entered into the house of the young man the Levite, the house of Micah,—and asked him of his welfare.

¹⁶ Now [the six hundred men, begirt with weapons of war] were standing at the entrance of the gate,—they being of the sons of Dan. ¹⁷ Then went up the five men who had been to spy out the land, they came in thither, they took the graven image, and the ephod, and the teraphim, and the molten image,—now [the priest] was standing at the entrance of the gate, with the six hundred men who were begirt with weapons of war. ¹⁸ But <when [these] had entered the house of Micah, and taken the graven image and the ephod,^b and the teraphim, and the molten image> the priest said unto them,

What are ye' doing?

¹⁹ And they said unto him—

Hold thy peace, lay thy hand upon thy mouth, and go with us, and become to us a father and a priest,—is it better that thou be priest to the house of one man, or that thou be priest to a tribe and to a family in Israel?

²⁰ Then was the heart of the priest glad, and he took the ephod, and the teraphim, and the graven image,—and came into the midst of the people. ²¹ So they turned, and went their way,—and put the little ones, and the cattle, and the goods, before^c them.

²² [They] had gone a good way from the house of Micah, when^e [the men that were in the houses near to the house of Micah] were called out and overtook the sons of Dan. ²³ And they called unto the sons of Dan, who turned their faces,—and said unto Micah,

What aileth thee,^d that thou hast called out thy neighbours?^e

²⁴ And he said—

<My gods which I had made> ye have taken away, and the priest, and have departed, and what have I more? How then is it that ye can say unto me What aileth thee?

^a I.e.: "Camp of Dan." Cp. chap. xiii. 25.

^b So it shd be (w. Sep.). Cp. ver. 17—G.n. [M.C.T. has: "the graven image of the ephod."]

^c Sep. here adds: "lo! Micah and"—G. Intro. 177.

^d Comp. chap. i. 14.

^e Lit. "that thou hast called thyself out?"

²⁵ And the sons of Dan said unto him,

Do not let thy voice be heard among us,—lest men embittered in soul fall' upon you, and thou gather in thy life^a and the lives^a of thy household.

²⁶ And the sons of Dan went on their journey,—and <when Micah saw that they' were [too strong] for him> he turned and went back unto his house.

²⁷ [They], therefore, took what Micah had made, and the priest that he had, and came upon^b Laish, upon a people quiet and secure, and smote them with the edge of the sword,— <the city also> burned they with fire. ²⁸ And there was no' one to rescue, because it was [far] from Zidon, and they had no [dealings] with any one,^c [it] being in the vale that pertaineth to Beth-rehob.

Then built they the city, and dwelt therein, ²⁹ and called the name of the city [Dan],^d by^e the name of Dan their father, who was born to Israel,—howbeit <Laish> was the name of the city [at the first]. ³⁰ And the sons of Dan set up for themselves the graven image,—and [Jonathan, son of Gershom, son of Moses,^f he and his sons] became priests to the tribe of the Danites, until the day of the captivity of the land. ³¹ So they set up for themselves the graven image of Micah, which he had made,—[and let it remain] all the days that the house of God^g was in Shiloh.

§ 4. Villainy in Gibeah: the Tribe of Benjamin nearly Destroyed.

¹ And it came to pass in those days, <when [king] there was none' in Israel> that there was a certain Levite sojourning on the farther side of the hill country of Ephraim, who took to him a concubine out of Bethlehem-judah.

² And his concubine went astray against him, and departed from him, unto the house of her father, in Bethlehem-judah,—and remained there, the space of four months. ³ Then

arose her husband, and went after her, to speak unto her heart,^h that he might bring herⁱ back again, having his young man with him, and a couple of asses,—and she brought him into the house of her father, and <when the father of the damsel saw him> he rejoiced to meet him.

⁴ And his father-in-law, the father of the damsel, constrained him, and he abode with him three days,—and they did eat and drink, and lodged there. ⁵ And it came to pass <on the fourth day, when they arose early in the morning,

^a ML: "soul," "souls."

^b Some cod. (w. 1 ear. pr. edn., Sep. [cited in Mas-sorah]) have: "as far as"—G.n.

^c ML: "with mankind."

^d Josh. xix. 47.

^e Some cod. (w. 3 ear. pr. edns., and Sep. in Mass.): "according to"—G.n.

^f Altered to "Manasseh" in some copies. "All the ancient authorities agree that Manasseh. . . stands

here [in the copies that have that reading] for Moses. . . and that it is so written to spare the reputation of the great lawgiver." Those who can should by all means ponder the whole of the interesting and instructive note in Ginsburg's Intro. pp. 335—338.

^g Heb.: *ha-Elohim*.

^h = "affectionately"—P.B.

ⁱ Or: "it"; i.e. her heart.

and gat up to go> that the father of the damsel said unto his son-in-law,—

Stay thy heart with a morsel of bread, and <afterwards> ye shall go your way.

⁶ So they both of them sat down and did eat together and drink. Then said the father of the damsel unto the man,

Be content, I pray thee, and tarry the night, and let thy heart be glad.

⁷ And <when the man rose up to go> his father-in-law pressed him, so he turned back and^a tarried the night there. ⁸ And <when he arose early on the morning of the fifth day, to go> the father of the damsel said—

Come now, stay thy heart, and tarry ye until the decline^b of the day.

And they did eat, both of them.

⁹ And <when the man rose up to go—he and his concubine and his young man>—his father-in-law, the father of the damsel, said to him,

Come now, see! the day hath sunk down towards evening, come now! tarry the night; lo! the day goeth down, tarry the night here, and let thy heart be glad, so shall ye rise early to-morrow for your journey, and thou shalt go thy way to thine own home.^c

¹⁰ But the man would not tarry the night, but rose up and went his way, and came as far as over against Jebus, ||the same|| is Jerusalem,—and <with him> were a couple of asses saddled, ||his concubine also|| was with him. ¹¹ <They' being by Jebus, and ||the day|| having gone far down> the young man said unto his lord—

Do come, I pray thee, and let us turn aside into this city of the Jebusites, and tarry the night therein.

¹² And his lord said unto him,

We will not turn aside into a city of aliens, who are ||not of the sons of Israel||,—but will pass on as far as Gibeah.

¹³ And he said to his young man,

Come and let us draw near unto one of the places,—and tarry the night in Gibeah, or in Ramah.

¹⁴ So they passed on, and went their way,—and the sun went in upon them beside Gibeah, which belongeth to Benjamin. ¹⁵ Then turned they aside there, to go in and tarry the night in Gibeah,—so he went in and abode in the broadway of the city; and there was no' one minded to take them into a house, to tarry the night.

¹⁶ But lo! ||an old man|| coming in from his work, out of the field, in the evening, and ||the man|| was from the hill country of Ephraim, ||he himself|| being a sojourner in Gibeah,—but ||the men of the place|| were Benjamites. ¹⁷ So he lifted up his eyes, and saw a wayfaring man in the broadway of the city,—and the old man said—

Whither goest thou? and from whence hast thou come?

¹⁸ And he said unto him—

We' ||are passing along|| from Bethlehem-judah, unto the farther side of the hill country of Ephraim, whence I' am, but I have been as far as Bethlehem-judah, and now <unto the house of Yahweh> am I going, and there is no' one minded to take me into a house. ¹⁹ Nevertheless <straw and fodder too> is there for our asses, yea moreover <bread and wine> there are' for me, and for thy handmaid, and for the young man that is with thy servants,^a—there is lack ||of nothing||.

²⁰ And the old man said—

Thou art welcome! only' ||all thy wants|| be on me,—by no' means <in the broadway> mayest thou lodge.

²¹ So he brought him into his house, and gave provender to the asses,—and they bathed their feet, and did eat and drink. ²² ||They|| were gladdening their heart, when lo! ||men of the city, men of the sons of the Abandoned One||^b beset the house round about, beating violently against the door,—and they spake unto the old man the owner of the house, saying,

Bring forth the man that hath entered into thy house, that we may know him.

²³ And the man, the owner of the house, went forth unto them, and said unto them,

Do not, my brethren, do not act vilely, I pray you,—<after this man hath entered into my house> do not commit this impiety.

²⁴ Lo <my virgin daughter, and his concubine> I must needs now bring |them| forth, and ye must humble |them|, and do |unto them| what seemeth good in your own eyes,—but <unto this man> must ye not^c do this impious thing!^d

²⁵ But the men would not hearken unto him, so the man laid hold on his concubine, and brought her forth unto them, outside,—and they knew |her|, and abused her all the night, until the morning, and let her go at the uprisings of the dawn. ²⁶ So the woman came in at the turnings of the morning,—and fell down at the entrance of the man's house where her lord was, and [lay there] till it was light. ²⁷ So then her lord rose up in the morning, and opened the doors of the house, and went forth, to go on his journey,—when lo! |the woman, his concubine|| fallen at the entrance of the house, ||with her hands upon the threshold||. ²⁸ And he said unto her—

Up! and let us be going.

But there was no' answer.^e So he took her up on the ass, and the man rose up, and went his way to his own place. ²⁹ And <when he was come into his house> he took a knife, and laid hold on his concubine, and

^a Some cod. (w. 3 ear, pr. edns., Aram. and Syr.) have: "servant" (sing.)—G.n.

^b Heb.: *belial*. P. B.: "vile-soundrels"; O.G.: "worthless, good-for-nothing, base fellows." But cp. *belial* in Hastings'

B.D. (T. & T. Clark).

^c Some cod. (w. 3 ear, pr. edns. and Sep. [in Mass.] and Vul.): "ye may not," "do not"—G.n.

^d Cp. Gen. xix. 4-8.

^e Ml.: "no one was answering."

^a Or: "so he again tarried."

^b Lit.: pl. "declinings."

^c Lit.: "tent." In some cod. and ear. pr. edns.: "tents"—G.n.

divided her, limb by limb, into twelve pieces,—and sent her throughout all the bounds of Israel.

²⁰ And so it was, that every one who beheld said—

There hath not happened, nor been seen the like of this, from the day when the sons of Israel came up out of the land of Egypt, until this day:

Put it to yourselves concerning it, take counsel and speak!

20 ¹ Then went forth all the sons of Israel, and the assembly came together as one man, from Dan even to Beer-sheba, with the land of Gilead,—unto Yahweh at Mizpah. ² And the chiefs of all the people—all the tribes of Israel—presented themselves in the convocation of the people of God,—four hundred thousand footmen, that drew the sword. ³ And the sons of Benjamin heard that the sons of Israel had gone up to Mizpah. Then said the sons of Israel,

Tell [us], In what manner' was brought to pass this vileness?

⁴ And the Levite, husband of the woman that was cut in pieces, responded and said,—

<Into Gibeah that pertaineth to Benjamin> I entered ||I' and my concubine|| to tarry the night.

⁵ And the owners of Gibeah rose up against me, and beset the house, for my sake, by night, —<me> they thought to slay, and <my concubine> they so humbled, that she died.

⁶ So I laid hold on my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel,—because they had wrought lewdness and impiety, in Israel.

⁷ Lo! ||ye all|| are sons of Israel,—give your' word and counsel, ||here||.

⁸ Then arose all the people, as one man, saying,—

No man of us will go to his tent, and no man of us will turn aside to his house. ⁹ ||Now|| therefore, ||this' is the thing|| that we will do to Gibeah,—[Go] against it by lot;

¹⁰ and we will take ten men of a hundred of all the tribes of Israel, and a hundred of a thousand, and a thousand of ten thousand, to fetch provisions for the people,—that they may do, when they come to Gibeah of Benjamin, according to all the impiety that it hath wrought in Israel.

¹¹ So all the men of Israel were gathered together against the city, ||as one man' knit together||.

¹² And the tribes of Israel sent men throughout all the divisions of Benjamin, saying,—

What is this vile thing that hath been brought to pass, among you?

¹³ ||Now|| therefore, deliver up the men—the sons of the Abandoned One^a—who are in Gibeah, that we may put them to death, and vileness be consumed out of Israel.

But [the sons of]^b Benjamin would' not

hearken' unto the voice of their brethren, the sons of Israel.

¹⁴ Then did the sons of Benjamin gather themselves together out of the cities, unto Gibeah,—to go forth to battle against the sons of Israel.

¹⁵ And the sons of Benjamin were numbered on that day, out of the cities, twenty-six thousand men, that drew the sword,—besides' <of the inhabitants of Gibeah> were numbered seven hundred chosen men. ¹⁶ <Out of all this people> were seven hundred chosen men, left-handed,^a—any one of whom could sling with a stone to a hair's-breadth, and not miss. ¹⁷ And ||the men of Israel|| were numbered, apart from Benjamin, four hundred thousand men, that drew the sword,—every one of these being a man of war.

¹⁸ And they arose, and went up to Bethel, and asked of God, and the sons of Israel said, Who shall go up for us first, to fight against the sons of Benjamin?

And Yahweh said—

||Judah|| first.

¹⁹ And the sons of Israel arose in the morning,—and encamped against Gibeah. ²⁰ And the men of Israel went forth, to fight against Benjamin,^b—so the men of Israel set themselves in array against them, to fight against Gibeah. ²¹ Then came forth the sons of Benjamin out of Gibeah,—and laid low of Israel, on that day, twenty-two thousand men, to the ground. ²² And the people, the men of Israel, encouraged themselves,—and again' set themselves in array for battle, in the place where they had set themselves in array on the first' day.

²³ Now the sons of Israel had gone up, and wept before Yahweh, until the evening, and asked of Yahweh, saying,

Shall I again' draw near to battle against the sons of Benjamin, my brother?

And Yahweh said,

Go up against him.

²⁴ So the sons of Israel came near against the sons of Benjamin, on the second' day. ²⁵ And Benjamin came forth to meet them out of Gibeah, on the second' day, and laid low, of the sons of Israel, yet' eighteen thousand men, to the ground,—||all these|| drew the sword. ²⁶ Then went up all the sons of Israel, and all the people, and came to Bethel, and wept, and tarried there before Yahweh, and fasted on that day, until the evening,—and caused to go up ascending-sacrifices and peace-offerings, before Yahweh. ²⁷ And the sons of Israel asked of Yahweh,— ||there|| being the ark of the covenant of God,^c in those days; ²⁸ and Phinehas, son of Eleazar, son of Aaron||^d was standing before it in those days, saying:

Shall I yet' again' go forth to battle, against

cod. "the sons of" are both written and read (w. 1 ear. pr. edn., Aram., Sep. and Syr.)—G.n., G. Intro, 813.

^a Lit.: "lame (bound) in his right hand."

^b Some cod. (w. 1 ear. pr. edn.): "the sons of." Cp. ver. 18—G.n.

^c Heb.: *ha-Elohim*.

^d Some cod. (w. Syr.) add

"the priest"—G.n.

^a See chap. xix. 22, n.

^b Some cod. read though

they do not write (in text) "the sons of"; in other

the sons of Benjamin, my brother, or shall I forbear?

And Yahweh said—

Go up, for <to-morrow> will I deliver him into thy hand.

²⁹ And Israel set liers in wait' against Gibeah, round about. ³⁰ So the sons of Israel went up against the sons of Benjamin, on the third' day, —and set themselves in array against Gibeah, as time after time.^a ³¹ And the sons of Benjamin came forth against the people, they were drawn away from the city,—and began to smite of the people, slaying as time after time,^a in the highways, whereof ||one|| goeth up to Bethel, and ||the other|| to Gibeah in the field, ||about thirty men in Israel||. ³² Then said the sons of Benjamin,

They are ||being smitten|| before us, as at the first.

But the sons of Israel had said—

Let us flee, and draw them away from the city, into the highways.

³³ And ||all the men of Israel|| rose up out of their place, and set themselves in array in Baaltamar,—and ||the liers in wait of Israel|| began to break forth out of their place, out of the forest of Gibeah. ³⁴ And there came over against Gibeah ten thousand chosen men, out of all Israel, and the battle was severe,—||they|| not knowing that disaster' was overtaking them. ³⁵ Thus Yahweh smote Benjamin' before Israel, and the sons of Israel destroyed in Benjamin, that day, twenty-five thousand and one hundred men,—||all these|| drew the sword. ³⁶ So the sons of Benjamin saw that they were smitten,—and that the men of Israel had given place to Benjamin, because they trusted to the liers in wait, whom they had set near Gibeah. ³⁷ And ||the liers in wait|| hastened, and rushed upon Gibeah,—and the liers in wait marched forward, and smote all the city with the edge of the sword. ³⁸ Now ||the appointed sign|| between the men of Israel and the liers in wait, had been,—to cause a great' cloud of smoke to ascend out of the city. ³⁹ So

<when the men of Israel turned in the battle,—and ||the Benjamites|| began to smite and slay of the sons of Israel, about thirty men, for they said, Yea! they are ||smitten|| before us, as in the first battle>

⁴⁰ then ||the cloud|| began to ascend out of the city, a pillar of smoke,—and the Benjamites looked behind them, and lo! the whole city^b flamed up towards the heavens. ⁴¹ And <when ||the men of Israel|| turned> then were the men of Benjamin dismayed,—for they saw that disaster had overtaken' them. ⁴² And <when they turned before the men of Israel unto the way of the desert> ||the battle|| overtook them,—while <as for them that came out of the cities> they began to destroy them in their midst;—⁴³ they hemmed in the Benjamites, they pursued them, ||with ease|| trode they them down,—as far as over against Gibeah, towards

sunrise. ⁴⁴ So there fell of Benjamin, eighteen thousand men,—||all these' being men of valour||. ⁴⁵ And <when they turned and fled towards the desert unto the cliff Rimmon> then gleaned' they of them, in the highways, five thousand men,—and they followed hard after them as far as Gidôm, and smote of them, two thousand men. ⁴⁶ So then it came to pass that ||all the fallen of Benjamin|| were twenty-five thousand men, that drew the sword, ||on that day||,—||all these' being men of valour||.

⁴⁷ But there turned and fled, towards the desert, unto the cliff Rimmon, six hundred men,—who abode in the cliff Rimmon, four months. ⁴⁸ Thus ||the men of Israel|| turned against the sons of Benjamin, and smote them with the edge of the sword, beginning with the city, each and every one down to the beast,^a even to every one that was met with,—moreover' <all the cities they came to> they set on fire.

¹ Now ||the men of Israel|| had sworn in **21** Mizpah, saying,—

||Not a man from among us|| shall give his daughter unto Benjamin, to wife.

² So then the people came to Bethel, and abode there, until the evening, before God,—and lifted up their voice, and wept bitterly,^b ³ and said,

||Wherefore||, O Yahweh, God of Israel, hath this come about in Israel,—that there should be lacking, to-day, out of Israel, ||one tribe||?

⁴ And it came to pass, on the morrow, that the people rose early, and built there, an altar,—and offered ascending-sacrifices, and peace-offerings. ⁵ And the sons of Israel said,

Who was there that came not up, in the convocation, out of all the tribes of Israel, unto Yahweh?

For ||the great oath|| had been taken, as to any who came not up unto Yahweh at Mizpah, saying—

He shall be ||put to death||.

⁶ And the sons of Israel grieved for Benjamin their brother,—and they said,

There is cut off,^c to-day, ||one tribe out of Israel||. ⁷ What are we to do for them' who remain, for wives,—seeing that ||we ourselves|| have sworn by Yahweh, not to give them of our daughters, for wives?

⁸ So they said,

What one of the tribes of Israel is there, that hath not come up unto Yahweh at Mizpah?

And lo! no man had come into the camp, out of Jabesh-gilead, unto the convocation: ⁹ <When the people were numbered> lo! there was not there a man' of the inhabitants of Jabesh-gilead.

¹⁰ So the assembly sent thither twelve thousand

^a So Fu. H. L.; but read prob. "men and beast." Cp. G. n. w. T. G. 552^a.
^b M. L.: "wept a great weeping."

^c Lit.: "hewn off." Some cod. (w. & ear. pr. eds.) have: "withdrawn"—J. n.

^a Cp. chap. xvi. 20. ^b Or: "the holocaust of the city."

men, of the sons of valour,—and commanded them, saying:—

Go and smite the inhabitants of Jabesh-gilead, with the edge of the sword, with the women, and the little ones.

¹¹ And <this> is the thing that ye shall do,—<Every male, and every woman that hath cohabited with man> shall ye devote to destruction.

¹² And they found—of the inhabitants of Jabesh-gilead—four hundred young women, virgins, who had not cohabited with man,—so they brought them into the camp, at Shiloh, which is in the land of Canaan.

¹³ Then the whole assembly sent, and spake unto the sons of Benjamin, who were in the cliff Rimmon,—and proclaimed to them, peace.^a ¹⁴ So Benjamin returned at that time, and they gave them the women whom they had saved alive of the women of Jabesh-gilead,—but they found not for them [to suffice] ||even so||.

¹⁵ Now ||the assembly|| had grieved for Benjamin,—because Yahweh had made a breach, in the tribes of Israel. ¹⁶ So then, the elders of the assembly said,

What are we to do for them who remain, for wives,—for womankind [hath been destroyed out of Benjamin]?

¹⁷ And they said,

There is an inheritance for the escaped of Benjamin,—and there must not be wiped out, a tribe, out of Israel. ¹⁸ Yet ||we|| may not give them wives, of our own daughters,

For the sons of Israel had sworn, saying,

||Cursed|| be he that giveth a wife to Benjamin.

^a Some cod. (w. 3 ear. pr. edns. [1 in Mass.], Sep.

and Vul.) have: “peaceably”—G.n.

¹⁹ Then said they—

Lo! the festival of Yahweh^a in Shiloh, from year to year,

Which [Shiloh] is on the north of Bethel, towards sunrise, by the highway that goeth up from Bethel, towards Shechem, and on the south of Lebonah.

²⁰ And they commanded the sons of Benjamin, saying,—

Go and lie in wait in the vineyards; ²¹ and look, and lo! <if the daughters of Shiloh come out to dance in the dances> then shall ye come forth out of the vineyards, and catch you every man his wife, of the daughters of Shiloh,—and go your way to the land of Benjamin.

²² And it shall be <when their fathers, or their brethren, come in to complain to us> that we will say unto them—

As a favour to us, grant them, because we took not for each man his wife in the battle,—for ||ye yourselves|| gave them not unto them, so as ||now|| to be guilty.

²³ And the sons of Benjamin did so, and carried off wives, according to their number, of them who were dancing, whom they seized,—and they went their way, and returned unto their inheritance, and built the cities, and dwelt therein.

²⁴ And the sons of Israel at that time went their several ways from thence, every man to his own tribe, and to his own family,—yea they went forth from thence, every man to his own inheritance.

²⁵ <In those days> there was no king in Israel,—every man did ||that which was right in his own eyes||.

^a Some cod. (w. 2 ear. pr. edns.): “a fes. unto Y.”—G.n.

THE BOOK OF RUTH.

¹ And it came to pass <in the days when the Judges administered justice> that there was a famine in the land,—and so a certain man went his way, out of Bethlehem-judah to sojourn in the country of Moab, ||he, and his wife, and his two sons||. ² And ||the name of the man|| was Elimelech, and ||the name of his wife|| Naomi, and ||the name of his two sons|| Mahlon and Chilion—Ephrathites out of Bethlehem-judah,—so they came into the country of Moab, and remained there.

^a And Elimelech,

husband of Naomi, died,—and she was left, ||she and her two sons||. ⁴ And they took them wives, of the women of Moab, ||the name of the one|| was Orpah, and ||the name of the other|| Ruth,—and they dwelt there, about ten years.

⁵ And [they also] both ||died||, [Mahlon and Chilion],—so the woman was bereft of her two sons, and of her husband.

⁶ Then she arose, ||she and her daughters-in-law||, and returned out of the country of Moab,—for she had heard, in the country of Moab,

how that Yahweh had visited⁶ his people, in giving unto them [bread].⁷ So she went forth out of the dwelling-place whereshe had remained, and her two daughters-in-law with her,—and they went on the way, to return unto the land of Judah.

⁸ Then said Naomi to her two daughters-in-law:

Go return, each one to the house of her mother,—

Yahweh deal with you' in lovingkindness, as ye have dealt with the dead', [and with me].

⁹ Yahweh grant you, that ye may find a place of rest,^a each one in the house of her husband,—

And she kissed them, and they lifted up their voice, and wept.

¹⁰ And they said to her,—

<With thee> will we return, unto thy people.

¹¹ Then said Naomi—

Go back, my daughters! wherefore' should ye journey with me?

Have I [yet] sons in my womb, that they should become your' [husbands]?

¹² Go back, my daughters, go your way, for I am too old to have a husband,—

<If I should say^b I have' [hope], if I should [even to-night'] have a husband, and should [even bear sons]> ¹³ would ye [therefore] tarry until they were grown? would ye [therefore] shut yourselves up from having husbands?

Nay! my daughters, for it is far more bitter for me' than for you', that forth hath gone against me, the hand of Yahweh.

¹⁴ And they lifted up their voice and wept, [yet more.] Then Orpah kissed' her mother-in-law, but [Ruth] clave unto her. ¹⁵ And she said—

Lo! thy sister-in-law hath gone back, unto her people, and unto her gods,—go thou back, after thy sister-in-law.

¹⁶ And Ruth said—

Do not urge me' to leave thee, to go back from following thee,—for <whither thou goest> I' will go, and <where thou' lodgest> I' will lodge, [thy' people] shall be my' people, and [thy' God] my' God; <where thou' diest> I' will die, and [there] will I be buried:

[So] let Yahweh do to me, and [so] let him add, if [death itself] part me and thee.

¹⁸ And <when she saw that [bravely determined] was she' to go with her> she ceased entreating her.^c ¹⁹ So [they two] went their way, until they entered Bethlehem.

And it came to pass <when they entered Bethlehem> that all the city was moved' concerning them, and the women said—

Is this' Naomi?

²⁰ And she said unto them,

Do not call me Naomi [= "Sweet"],—call me Mara [= "Bitter"], for the Almighty hath

dealt very bitterly with me: ²¹ I' was full' when I departed, but <empty> am I brought back of Yahweh,^a—wherefore' should ye call me Naomi',

When [Yahweh] hath given answer^b against me,

And [the Almighty] hath crushed me?

²² So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab,—and [they] entered Bethlehem' in the beginning of barley harvest.

¹ Now [Naomi] had an acquaintance^c of her husband's, a man of great integrity, of the family of Elimelech,—[whose name] was Boaz. ² And Ruth the Moabitess said unto Naomi—

Let me go, I pray thee, to the field, and glean ears of corn after him in whose eyes I may find favour.

And she said to her—

Go, my daughter.

³ So she went her way, and came, and gleaned in the field, after the reapers,—and it happened to her, to light upon the portion of field-land belonging to Boaz, who was of the family of Elimelech. ⁴ And lo! Boaz' coming from Bethlehem, and he said to the reapers,

[Yahweh] be with you!

and they said to him,

Yahweh bless' thee!

⁵ Then said Boaz to his young man, that was set over the reapers,—

Whose' is this maiden?

⁶ And the young man that was set over the reapers' answered and said,—

<The Moabitish maiden> is she' who came back with Naomi, out of the country of Moab; ⁷ and she said—

Let me glean, I pray thee, and gather among the sheaves, after the reapers; so she came in, and hath continued from that time, all the morning^d until just now, and hath not rested^e in the house, for a little.

⁸ And Boaz said unto Ruth—

Hearest thou not, my daughter?

Do not go to glean in any other field, neither indeed shalt thou pass on, from hence,—but <here> shalt thou keep fast by my maidens: ⁹ [thine eyes] be on the field which they shall reap, and go thou after them,

Have I not commanded the young men, that they touch thee not?

And <when thou art athirst> then go unto the vessels, and drink of what the young men shall draw.

¹⁰ Then she fell upon her face, and bowed herself to the ground,—and said unto him—

^a *ML.*: "hath Y. brought me back."

^b *Or.*: "hath testified."

^c *So written*; but to be read: "kinsman."
—Some cod. (w. 3 ear. pr. edns.) have: "kins-

man," both written and read.—G.n. [Cp. O.G. 396^a.]

^d *Gt.*: "from morning

light"—G.n.

^e *So it should be* (w. Sep.) —G.n. [M.C.T.: "save that she rested."]

^a *Cp.* chap. iii. 1.

^b "That I should have said"—O.G. 473^a.

^c *ML.*: "speaking unto

her."

Wherefore^a have I found favour in thine eyes, that thou shouldest take notice of me, seeing that ||I|| am |a stranger|?^a

¹¹ And Boaz answered, and said to her,

It hath been ||told|| me—all that thou hast done unto thy mother-in-law, since the death of thy husband,—and how thou hast left thy father and thy mother, and the land of thy nativity, and come unto a people whom thou knewest not, aforetime.

¹² Yahweh recompense^a thy deed,—and let thy reward be full from Yahweh, the God of Israel, unto whom thou hast come to take refuge under his wings.

¹³ And she said—

Let me find favour in thine eyes, my lord, for that thou hast comforted me, and for that thou hast spoken unto the heart of thy handmaid,—though ||I|| be not^b as |one of thine own handmaids|.

¹⁴ And Boaz said to her at mealtime—

Draw nigh hither, and eat of the bread, and dip thy morsel in the vinegar.

So she sat beside the reapers, and there was reached^c to her parched corn, and she did eat and was satisfied, and left thereof remaining. ¹⁵ And <when she rose up to glean> Boaz commanded his young men, saying—

<Even between the sheaves> let her glean, and reproach her not; ¹⁶ yea^a moreover ||draw out|| for her, from the bundles,—and leave behind that she may glean it, and rebuke her not.

¹⁷ So she gleaned in the field, until the evening,—and beat out that which she had gleaned, and there was about an ephah of barley. ¹⁸ And she took it up, and came into the city, and <when her mother-in-law had seen what she had gleaned> she brought forth and gave her what had been left remaining, after that she was satisfied.

¹⁹ And her mother-in-law said to her—

In what place hast thou gleaned, to-day? and where^a hast thou wrought?

May he that took notice of thee, be blessed!

So she told her mother-in-law, with whom she had wrought, and said—

||The name of the man with whom I wrought to-day|| is Boaz.

²⁰ Then said Naomi, to her daughter-in-law—

||Blessed|| be he^a of Yahweh, who hath not left off his lovingkindness^a to the living, and to the dead.

And Naomi said to her—

<Near to us> is the man,

<Of our own kinsmen> is he!

²¹ And Ruth the Moabitess said,—

Yea^a for he said unto me—

<By my young men>^a shalt thou keep fast, until they have ended all my harvest.

²² And Naomi said unto Ruth her daughter-in-law,— ||Good|| is it, my daughter, that thou go forth

with his maidens, and that they meet thee not, in any other field.

²³ So she kept fast by the maidens of Boaz, to glean, until the end of the barley^a harvest, and the wheat^a harvest,—and dwelt with^a her mother-in-law.

¹ Then Naomi her mother-in-law said to her,— **3**

My daughter! shall I not seek for thee a place of rest, in which it may be well with thee?

² ||Now|| therefore, is not |Boaz| of our kindred, with whose maidens thou hast been? Lo! he^a is winnowing the barley threshing-floor, to-night! ³ Thou wilt, therefore, bathe thee, and anoint thee, and put thine apparel upon thee, and go down to the threshing-floor,—do not make thyself known to the man, until he have done^a eating and drinking. ⁴ And it shall be <when he lieth down> that thou shalt mark the place where he doth lie, and shalt go in and turn aside the covering of his feet, and lay thee down,—and ||he|| will tell thee^a what thou shalt do.

⁵ And she said unto her,—

<All that thou sayest>^b will I do.

⁶ So she went down to the threshing-floor,—and did^a according to all that her mother-in-law had commanded her. ⁷ And <when Boaz

had eaten, and drunk, and his heart was glad> he went in to lie down at the end of the heap of corn. Then came she in softly, and turned aside the covering of his feet, and laid her down. ⁸ And it came to pass, <in the middle of the night> that the man started up, and turned,^a—and lo! ||a woman|| lying at his feet. ⁹ And he said,

Who^a art ||thou||?

And she said,

||I|| am Ruth, thy handmaid, spread, therefore, thy wing^a over thy handmaid, for <a kinsman> thou art^a.

¹⁰ And he said—

||Blessed|| be thou^a of Yahweh, my daughter, for thou hast made thy last^a lovingkindness better than the first,—in not following after young men, whether poor, or rich.

¹¹ ||Now|| therefore, my daughter, do not fear, <whatsoever thou shalt say>^a I will do for thee,—for all the gate of my people doth know, that <a virtuous^a woman> thou art^a.

¹² And ||now|| <although it is true^a that ||a kinsman|| am I> yet is^a there a kinsman nearer than I.

^a Some cod. (w. Vul.): have "and returned unto"—G.n.

^b So written; to be read: "sayest unto me." Some cod. (w. 4 ear. pr. edns., Aram. and Syr.) have: "unto me"—both written and read. Other cod. (w. Sep. and Vul.) omit: "unto me" altogether—G.n., G. Intro. 308, 312.

^c M.L.: "twisted himself"—O.G.

^d So one school of Massorites (w. Sep. and Vul.). Another school (w. 2 ear. pr. edns.) have: "wings" (pl.)

^e Some cod. (w. Aram., Syr., Vul.) add: "unto me"—G.n., G. Intro. 312.

^f Or: "strong," "worthy," "capable"—cp. Prov. xii. 4; xxxi. 10, where same Heb. word used.

^a Or: "foreigner."

^b G.L.: "On that I might be"—G.n.

^c Or: "and he reached."

^d Lev. xxv. 25.

^e M.L.: "By the young men whom I have."

- 13 Tarry the night, and it shall be, in the morning <if he will act as kinsman to thee> well, let him so act, but <if he inclineth not to act as kinsman to thee> then will ||I|| so act to thee—||by the life of Yahweh||,—
Lie still until the morning.
- 14 So she lay at his feet until the morning, and rose up before one could know his neighbour. And he said—
Do not let it be known that a woman came into the threshing-floor.
- 15 And he said—
Bring the cloak that is upon thee, and hold it. So she held it,—and he measured six measures of barley, and laid it upon her, and he^a went into the city.
- 16 And <when she came unto her mother-in-law> she said—
Who' art |thou|, my daughter?
And she told her all that the man had done for her. 17 And she said—
<These six measures of barley> gave he unto me,—for he said^b
Do not go in empty, unto thy mother-in-law.
- 18 And she said—
Abide, my daughter, until that thou get to know, how the matter will fall out,—for the man will not rest, except he have finished the thing to-day.
- 4 1 Now ||Boaz|| went up to the gate, and sat him down there, and lo! ||the kinsman|| passing by, of whom Boaz had spoken, so he said—
Turn aside! and sit down here, such a one!
And he turned aside, and sat down. 2 Then fetched he ten men of the elders of the city, and said—
Sit ye down here.
And they sat down.
- 3 Then said he to the kinsman,
||The parcel of land that was our brother Elimelech's|| is to be disposed of by Naomi, who hath returned out of the country of Moab; 4 and ||I|| thought, I would unveil thine ear, saying—
Take it over in presence of such as are here seated,^c and in presence of the elders of my people.
<If thou wilt act as kinsman> act as kinsman, but <if thou^d wilt not so act, only tell me—that I may know, for there is none who can set thee aside as kinsman, but ||I|| am after thee.
And he said,
||I|| will act as kinsman.
- 5 Then said Boaz,
<What day thou takest over the land' from
- the hand of Naomi> also <of^a Ruth the Moabitess, wife of the dead> dost thou take [it], to raise up the name of the dead upon his inheritance.
- 6 Then said the kinsman—
I cannot act as kinsman for myself, lest I mar my own inheritance,—do ||thou|| for thyself' act as kinsman in my right, for I cannot so redeem.
- 7 Now ||this, aforetime|| [was the way] in Israel, at a redeeming, and at an exchanging, to confirm every word: A man drew off his shoe, and gave it to his neighbour,—yea ||this|| was the way of taking to witness, in Israel.
- 8 So the kinsman said unto Boaz,
Take it over for thyself,—
and he drew off his shoe. 9 Then said Boaz to the elders, and all the people—
<Witnesses> are ye' to-day,
That I have taken over all that was Elimelech's,
And all that was Chilion's and Mahlon's,—
From the hand of Naomi:
- 10 ||Moreover|| <Ruth the Moabitess, wife of Mahlon> have I taken over, to be my' wife.
To raise up the name of the dead' upon his inheritance,
That the name of the dead be not cut off—
From among his brethren,
And from the gate of his dwelling-place,—
<Witnesses> are ye' to-day!
- 11 Then said all the people who were in the gate, and the elders—
||Witnesses!||,—
Yahweh grant the woman who is coming into thy house,
To be as Rachel, and as Leah,
Which two of them did build' the house of Israel.
Do thou bravely, then, in Ephrathah, And proclaim thou a name' in Bethlehem,
12 And let thy house be like the house of Perez,
Whom Tamar bare to Judah,—
Of the seed which—may Yahweh give thee,
||Of this young woman||.
- 13 So Boaz took Ruth, and she became his' wife, and he went in unto her,—and Yahweh granted' her conception, and she bare a son. 14 Then said the women unto Naomi,
||Blessed|| be Yahweh!
Who hath not let thee fail of a kinsman to-day,—
And may his name' |be proclaimed| in Israel;
15 So shall he become a restorer of thy life,^b
And a nourisher of thine old age,—
For ||thy daughter-in-law who loveth thee|| hath borne him,

^a Some cod. (w. Syr., Vul.): "she"—G.n.

^b To be read: "unto me," though not written. Some cod. w. 3 ear. pr. edns., Arab., Sep. and Syr.) have. "unto me" both written and read—G.n.,

G. Intro. 308, 812.

^c Cp. ver. 11; and see O.G. 442, 1, a.

^d M.C.T. lit. "he"; but a sp. vr. (*sevir*) and some cod. (w. Aram., Sep., Syr., Vul.) have: "thou"—G.n.

^a *cp.*: "of" should be omitted, as in ver. 10—G.n.
^b *lit.*: "soul."

Even ||she|| who is better to thee than seven sons.

16 S. Naomi took the boy, and laid him in her bosom, and she became his' nurse. 17 And the women, her neighbours, gave him a name, saying,

There is born a son to Naomi,—

So they called his name Obed, ||he|| was

The father of Jesse,

The father of David.

18 ||These|| then are the generations of Perez :

||Perez|| begat ||Hezron||.

19 And ||Hezron|| begat ||Kam||,

And ||Ram|| begat ||Amminadab||;

20 And ||Amminadab|| begat ||Nahshon||.

And ||Nahshon|| begat ||Salmon||.

21 And ||Salmon|| begat ||Boaz||,

And ||Boaz|| begat ||Obed||;

22 And ||Obed|| begat ||Jesse||,

And ||Jesse|| begat ||David||.^b

^a M.C.T. : "Salmah."

Some cod. (w. Sep. and Vul.) have: "Salmon"

—G.n.

^b See "Special Note" below.

SPECIAL NOTE :

A SUGGESTIVE GENEALOGY.

ONE of the greatest charms of the Bible is to be found in its genealogies. Commonly considered to be as dry as dust, it may safely be affirmed that in that dust lie hidden grains of purest gold.

This short snatch of pedigree, at the end of the Book of Ruth—how rich in suggestiveness it is! Whether by author or by editor appended, the hand that wrote it was guided by the spirit of the entire Old Testament. Boaz points to one who was then yet to come—to David, in the first instance : how much further, remains to be seen. Boaz stands in the line that runs from Perez to David, and behind Perez, of course, stands Judah his father ;^a so that we at once span from Judah to David—Judah, the heir of special promises,^b to David the first of a royal line which runs forward into a future which has not ended yet,^c and which cannot end until provision has been made thereby for every thirsty one to partake freely of "the lovingkindness to David well assured."^d

Boaz brings Ruth into the royal line, and Ruth was a Moabitess—in other words, a Gentile—so that the exclusiveness of Hebrewism is evidently not the only aspect in which it may be viewed. But what power is it that brings this young Gentile widow to dwell in Bethlehem? Plainly, the power of love : on the face of it, love to Naomi, Ruth's mother-in-law. But was there not, in that love, a religious strength of conviction and fervour which ennobled the human affection? "Thy God shall be my God," she said :^e and she is afterwards treated as if she meant it ; as if she knew what she was doing, when she came to Bethlehem that she might find "refuge," from the idol-worship of her native land, "under the wings of Yahweh God of Israel."^f

Finally, the place is significant. Bethlehem may have been a small city—in fact, a mere village ; nevertheless it is known in after times as "the village where David was ;"^g and—which is still more significant—the village from which, according to a well-known prediction, was to come forth One greater than David, even He "whose comings forth have been from of old, from the days of age-past time."^h

And so the outlook widens. As when some traveller, greeting the timely sign-post, makes pause and asks—Whence have I come, and whither am I bound? so the thoughtful reader of the Bible considers the stages by which his journey is advancing :—From Adam, by way of Seth, to Noah ; from Noah, by way of Shem, to Abraham ; from Abraham, by way of Isaac and Jacob, to Judah ; from Judah, by way of Perez and Boaz, to David ; and then, will it not be—a road that leads still on, from David to David's Son and Lord?ⁱ

^a Cp. chap. iv. 12.

^b Gen. xlix. 10.

^c 2 Sam. vii. 12-16 ; Ps. lxxxix. 19-37.

^d Isa. iv. 1-3.

^e Chap. i. 16.

^f Chap. iii. 11, 12.

^g John vii. 42.

^h Micah. v. 2

ⁱ Psa. cx. 1.

THE
EMPHASISED
BIBLE.

A New Translation

DESIGNED

TO SET FORTH THE EXACT MEANING, THE PROPER TERMINOLOGY
AND THE GRAPHIC STYLE OF THE SACRED ORIGINALS ;

ARRANGED

TO SHOW AT A GLANCE NARRATIVE, SPEECH, PARALLELISM, AND
LOGICAL ANALYSIS, ALSO TO ENABLE THE STUDENT READILY
TO DISTINGUISH THE SEVERAL DIVINE NAMES ;

AND EMPHASISED THROUGHOUT

AFTER THE IDIOMS OF THE HEBREW AND GREEK TONGUES.

WITH

EXPOSITORY INTRODUCTION, SELECT REFERENCES, & APPENDICES OF NOTES.

THIS VERSION HAS BEEN ADJUSTED, IN THE OLD TESTAMENT, TO THE NEWLY REVISED
“MASSORETICO-CRITICAL” TEXT (OR ASSURED EMENDATIONS) OF DR. GINSBURG ; AND, IN THE
NEW TESTAMENT, TO THE CRITICAL TEXT (“FORMED EXCLUSIVELY ON DOCUMENTARY EVIDENCE”)
OF DRS. WESTCOTT AND HORT.

BY

JOSEPH BRYANT ROTHERHAM,

TRANSLATOR OF “THE NEW TESTAMENT CRITICALLY EMPHASISED.”

VOLUME II. 1 SAMUEL—PSALMS.

CINCINNATI

THE STANDARD PUBLISHING COMPANY

Copyright, 1897, by Joseph Bryant Rotherham
Reprinted in the United States by The Standard Publishing Company, 1916

CONTENTS.

	PAGE
THE FIRST BOOK OF SAMUEL	289
THE SECOND BOOK OF SAMUEL	321
THE FIRST BOOK OF THE KINGS.	349
THE SECOND BOOK OF THE KINGS	381
THE FIRST BOOK OF THE CHRONICLES	411
THE SECOND BOOK OF THE CHRONICLES	437
EZRA	469
THE BOOK OF NEHEMIAH	479
THE BOOK OF ESTHER	493
THE BOOK OF JOB	500
THE PSALMS—BOOKS ONE TO FIVE	529
SPECIAL NOTE ON THE PSALMS	606

SELECTION OF SIGNS AND ABBREVIATIONS.

Signs of Emphasis.

(') and (| |) call for slight stress.

(|| ||) and (< >) call for more decided stress.

The latter of these is confined to preplaced words and clauses, leading up to what follows.

Punctuation.

In English works closely punctuated the familiar comma has too much to do. Hence the employment of a half comma (,) in this Bible, to set the comma free for clause division.

Signs connected with Divine Names.

GOD, printed thus, represents the short form *El*.

God, printed thus, represents the longer *Eloah*.

God, without peculiarity of type, the plural form *Elohim*.

For "Yahweh" instead of "Jehovah," see Intro., Chapter IV.

Abbreviations.

M.C.T. . . . = Current Massoretic Hebrew Text, as critically edited by Dr. Ginsburg.

G.n. . . . = Ginsburg's Notes to Hebrew Bible.

Cod. . . . = Standard Written Copies of Hebrew Bible.

Ear. pr. edns. = Hebrew Bibles printed between 1482 and 1525.

Written . . . = reading preserved in Hebrew text (*kethiv*).

Read . . . = reading as corrected in Hebrew margin (*keri*).

Aram. . . . = Aramæan (or Chaldee)

Sep. . . . = Septuagint (Ancient Greek) } Version.

Syr. . . . = Syriac (Ancient)

Vul. . . . = Vulgate (Ancient Latin)

O.G. . . . = Oxford Gesenius

T.G. . . . = Tregelles' Gesenius

Fu. . . . = Fuerst's

Davies . . . = B. Davies' } Hebrew Lexicon.

* * For fuller information, see *ante*, pp. 29-32.

THE FIRST BOOK OF S A M U E L.

§ 1. *Samuel and Eli.*

1 ¹ And there was a certain man, of Ramathaim-zuphi,^a of the hill country of Ephraim,—||whose name|| was Elkanah, son of Jeroham, son of Elihu, son of Tohu, son of Zuph, an Ephraimite;
2 and ||he|| had two wives, ||the name of the one|| Hannah, and ||the name of the other|| Peninnah,—and Peninnah had children,^b but ||Hannah|| had no' children.^c ³ So then that man went up, out of his city, from time to time,^b to worship and to sacrifice unto Yahweh of hosts, in Shiloh,—and ||there|| were the two sons of Eli, Hophni and Phinehas, priests unto Yahweh.^d ⁴ And <when the day came for Elkanah to sacrifice> he used to give ||to Peninnah his wife, and to all her sons and her daughters|| ||portions||;^e ⁵ and ||unto Hannah|| used he to give one portion,^e—howbeit' <Hannah> he loved, although ||Yahweh|| had restrained her from having children.^d ⁶ And her rival used even to cause her great vexation, for the sake of provoking her,—because Yahweh had restrained her from having children.^d ⁷ And ||thus|| used she to do, year by year, whenever she went up to the house of Yahweh, ||thus|| used she to vex her,—and she wept, and would not eat.^f ⁸ So Elkanah her husband said to her—

Hannah! wherefore' shouldst thou weep? and wherefore' wilt thou not eat? and wherefore should thy heart be sad?

Am ||I|| not better to thee ||than ten sons||?

⁹ And Hannah rose up, after she had eaten in Shiloh, and after she had drunk,—and ||Eli the priest|| was sitting upon his chair,^g by the door-post of the temple of Yahweh;^h ¹⁰ and <she' being in bitterness of soul> prayed unto Yahweh, and ||wept sore||.ⁱ ¹¹ And she vowed a vow, and said—

Yahweh of hosts!

<If thou wilt ||look|| upon the humiliation of thy handmaid,

And remember me,

And not forget thy handmaid,

But wilt give unto thy handmaid a man-child>^j

Then will I give him unto Yahweh, all the days of his life,

And no ||razor|| shall come upon his head.^k

^a So it shd be (w. Sep.)—G.n.

^b Lit.: "from days to days"; perh. = "f. year to year."

^c So it shd be (w. Sep.)

^d ML: "shut up her womb."

^e Or: "throne."

^f So O.G. p. 35^b. ML: "seed of men."

^g Cp.: Jdg. xiii. 5; xvi. 17.

¹² And so it was <as she continued' praying before Yahweh> that Eli' was watching her mouth.

¹³ But as for <Hannah> ||she|| was speaking in her heart, ||only her lips|| were moving, but ||her voice|| could not be heard,—so Eli thought she had been drunken.^l ¹⁴ And Eli said unto her,

||How long|| wilt thou be ||drunken||?

Put away thy wine from thee.

¹⁵ And Hannah responded and said—

Nay! my lord;

<A woman depressed in spirit> am I':

<Neither wine nor strong drink> have I drunk,—but I poured out my soul, before Yahweh.

¹⁶ Do not count thy handmaid' for an abandoned woman,^m—for <out of the abundance of my grief and my vexation> have I spoken ||hitherto||.

¹⁷ Then responded Eli, and said—

Go and prosper!

And the ||God of Israel|| grant thy petition which thou hast asked of him!

¹⁸ And she said:

Let thy serving-woman find favour, in thine eyes.

So the woman went her way, and did eat, and ||her countenance|| was sad no longer.ⁿ ¹⁹ And

they rose up early in the morning, and worshipped before Yahweh, and returned, and entered their own house, in Ramah,—and Elkanah knew Hannah his wife, and Yahweh remembered her.

²⁰ And so it was <when the days had come round during which Hannah was with child> that she bare a son,—and called his name Samuel [= "Heard of God"],

Because, <of Yahweh> I asked him.

²¹ And the man Elkanah, and all his house, went up, to offer unto Yahweh the yearly' sacrifice, and [each] his own vow.^o ²² But ||Hannah|| went not up,—for she said to her husband—

[Not] till the boy is weaned,

Then will I take him,

And he shall appear before Yahweh,^p

And abide there evermore.^q

²³ And Elkanah her husband said to her—

Do what is good in thine own eyes, tarry until thou have weaned him,

Only' may Yahweh establish' his word!

So the woman tarried, and nursed her son,

^a ML: "daughter of Belial" (?the abandoned one). Cp. Hastings' D.B. on "Belial." Also chap.

ii. 12.

^b Qy.: "shall see for himself the face of Y."

^c ML: "until 'olām."

until she weaned him. ²⁴ Then took she him up with her, when she had weaned him, with a bullock of three years old,^a and one ephah^b of meal, and a skin of wine, and took him to the house of Yahweh, at Shiloh,—the boy yet being young^{||}. ²⁵ So they slew the bullock,—and took the boy in, unto Eli. ²⁶ And she said—

Pardon, my lord!

<By the life of thy soul> my lord,—||I|| am the woman who was standing near thee here, praying unto Yahweh:

²⁷ <For this boy> I prayed,—

And Yahweh hath given me my petition^{||} which I asked of him.

²⁸ Hence ||I also|| have loaned him unto Yahweh, all the days that he liveth.^c

||He|| is lent unto Yahweh.

And he bowed down there, unto Yahweh.

¹ Then prayed Hannah, and said,

My heart hath leaped for joy in Yahweh,
My horn is exalted in Yahweh,^d
My mouth is opened wide, o'er my foes,
Because I rejoice in thy salvation.

² There is none^{||} holy like Yahweh.
Nay! there |is none| except Thee,
Nor |is| there a rock like our God.

³ Do not multiply words, so loftily—loftily,^e
Nor let arrogance proceed from your mouth,—
For <a God of knowledge> is Yahweh,
And <for himself>^f are great doings made firm.

⁴ ||The bow of the mighty|| is dismayed,—
While ||the fainting|| are girded with strength;

⁵ ||The sated|| have, for bread, taken hire,
But ||the famished|| have left off their toil,—
So that ||the barren|| hath given birth unto seven,
While ||she that hath many sons|| languisheth:

⁶ ||Yahweh|| doth kill, and make alive,—
Taketh down to hades, and bringeth up:

⁷ ||Yahweh|| maketh poor, and enricheth,—
Layeth low, yea exalteth;

⁸ Raiseth, from the dust, the poor,
<From the dunghill> uplifteth the needy,^g

To give them a dwelling with nobles,
And <a throne of glory> to make them inherit.

For <to Yahweh> belong the pillars of the earth,

And he setteth thereon the habitable world.

^a So it shd be (w. Sep. and Syr.); cp. Gen. xv. 9—G.n. [M.C.T.: “three bullocks.”]

^b = 1½ bushel English.

^c So it shd be (w. Aram., Sep., Syr.)—G.n. [M.C.T. manifestly corrupt.]

^d Some cod. (w. 2 ear. pr.

edns., Sep., Vul.): “in my God”—G.n.

^e Cp. Intro., Chap. II., Synop-is, B. c.

^f So to be read. So in some cod. both written and read (w. 1 ear. pr. edn. and Aram.)—G.n.

^g Ps. cxiii. 7.

⁹ <The feet of his loving ones>^a he doth guard,

But ||the lawless|| in darkness' shall be silent,—

For <by strength> shall no' man prevail.

¹⁰ <As for Yahweh>—they^b shall be shattered who contend with him,

||Over him|| in the heavens' will he thunder,
||Yahweh|| will judge the ends of the earth,—

That he may give strength to his King,
And exalt the horn of his Anointed One.

¹¹ Then went Elkanah to Ramah, unto his own house,—but ||the boy|| remained ministering unto Yahweh, before Eli the priest.

¹² Now ||the sons of Eli|| were abandoned men,^c—they knew^d not Yahweh. ¹³ And ||the custom of the priests with^e the people|| was—<when any man offered a sacrifice> then would come the priest's young man, as the flesh was boiling, with a three-pronged fork in his hand; ¹⁴ and would strike it into the boiler, or into the trough, or into the kettle, or into the pot, <all that the fork would bring up> the priest took for himself.^f <Thus and thus> used they to do unto all Israel, who came thither, in Shiloh. ¹⁵ ||Also|| <before any could make perfume with the fat> the priest's young man would come in and say to the person who was sacrificing,

Come! give flesh for the priest's roastings,—for he will not take of thee boiled flesh—only raw.

¹⁶ And <if the man said to him,

Let them at least ||make incense|| at once, with the fat, then take thou as much as thy soul craveth>

Then said he to him,

But^g <at once> shalt thou give it; |or else| I will take it by force.

¹⁷ And so it was, that ||the sin of the young men|| was exceeding great, before Yahweh,—for men^h scornedⁱ the offerings^j of Yahweh.

¹⁸ But <as for Samuel> he was ministering before Yahweh,—||a boy' girded with an ephod of linen||. ¹⁹ Also <a little robe> used his mother to make for him, and bring it up to him, from year to year,—when she came up with her husband, to offer the sacrifice of the year.

²⁰ And Eli used to bless' Elkanah and his wife, and to say—

Yahweh give thee seed' of this woman, instead of the loan that hath been lent unto Yahweh.

So they went their way to his^k own place.

²¹ And^l Yahweh visited' Hannah, and she

^a So to be read; written: “loving one”—G.n.

^b Written in the singular; to be read pl.—G.n.

^c Ml.: “sons of Belial”; cp. chap. i. 16, n.

^d Or: “acknowledged.”

^e Some cod. (w. Aram., Sep., Syr.) “from”—G.n.

^f So it shd be (w. Aram., Sep., Syr., Vul.)—G.n.

^g The k'ri (read), here, is lo' = “Nay,” instead of lo

= “to him.” In some cod. “Nay” is both written

and read (w. 4 ear. pr. edns., Sep., Syr., Vul.)—G.n.

^h Or: “the men.”

ⁱ Ml.: “the present of Y.”

^j Some cod. (w. Syr.): “their”—G.n.

^k So it shd be (w. Sep. and Syr.)—G.n. [M.C.T.: “For (surely).”]

^l Some cod. (w. Sep. and Syr.)—G.n. [M.C.T.: “For (surely).”]

conceived and bare three sons, and two daughters. Thus did the boy Samuel grow up with Yahweh.

²² Now ||Eli|| was very old,—but he used to hear all that his sons did unto all Israel, and how they even lay with the women who did service,^a at the opening of the tent of meeting.

²³ So he said to them,
Wherefore should ye do' such things as these?
for I' keep hearing of your wicked doings,
from all these people.

²⁴ Nay, my sons! for it is no good report that I do hear: ||leading into transgression the people of Yahweh||.

²⁵ <If one' man sin against another'> God' will interpose, but <if |against Yahweh | a man sin> who' will intercede |for him|?

But they hearkened not unto the voice of their father, for Yahweh was pleased to put them to death.

²⁶ But ||the boy Samuel|| went on growing in stature, and in favour,—||both with Yahweh, and also' with men||.

²⁷ And there came a man of God, unto Eli,—and said unto him—

||Thus|| saith Yahweh,

I ||did indeed reveal^b myself||^c unto the house, of thy father, when they were in Egypt, as servants^d unto the house of Pharaoh; choosing him out of all the tribes of Israel unto myself.

To minister as priest,

To offer^e upon mine altar,

To perfume with incense,

To bear an ephod before me,—

Therefore gave I unto the house of thy father' all the altar-flames of the sons of Israel.

²⁹ Wherefore' have ye been kicking at my sacrifices, and my presents, which I commanded, to serve for a home —and shouldst have honoured thy sons' more than me': fattening yourselves, with the first of every present of Israel, before me?'

³⁰ ||Hence|| the oracle of Yahweh God of Israel, I ||said|| that ||thy house, and the house of thy father|| should go to and fro in my presence, unto times age-abiding:

But ||now|| (is the oracle of Yahweh)—

Be it far from me!

For ||them who honour me|| will I honour,

But ||they who despise me| shall be lightly esteemed.

³¹ Lo! days are coming, when I will hew off thine arm, and the arm of the house of thy father,—that there shall be no elder in thy house;

³² But thou shalt descry distress at home, in all^g that shall gladden Israel,—and there shall not be an elder in thine own house, all the days.

³³ But ||any man of thine whom I may not cut off from mine altar|| it shall be—

To consume his^a eyes,

And grieve his^a soul;^b

Howbeit ||all the multitude of thy house|| shall die |by the sword of men|.^c

³⁴ And ||this|| for thee' is the sign, which shall come upon thy two sons, upon Hophni, and Phinehas,—

||In one day|| shall they |both of them| die;

³⁵ And I will raise me up a faithful priest,
<According to that which is in my heart and in my soul> will he do;

Therefore will I build for him' an assured house,

And he shall go to and fro in presence of mine Anointed, ||all the days||.

³⁶ And it shall be, that ||any that is left in thy house|| shall come bowing down to him' for a small coin of silver, and for a cake of bread, and shall say:

Appoint me, I pray thee, to one of the priestly offices, that I may eat a morsel of bread.

¹ Now ||the boy Samuel|| was ministering ³ unto Yahweh, before Eli,—and ||the word of Yahweh|| had become rare' in those days, there was no' well-known vision. ² But it came to pass, [at that time] <when Eli' was lying down in his place, ||his eyes||^d having begun to be dim, he could not see, ³though ||the lamp of God|| was 'not yet to be put out, and ||Samuel|| was lying down in the temple of Yahweh, where was the ark of God> ⁴ that Yahweh called' unto Samuel, and he said—

Behold me!

⁵ So he ran unto Eli and said—

Behold me! for thou calledst me.

And he said—

I called not, return—lie down.

So he went, and lay down.

And again' Yahweh called once more'— Samuel!

Then rose Samuel, and went unto Eli, and said—

Behold me! for thou calledst me.

And he said—

I called not, my son, return—lie down.

⁷ Now ||Samuel|| as yet' knew not Yahweh,—nor [as yet] had been revealed' unto him ||the word of Yahweh||.

⁸ And again' Yahweh called—

Samuel!

a third' time. Then he arose, and went unto Eli, and said—

Behold me! for thou calledst me.

Then did Eli perceive, that ||Yahweh|| was calling the boy. ⁹ So Eli said to Yahweh—

Go, lie down, and it shall be <if he^e call unto thee> that thou shalt say—

^a Cp. Exo. xxxviii. 8.

^b Or: "unveil."

^c So it shd be (w. Aram., Sep., Syr.)—G.n. [M.C.T.: "Did I indeed," etc.]

^d So it shd be (w. Sep.)—G.n. Cp. Deu. v. 6, n.

^e Ml.: "cause to ascend."

^f So it shd be (w. Sep.)—G.n. [M.C.T.: corrupt.]

^g Or: "But thou shalt gaze upon all"—Cp. Fuerst, 841.

^a So it shd be (w. Sep.)—G.n. [M.C.T. has: "thy."]

^b Prob. reading proposed by Driver: "to cause thy soul to pine away"—O.G. 9, 187.

^c So it shd be (w. Sep.)—G.n. [M.C.T.: "die men" (as men).]

^d Written: "eyes"; to be read: "eyes"—G.n.

^e Or: "one."

Speak, Yahweh, for thy servant is listening.

And Samuel went, and lay down in his place. ¹⁰ Then came' Yahweh, and stood, and called as time after time—

Samuel! Samuel!

And Samuel said—

Speak, for thy servant is listening.

¹¹ And Yahweh said unto Samuel,

Lo! I' am doing a thing, in Israel,—at which both ears of everyone that heareth it shall tingle'.

¹² ||In that day|| will I confirm against Eli, all that I have spoken against his house,—||beginning and finishing||.

¹³ Therefore do I tell him, that I am about to judge his house unto times age-abiding,—for the iniquity which he knoweth, in that his sons are cursing God,^a and he hath not rebuked them.

¹⁴ And therefore' have I sworn, respecting the house of Eli,—that the iniquity of the house of Eli shall receive no propitiatory-covering, by sacrifice or by present, unto times age-abiding.

¹⁵ And Samuel lay until the morning, and rose early in the morning,^b and opened the doors of the house of Yahweh,—but ||Samuel|| feared to tell the appearing, unto Eli. ¹⁶ So Eli called Samuel, and said—

¹⁶ Samuel! my son.

And he said—

Behold me!

¹⁷ And he said—

What is the word, which he spake unto thee? I pray thee, do not hide it from me. ||So|| let God' do to thee, and ||so|| let him add, if thou hide from me a word, out of anything which he hath spoken unto thee.

¹⁸ So Samuel told him all the words, and hid nothing from him. And he said,

||Yahweh|| he is'; <what is good in his own eyes>^c let him do.

¹⁹ And Samuel grew,—and ||Yahweh|| proved to be with him, and let none of all his words fall to the ground. ²⁰ So all Israel, from Dan even to Beersheba, came to know',—that Samuel had become confirmed as a prophet unto Yahweh.

²¹ Thus did Yahweh again' appear in Shiloh,—for Yahweh had revealed' himself unto Samuel in Shiloh, in^d the word of Yahweh.

⁴ ¹ And so it was <when the word of Samuel had reached all Israel> that Israel went forth to meet the Philistines in battle, and they encamped near Eben-ezer, while ||the Philistines|| encamped in Aphek. ² And the Philistines set

themselves in array to meet Israel, and <when the battle spread> then was Israel smitten before the Philistines,—and there were slain^a of the army in the field about four thousand men.

³ And <when the people came into the camp> the elders of Israel said,

Wherefore' hath Yahweh smitten us to-day, before the Philistines?

Let us fetch unto us, out of Shiloh, the ark of the covenant of Yahweh, that <when it cometh into our midst> it may save us out of the hand of our enemies.^b

⁴ So the people sent to Shiloh, and bare from thence the ark of the covenant of Yahweh of hosts, who inhabiteth^c the cherubim,—and ||there|| were the two sons of Eli, with the ark of the covenant of God, namely, Hophni and Phinehas. ⁵ And so it was <when the ark of the covenant of Yahweh came into the camp> that all Israel brake out into a loud shout of joy,—so that the earth' rang again.

⁶ And <when the Philistines heard the noise of the shout> they said—

What meaneth^d the noise of this loud shout of joy in the camp of the Hebrews?

And they learned that ||the ark of Yahweh|| had come into the camp. ⁷ And the Philistines were afraid, for they said—

God hath come into the camp.

And they said—

Woe to us! for there hath not happened the like of this, heretofore.

⁸ Woe to us! Who shall rescue us out of the hand of these majestic gods?

||These|| are the gods, who smote the Egyptians with all manner of smiting in the desert!

⁹ Take courage, and quit yourselves like men, ye Philistines, lest ye come into bondage to the Hebrews, as they have been in bondage unto you,—therefore must ye quit yourselves like men, and fight.

¹⁰ So the Philistines fought, and Israel was smitten, and they fled every man to his home;^e and the slaughter became exceeding great,—and there fell of Israel—thirty thousand footmen.

¹¹ And ||the ark of God|| was taken,—and ||the two sons of Eli|| were slain, Hophni and Phinehas.

¹² And there ran a man of Benjamin out of the army,^f and entered Shiloh on the same day,—with his clothes rent, and with earth upon his head. ¹³ And <when he entered> lo! Eli' was sitting upon his chair,^g by the wayside,^h watching, for his heart was trembling' for the ark of God,—and ||the man|| entered to tell the news in the city, and all the city made outcry. ¹⁴ And <when Eli heard the noise of the outcry> he said—

^a "There can be no doubt that the Sep. has preserved the original reading" [as here in text—"God"]—G. Intro. 354.
^b So it shd be (w. the Sep.)—G.n., G. Intro. 177. [M.C.T. omits: "and rose

early in the morning."]
^c Written, "eye"; to be read, "eyes"; so some cod. (w. 4 ear. pr. edns.) both read and write—G.n. Or: "by." Some cod. (w. 1 ear. pr. edn.): "according to"—G.n.

^d So it shd be (w. Sep., Syr., Vul.)—G.n. [M.C.T.: "and they slew."]
^e Some cod. (w. 4 ear. pr. edns.): "enemy"—G.n.
^f Or: "sitteth upon," "is enthroned in."

^g Ml.: "is." Cp. Mat. ix. 13; xxvi. 26, 28.
^h Ml.: "tents."
ⁱ Or: ranks.
^j Or: "throne."
^k So it shd be (w. Aram., Sep., Syr.)—G.n.

What meaneth the noise of this tumult?

And [the man] hastened, and came, and told Eli.

¹⁵ Now [Eli] was ninety-eight years old; and his eyes^a were fixed, that he could not see.^a

¹⁶ So the man said unto Eli—

[I] am he that came in from the army,^b yea

[I] from the army [fled, to-day.

And he said—

What is the thing that hath happened, my son?

¹⁷ And the bearer of tidings answered, and said—

Israel hath fled^c before the Philistines,

[Moreover also] [a great smiting] hath taken place among the people,—

[Moreover also] [thy two sons] are slain, Hophni and Phinehas,

And [the ark of God,] is taken.

¹⁸ And it came to pass <when he mentioned the ark of God> that he fell from off his seat backwards, at the side of the gate, and his neck brake, and he died, for <old> was the man, and [heavy],—and [he] had judged Israel forty years[.]

¹⁹ Now [his daughter-in-law, wife of Phinehas] was with child, ready to give birth, and <when she heard the tidings, as to the taking of the ark of God, and the death of her father-in-law, and her husband> she bowed herself and gave birth, for her pains had seized her.^c ²⁰ And <about^d the time of her death> the women that stood by her said:

Do not fear, for <to a son> hast thou given birth.

But she neither answered nor regarded. ²¹ And she called the boy I-chabod! [=Where's the glory?] saying,

Exiled^e is the glory from Israel,—

In regard to the taking of the ark of God, and to her father-in-law,^e and to her husband. ²² So she said—

Exiled^e is the glory from Israel,—

For the ark of God hath been taken,

§ 2. *The Wanderings of the Ark.*

⁵ ¹ Now [the Philistines] having taken the ark of God,—brought it in from Eben-ezer,^f unto Ashdod. ² And <when the Philistines took the ark of God> they brought it into the house of Dagon,—and placed it^g by the side of Dagon.

³ And <when they of Ashdod rose early on the morrow and entered into the house of Dagon> they looked and^h lo! [Dagon] was lying prostrate on his faceⁱ to the earth, before the ark of Yahweh,—so they took Dagon and restored him to his place. ⁴ And <when they rose up early in the morning of the morrow> lo! [Dagon] was lying prostrate on his faceⁱ to the earth, before the ark of Yahweh—and [the head of Dagon, and both the palms of his hands] had been cut off against the

threshold, only [Dagon himself] was left to him.

⁵ [For this cause] do not the priests of Dagon, nor any that enter into the house of Dagon, tread^j upon the threshold of Dagon, in Ashdod,—until this day.

⁶ Then was the hand of Yahweh heavy^k against them of Ashdod, and he astounded them,—and smote with tumours^l Ashdod and her bounds.

⁷ And <when the men of Ashdod saw that [so] it was> then kept they saying,

Let not the ark of the God of Israel abide with us, for <hard> is his hand upon us, and upon Dagon our god.

⁸ So they sent and gathered together all the lords of the Philistines unto them, and said—

What shall we do with the ark of the God of Israel?

And they said:

<To Gath> let the ark of the God of Israel go round.

So they took round the ark of the God of Israel.

⁹ And so it was <after they had taken it round> then was the hand of Yahweh against the city, with an exceeding great consternation, and he smote the men of the city, from the least, even unto the greatest,—and they brake out with tumours.

¹⁰ Then sent they the ark of God to Ekron,—and so it was <when the ark of God entered Ekron> that the Ekronites made outcry saying—

They have brought round unto me^m the ark of the God of Israel, to slay me, and my people!

¹¹ So they sent and gathered together all the lords of the Philistines, and said—

Send away the ark of the God of Israel, and restore it to its own place, that it slay not me, and my people.

For there had come a deadly consternation, throughout all the city, <heavy exceedingly> was the hand of God there. ¹² And [the men who died not] were smitten with the tumours,—so the cry of the city for help, ascended the heavens.

¹ And it came to pass, that the ark of Yahweh ⁶ was in the country of the Philistines, seven months.

² Then called the Philistines for the priests and for the diviners, saying,

What shall we do with the ark of Yahweh?

Let us know, wherewithⁿ we shall send it to its own place.

³ And they said—

<If ye are going to send away the ark of the God of Israel> do not send it away [empty], but ye must [surely return] to him [a guilt-offering],—[then] shall ye be healed, and it shall be known to you, wherefore his hand would not turn away from you.

⁴ And they said—

What shall be the guilt-offering, that we shall return to him?

And they said—

<By the number of the lords of the Philis-

^a Cp. 1 K. xiv. 4.

^b Or: "out of the ranks."

^c Ml.: "turned upon her,"

i.e. "came suddenly

upon her"—O.G. 245^b.

^d Some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.):

"at"—G.n.

^e Some cod.: "the death of" etc., cp. ver. 19—G.n.

^f See chap. iv. 1; vii. 12.

^g So it shd be (w. Sep.)—

G.n. [M.C.T. omits: "and entered . . . looked."]

times> five tumours of gold, and five mice of gold,—for ||one plague|| was on you all, and on your lords.

- ⁵ Wherefore ye shall make likenesses of your tumours, and likenesses of your mice that are laying waste the land, and shall [give unto the |God of Israel| |glory|],—
Peradventure^a he will lighten his hand from off you, and from off your god, and from off your land.

- ⁶ Wherefore, then, should ye make your heart dull, as the Egyptians and Pharaoh made their heart dull! <When he had done his great doings upon them> did they not let them go, and they departed?

- ⁷ [Now||, therefore, take and get ready, one new waggon, and two milch kine, wherein hath never come yoke,—then shall ye fasten the kine in the waggon, and withdraw their calves from them, into the shed;

- ⁸ and ye shall take the ark of Yahweh, and place it in the waggon, also <the jewels of gold which ye send back to him as a guilt-offering> shall ye put into a^a coffer, at the side thereof,—so shall ye let it go, and it shall depart.

- ⁹ Then shall ye look—<if ||by the way of its own boundary|| it goeth up to Beth-shemesh> ||he|| it was who caused us this^b great affliction,—but <if not> then shall we know that it was not [his hand] that smote us, ||a chance|| it was, that befell us.

- ¹⁰ The men, therefore, did so, and took two milch kine, and fastened them in the waggon,—but <their calves> shut they up in the shed.

- ¹¹ And they put the ark of Yahweh, into the waggon,—also the coffer, with the mice of gold, and the likenesses of their tumours. ¹² And the kine went straight along the road, on the way to Beth-shemesh, yea <along the main highway> they went, lowing as they went, turning not aside, to the right hand or to the left.

- And ||the lords of the Philistines|| went along after them, as far as the bounds of Beth-shemesh.

- ¹³ Now ||they of Beth-shemesh|| were reaping their wheat-harvest in the vale,—so they lifted up their eyes, and saw the ark, and rejoiced to meet it.^c ¹⁴ And ||the waggon|| entered into the field of Joshua, a man of Beth-shemesh, and stood still ||there||, ||where also|| was a great stone,—so they clave into pieces the planks of the waggon, and <the kine> offered they up as an ascending-sacrifice, unto Yahweh. ¹⁵ And ||the Levites|| took down the ark of Yahweh, and the coffer that was with it, wherein were the jewels of gold, and put them upon the great stone,—and ||the men of Beth-shemesh|| caused to go up ascending-offerings and offered sacrifices, that day, unto Yahweh. ¹⁶ And ||the five

lords of the Philistines|| saw it,—and returned unto Ekron, the same day.

- ¹⁷ Now ||these|| are the golden' boils which the Philistines returned as a guilt-offering unto Yahweh.—

||For Ashdod|| one,
||For Gaza|| one,
||For Ashkelon|| one,
||For Gath|| one,
||For Ekron|| one;

- ¹⁸ And the golden' mice, by the number of all the cities of the Philistines, pertaining to the five lords, both fortified cities, and country villages,—yea <even the great meadow^a whereon they rested the ark of Yahweh> [until this day] is in the field-land of Joshua, the man of Beth-shemesh.

- ¹⁹ And <when he smote the men of Beth-shemesh, because they looked into the ark of Yahweh, yea smote of the people seventy men [and] fifty thousand men>^b the people mourned, for that Yahweh had smitten the people with a great smiting. ²⁰ Then said the men of Beth-shemesh,

Who' is able to stand before Yahweh, ||this holy God||? and [unto whom] shall he go up from us?

- ²¹ And they sent messengers unto the inhabitants of Kiriath-jearim, saying,—

The Philistines have returned the ark of Yahweh, come down, fetch it up unto you.

- ¹ Then came the men of Kiriath-jearim and ⁷ fetched up the ark of Yahweh, and brought it into the house of Abinadab,^c in the hill,^d—and <Eleazar his son> hallowed they, to guard the ark of Yahweh.

- ² And so it was, that <from the day the ark came to dwell in Kirath-jearim> the days multiplied, and became twenty years,—and all the house of Israel went mourning after^e Yahweh.

§ 3. Samuel and Israel.

- ³ And Samuel spake unto all the house of Israel, saying,

<If ||with all your heart|| ye' are returning unto Yahweh> then put away the gods of the foreigner out of your midst, and the Ashtoreths,^f—and firmly set your heart towards Yahweh, and serve him [alone], that he may deliver you out of the hand of the Philistines.

- ⁴ So the sons of Israel put away the Baals, and the Ashtoreths,^f—and served Yahweh, [alone]. ⁵ And Samuel said,

Gather all Israel unto Mizpah,—that I may pray for you, unto Yahweh.

^a Some cod. (w. Aram., Sep.), "stone." Cp. vers. 14, 15—G-n. Also O.G. 5.
^b "Fifty thousand" appears to have crept into the text from the margin—"Students' Com."
^c Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr.)

add: "which is"—G-n.

^d Or: "in Gibeah."

^e "So most. More probably (with a different reading): turned after, submitted to (as Eze. xxix. 16)."—O.G. 624^b.

^f = Astartes: pp. 259, 260.

^a Ml.: "the"; prob. art. "of species," hence = "a."

^b Some cod. (w. 3 ear. pr.

edns.): "all this"—G-n. ^c So it shd be (w. Sep.); cp. Jdg. xix. 3—G-n.

⁶ So they gathered themselves unto Mizpah, and drew water, and poured it out before Yahweh, and fasted on that day, and said [there],

We have sinned against Yahweh.

And Samuel judged the sons of Israel in Mizpah.

⁷ And <when the Philistines heard that the sons of Israel had gathered themselves together unto Mizpah> the lords of the Philistines went up against Israel, — and <when the sons of Israel heard it> they shrank with fear, from the face of the Philistines. ⁸ And the sons of Israel said unto Samuel,

Do not turn in silence from us, from making outcry unto Yahweh our God,—that he would save us out of the hand of the Philistines.

▪ So Samuel took one sucking lamb, and offered it up, as an entire ascending-sacrifice unto Yahweh, — and Samuel made outcry unto Yahweh, for Israel, and Yahweh answered him. ¹⁰ And <when Samuel was offering up the ascending-sacrifice> ||the Philistines|| drew near to fight against Israel,—but Yahweh thundered' with a great noise throughout that day, over the Philistines, and confused them, and they were smitten before Israel. ¹¹ And the men of Israel went forth out of Mizpah, and pursued the Philistines,—and smote them as far as under Beth-car. ¹² And Samuel took a certain stone, and set it between Mizpah and Yeshanah,^a and called the name thereof Eben-ezer,^b—and said,

||Hitherto|| hath Yahweh' helped us.

¹³ So the Philistines were subdued, and [no more] came within the boundary of Israel,—and the hand of Yahweh was against the Philistines, all the days of Samuel. ¹⁴ And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even as far as Gath; <even the boundaries thereof> did Israel rescue out of the hand of the Philistines,—thus came there to be peace' between Israel and the Amorites.^c

¹⁵ And Samuel judged Israel, all the days of his life. ¹⁶ And he used to take his journey, from year to year, and go round to Bethel, and Gilgal, and Mizpah,—and used to judge Israel, at all these places. ¹⁷ And ||his returning|| was to Ramah, for <there> was his house, and <there> judged he Israel,—so he built there' an altar unto Yahweh.

§ 4. Samuel and Saul.

⁸ ¹ And it came to pass <when Samuel was old> that he appointed his sons judges to Israel; ² and the name of his firstborn son was Joel, and the name of his second [Abijah],^d—they were judges in Beer-sheba. ³ Howbeit his sons walked not in his ways,^e but stooped to extor-

tion,—and took bribes, and perverted judgment.

⁴ So then all the elders of Israel gathered themselves together, — and came unto Samuel, to Ramah; ⁵ and said unto him—

Lo! ||thou|| art old, and ||thy sons|| walk not in thy ways:

||Now|| appoint for us a king to judge us, like all the nations.

⁶ But the thing was displeasing in the eyes of Samuel, when they said,

Give unto us a king to judge us.

So Samuel prayed unto Yahweh. ⁷ And Yahweh said unto Samuel,

Hearken unto the voice of the people, in all that they shall say unto thee,—for <not thee> have they rejected, but <me> have they rejected, from being king over them.

⁸ <According to all the doings which they have done, from the day I brought them up out of Egypt, even until this day, in that they have forsaken me, and served other gods> ||so|| are they' doing, even unto thee.

⁹ ||Now|| therefore, hearken to their voice,—save' that thou ||enter protest|| against them, and tell them the manner of the king' who will reign over them.

¹⁰ So then Samuel spake all the words of Yahweh' unto the people, who were asking of him, a king. ¹¹ And he said,

||This|| will be the manner of the king' who will reign over you,—

<Your sons> will he take and appoint for himself, as his charioteers and as his horse-men, and they shall run before his chariots;

¹² and he will appoint for himself, princes of thousands, and princes of fifties,—and to plough his fields, and to reap his harvest, and to make his weapons of war, and the instruments of his chariots;

¹³ And <your daughters> will he take,—as perfumers and as cooks, and as bakers;

¹⁴ And <your fields, and your vineyards, and your oliveyards, the best of them> will he take, and give to his servants;

¹⁵ And <your seed, and your vineyards> will he tithe, and give to his courtiers and to his servants;

¹⁶ And <your men-servants, and your maid-servants, and your oxen,^a even the goodliest, and your asses> will he take,—and put them to his work;

¹⁷ <Your flocks> will he tithe,—

And ||ye yourselves|| shall become his servants.

¹⁸ Then will ye make outcry, in that day, because of your king' whom ye have chosen for yourselves,—and Yahweh will not answer you, in that day.

¹⁹ But the people refused to hearken' unto the voice of Samuel,—and they said—

Nay! but ||a king|| shall be over us: ²⁰ so shall ||even we|| become like all the nations,

^a So it shd be (w. Sep.)—G.n.

^b "Stone of help."

^c N.B.: The Phils being part of the Amorites.

^d Heb.: 'abhiyāhū, 23 in all; twice (2 Ch. xiii. 20, 21), 'abhiyāhu. Cp. "Heb."

p. 30.

^e Written, "way"; read, "ways." Some cod. (w. 3 ear. pr. edns., Aram., Syr. and Vul.) both w: te and w: i; "ways"; some (w. Sep.): "way"—G.n.

^a So it shd be (w. Sep.)—G.n. [M.C.T.: "young men."]

—and our king shall judge us, and go forth before us, and fight our battles.

²¹ And Samuel heard all the words of the people, — and spake them in the ears of Yahweh. ²² And Yahweh said unto Samuel,

Hearken unto their voice, and make them a king.

And Samuel said unto the men of Israel:

Go ye, every man to his own city.

⁹ ¹ Now there was a man of Benjamin, whose name was Kish—son of Abiel, son of Zeror, son of Becorath, son of Aphiah, son of a Benjamite,—a mighty man of valour; ² and he had a son, whose name was Saul, a choice young man and of noble appearance, and there was not a man of the sons of Israel more noble than he, — <from his shoulders and upwards> was he taller than any of the people.

³ Now there had gone astray asses belonging to Kish, Saul's father,—so Kish said unto Saul his son—

I pray thee, take with thee one of the young men, and arise—go, seek the asses.

⁴ And he^a passed through the hill country of Ephraim, and passed through the land of Shalishah, but they found them not,—then passed they through the land of Shaalim, and they were not there,^b then passed he^c through the land of the Benjamites, but they found them not. ⁵ They had come into the land of Zuph when Saul said to his young man who was with him,

Come! and let us return; lest my father leave off [caring] for the asses, and be concerned for us.

⁶ And he said to him:

Lo! I pray thee, a man of God liveth in this city, and the man is held in honour, all that he saith surely cometh to pass. Now let us go thither; peradventure he may tell us our way, whereon we should have gone.

⁷ Then said Saul to his young man:

Behold <if we go> what shall we bring the man, for the bread hath failed from our sacks, and <present> there is none to bring to the man of God,—what^d is there with us?

⁸ And the young man again answered Saul, and said—

Lo! there is found in my hand, the fourth part of a shekel of silver,—which thou canst give to the man of God, and he will tell us our way.

⁹ Beforetime in Israel thus said a man when he went to enquire of God,
Come and let us go as far as the seer,—

^a Some cod. (w. Sep. and Vul.) have: "they"—G.n.

^b M.L.: "and naught."

^c Some cod. (w. Sep. and Vul.) have: "they"—G.n.

^d Some cod. (w. 2 ear. pr. edns.): "what then"—

G.n.

^e So it shd be (w. Sep.)—G.n. [M.C.T.: "I can."]

^f Some cod. mentioned in the Massorah (w. Sep. and Vul.) have: "unto"—G.n.

For the prophet of to-day used to be called beforetime the seer.

¹⁰ And Saul said unto his young man,

Good is thy word, come! let us go!

So they went unto the city, where the man of God was.

¹¹ <They were going up the ascent of the city> when they found young women, coming out to draw water,—so they said unto these,^b

Is the seer in this place?

¹² And the young women^c answered them and said:

He is! lo! before you now, even as^d to-day hath he entered the city, for the people have a sacrifice, to-day, in the high place.

¹³ <As ye enter the city> so shall ye surely find him, ere yet he shall go up to the high place to eat, for the people will not eat until he hath come, for he doth bless the sacrifice, <after that>^e will they eat who have been bidden.

Now therefore, go up, for <about this very time> shall ye surely find him.

¹⁴ So they went up into the city. <As they were entering into the midst of the city> lo! Samuel coming out over against them, to ascend the high place. ¹⁵ Now Yahweh had unveiled the ear of Samuel,—

one day before Saul came, saying:

¹⁶ <About this time to-morrow> will I send unto thee, a man out of the land of Benjamin, whom thou shalt anoint, to be leader over my people Israel, and he shall save my people out of the hand of the Philistines,—for I have looked upon the oppression,^f because their outcry hath come in unto me.

¹⁷ And <when Samuel beheld Saul> Yahweh answered him,

Lo! the man of whom I said unto thee, Here is one shall control my people.

¹⁸ And Saul drew near unto Samuel, in the midst of the gate,^h—and said—

I pray thee, do tell me, where is the house of the seer?

¹⁹ And Samuel answered Saul, and said—

I am the seer!

Go up before me, to the high place, so shall ye eat with me, to-day,—and I will let thee go in the morning, and <all that is in thy heart> will I tell thee.

²⁰ And <as for the asses that went astray from thee three days ago> do not regard them,ⁱ for they are found,—but to whom belongeth

^a Some cod. (w. 1 ear. pr. edn. and Sep.) have: "and let"—G.n.

^b Lit.: "them" (feminine).

^c Lit.: "they" (feminine).

^d So it shd be (w. Sep.)—G.n. [M.C.T.: "before thee; hasten now, for to-day."]

^e Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.) "and after that," or "after that therefore"—G.n.

^f Or: "to meet them."

^g So it shd be (w. Aram. and Syr.)—G.n. [M.C.T.: "upon my people."]

^h I.e.: in the midst of the open space near the gate where judgment was executed and other public functions transacted. It will repay to keep this in mind.

ⁱ M.L.: "set thy heart to them."

all that is desirable in Israel? is it not to thee, and to all the house of thy father?

²¹ Then answered Saul, and said—

Am not I' ||a man of Benjamin|| of the smallest of the tribes of Israel, and [is not] ||my family|| the poorest of all the families of the tribe^a of Benjamin?

Wherefore, then, hast thou spoken unto me of such a thing as this?

²² And Samuel took Saul and his young man, and brought them into the guest-chamber,—and gave them a place at the head of them who were bidden, ||they' being about thirty persons||. ²³ And Samuel said to the cook,

Set on the portion' that I gave thee,—of which I said unto thee, Put it by thee.

²⁴ And the cook took up the shoulder, and that which was upon it, and placed it before Saul, and said—

Lo! the part reserved! Set it before thee [and] eat, for <unto the time appointed> hath it been kept for thee, since the time that I said, <The people> have I bidden.

So Saul did eat with Samuel, on that day.

²⁵ And <when they had come down from the high place into the city> he spread a couch for Saul^b upon the house-top, and he lay down.^c

²⁶ And it came to pass <at the uprisings of the dawn> that Samuel called unto Saul on the house-top, saying,

Arise! that I may send thee away.^d

So Saul arose, and they two, he and Samuel, went forth abroad.

²⁷ <As they were going down the end of the city> ||Samuel|| said unto Saul—

Bid the young man, that he pass on before us, (and he passed on)

but ||thou|| stand still where thou art, that I may let thee hear the word of God.^e

¹⁰ ¹ Then took Samuel a flask of oil, and poured out upon his head, and kissed him,—and said—

Is it not, that Yahweh hath anointed thee over his inheritance, as leader?^f

² <When thou departest, to-day, from me> then shalt thou find two men by the grave of Rachel, within the boundary of Benjamin, in Zelzah,—and they will say unto thee,

The asses are found, which thou wentest to seek, and lo! thy father hath abandoned caring for the asses, and is concerned for you, saying, What shall I do for my son?

³ Then shalt thou pass on quickly from thence

^a So it should be (w. Aram., Sep., Syr., Vul.)—G.n. [M.C.T.: "tribes."]

^b So it shd be (w. the Sep.)—G.n. [M.C.T.: "spake with S."]

^c So it shd be, ending the verse (w. Sep.)—G.n.

^d Or: "let thee go."

^e Or: "a divine word." Sep. and Vul. expand this ver. as follows:—"Is it not that Y. hath anointed

thee to be leader over his people, over Israel,—||thou|| therefore shalt control the people of Y., and ||thou|| shalt save them out of the hand of their enemies round about,—and ||this|| [unto thee] shall be the sign, that Y. hath anointed thee over his inheritance to be leader"—G.n., G. Intro. 177.

onwards, and come as far as the oak of Tabor, and there shall find thee there, three men going up unto God, at Bethel,—[one] carrying three kids, and [another] carrying three cakes of bread, and [another] carrying a skin of wine; ⁴ then will they ask thee, of thy welfare,—and give thee two cakes of bread, which thou shalt receive at their hand.

⁵ <After that> shalt thou come unto the hill of God, where is the garrison^a of the Philistines,—and it shall be <as thou comest in thither into the city> thou shalt light upon a band of prophets, coming down from the high place, and <before them> a harp, and a timbrel, and a flute, and a lyre, ||they' having been moved to prophesy||. ⁶ Then will come suddenly upon thee, the Spirit of Yahweh, and thou shalt be moved to prophesy with them,—and shalt be changed' into another man.

⁷ And it shall be <when these signs shall come unto thee> then get thou for thyself, as thou shalt find occasion,^b for ||God|| is with' thee.

⁸ And thou shalt go down before me' to Gilgal, for lo! I' am coming down unto thee, to offer up ascending-offerings, to sacrifice peace'-offerings,—<seven days> shalt thou tarry, until I come unto thee, then will I let thee know' what thou shalt do.

⁹ And so it was, that <when he turned away to depart from Samuel> God gave him another heart,^c—and all these signs came to pass that day.

¹⁰ And <when they came thither to the hill> lo! a band of prophets coming to meet him,—then came suddenly upon him, the Spirit of God, and he was moved to prophesy in their midst. ¹¹ And it came to pass, that [all who knew him aforetime] looked, and lo! <with the prophets> he did prophesy. So the people said, one to another—

What, now, hath befallen the son of Kish? Is ||even Saul|| among the prophets?

¹² Then responded one of that place, and said, But who is [their father]?

||For this cause|| it became a proverb,

Is ||even Saul|| among the prophets?

¹³ And <when he had made an end of prophesying> he came to the high place. ¹⁴ Then said Saul's uncle unto him, and unto his young man—

Whither have ye been?

And he said,

To seek the asses, and <when they were nowhere' [to be seen]>^d we came unto Samuel.

¹⁵ And Saul's uncle said,—

Do tell me, I pray thee, what Samuel said' to you.

^a So it shd be (w. Aram., Sep., Syr.): cp. chap. xiii. 3. [M.C.T. lit.: "garrisons."]

^b Ml.: "as thy hand shall

find."

^c Or: "mind." Cp. Hos. iv. 11, n.

^d Ml.: "and when we saw they were not."

16 And Saul said unto his uncle,

He ||told|| us that the asses were found,—
but <as to the matter of the kingdom> he told
him not what Samuel had said.

17 Then Samuel called out the people, unto
Yahweh, at Mizpah, 18 and said unto the sons
of Israel—

||Thus|| saith Yahweh, God of Israel:

||I myself|| brought up Israel out of Egypt,
—and rescued you out of the hand of the
Egyptians, and out of the hand of all the
kingdoms that distressed you.

19 Yet ||ye|| [to-day] have rejected your God,
who ||himself|| hath been giving you salva-
tion from all your calamities and your dis-
tresses, and ye have said to him: ^a

<A king>^a shalt thou set over us,—

||Now|| therefore, present yourselves before
Yahweh, by your tribes, and by your
thousands.

20 And <when Samuel had brought near all the
tribes of Israel> then was taken the tribe of
Benjamin. 21 And <when he had brought

near the tribe of Benjamin, by their families>^b
then was taken the family of Matri.—and
<when he had brought near the family of Matri,
man by man>^c then was taken Saul the son of
Kish; so they sought him, but he was not to be
found. 22 Then asked they again of

Yahweh,

Hath there yet to come in hither a man?

And Yahweh said,

Lo! ||he|| hath hid himself among the stores.

23 So they ran, and fetched him thence, and
<when he presented himself in the midst of
the people> then was he [seen to be] taller
than any of the people, from his shoulders and
upwards. 24 And Samuel said unto all the
people—

Have ye seen him whom Yahweh hath
chosen, that there is none like him, among
all the people?

And all the people shouted, and said—

Let the king live!

25 Then Samuel declared unto the people the
manner of the kingdom, and wrote it in a scroll,
and laid it up before Yahweh. And

Samuel sent away all the people, every man
to his own house. 26 Yea ||even|| Saul||

went to his own house, at Gibeah,—and the
valiant men^d whose heart God had moved
went with him. 27 But ||abandoned men||^e

said—
How can this one save us?

So they treated him with contempt, and brought
him no present,—but he was as one that was
deaf.^f

^a Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.) have: “and ye have said: Nay but <a king>”—and some cod. read thus, while writing as in text—G-n.

^b So to be read; but written “family”—G-n.

^c So it shd be (w. Sep.):

cp. Jos. vii. 17—G-n.

^d So it shd be [or, ml., “sons of valour”] (w. Sep.)—G-n.

^e ML: “sons of Belial”

cp. chap. i. 16, n.

^f Driver, following Sep., suggests the reading: “And it came to pass after about a month”

§ 5. Saul defeats Nahash the Ammonite.

1 Then came up Nahash the Ammonite, and 11
encamped against Jabesh-gilead,—and all the
men of Jabesh’ said unto Nahash,

Solemnise with us a covenant, that we may
serve thee.

2 And Nahash the Ammonite said unto them,

||Hereby|| will I solemnise [a covenant]^a with
you by digging out for you, every one’s right
eye,—and laying it for a reproach upon all
Israel.

3 And the elders of Jabesh said unto him—

Give us a respite^b of seven days, that we may
send messengers’ throughout all the bounds
of Israel,—and then, <if there is none’ to
save us> we will come out unto thee.

4 And <when the messengers came to Gibeah of
Saul, and spake the words in the ears of the
people> all the people lifted up their voice,
and wept. ^b But lo! ||Saul|| came in,
following the oxen, out of the field, and Saul
said,

What aileth the people, that they should
weep?

Then were recounted to him the words’ of the
men of Jabesh. ^b And the Spirit of God^b

came suddenly upon Saul, when he heard these
words,—and his anger raged furiously. ^c So he
took a yoke of oxen, and cut them in pieces,
and sent throughout all the bounds of Israel’
by the hand of messengers—saying,

<Whosoever cometh not’ forth after Saul,
and after Samuel> ||so|| shall it be done
unto his oxen.

Then fell the dread of Yahweh upon the people,
and they came forth as one man. ^d And <when
he numbered them in Bezek> the sons of Israel
were found to be—three hundred thousand, and
the men of Judah’ thirty thousand. ^e So

they said unto the messengers who had come—

||Thus,|| shall ye surely say to the men of
Jabesh-gilead,

||‘To-morrow|| shall ye have deliverance,
about the time the sun is hot.

And <when the messengers came and told the
men of Jabesh> they rejoiced. ^f So the men
of Jabesh said,

||‘To-morrow|| will we come out unto you,—

Then shall ye do with us, according to all
that is good in your eyes.

11 And it came to pass on the morrow, that Saul
set the people in three companies, and they
entered into the midst of the host during the
morning watch, and smote Ammon^d until the
day was hot. And it came to pass that

[they who were left] were scattered, so that
there were not left among them, two together.

12 Then said the people unto Samuel,

[“that Nahash the Ammonite came up”]—O.G. p. 361.

^a Some cod. (w. Sep., Syr. and Vul.) express “covenant” in full—G-n. [M.C.T. only implies it.]

^b Some cod. (w. Aram., Sep., Vul.): “Spirit of Yahweh”—G-n.

^c Or: “the messengers.”

^d Some cod. (w. Aram., Sep. and Syr.): “sons of Ammon”—G-n.

Who is he that was saying, Shall ||Saul||
reign over us? * Give up the men, that
we may put them to death.

¹³ But Saul said,

There shall not be put to death a man, this
day,—for ||to-day|| hath Yahweh wrought
deliverance in Israel.

¹⁴ Then said Samuel unto the people,

Come and let us go to Gilgal,—and let us
there' renew the kingdom.

¹⁵ So all the people went to Gilgal, and made
Saul king there, before Yahweh, in Gilgal, and
offered there sacrifices of peace-offerings before
Yahweh,—and Saul and all the men of Israel
rejoiced there ||exceedingly||.

§ 6. *Samuel expostulates with Israel.*

¹² ¹ And Samuel said unto all Israel,

Lo! I have hearkened unto your voice, in all
that ye said to me,—and have set over you
a king.

² ||Now||, therefore, lo! the king' going to and
fro before you.

But ||I|| am old and grey-headed,

And <my sons> lo! they are with you,—

But ||I|| have gone to and fro before you from
my youth until this day.

³ Behold me! testify^b against me, before
Yahweh, and before his Anointed—

Whose ||ox|| have I taken?

Or whose ||ass|| have I taken?

Or whom have I oppressed?

Whom^c have I crushed?

Or at whose ||hands|| have I taken a bribe,
to cover up mine eyes therewith?

And I will restore it unto you.

⁴ And they said,

Thou hast not oppressed us.

Neither hast thou crushed us,—

Neither hast thou taken [at the hand of any
man], ||any thing||.

⁵ And he said unto them—

||Witness|| is Yahweh against you.

And ||witness|| is his Anointed, this day.

That ye have not found in my hand ||any
thing||!

And they^d said:

Witness!

⁶ And Samuel said unto the people:

||Witness|| is Yahweh,^e who wrought with
Moses and with Aaron,

And who brought up your fathers, out of the
land of Egypt.

⁷ ||Now||, therefore, take your stand and let me
plead with you, before Yahweh,—and tell
you^f all the righteous acts of Yahweh,

which he wrought with you, and with your
fathers:

⁸ How that <when Jacob had come into Egypt,
—and your fathers had made outcry unto
Yahweh> then Yahweh sent Moses and
Aaron, and they brought forth your fathers'
out of Egypt, and he^a caused them to dwell
in this place;

⁹ And <when they forgot Yahweh their God>
he sold them into the hand of Siser^a, prince
of the host of Jabin, king^b of Hazor, and
into the hand of the Philistines, and into
the hand of the king of Moab, and they
fought against them;

¹⁰ But <when they made outcry unto Yahweh
and said—

We have sinned, in that we have forsaken
Yahweh, and have served the Baals
and the Ashtoreths,—||now||, therefore,
deliver us out of the hand of our
enemies, that we may serve thee>

¹¹ then Yahweh sent Jerubbaal and Bedan, and
Jephthah, and Samuel,—and delivered you
out of the hand of your enemies, on every side,
and ye dwelt in safety.

¹² But <when ye saw that ||Nahash king of
the sons of Ammon|| came upon you> then
said ye unto me,

Nay! but ||a king|| shall reign over us,
when ||Yahweh your God|| was your
king!

¹³ ||Now||, therefore, lo! the king whom ye have
chosen, for whom^c ye have asked,—lo!
therefore, Yahweh hath set' over you a
king.

¹⁴ <If ye will revere Yahweh, and serve him,
and hearken unto his voice, and not rebel
against the bidding of Yahweh>

Then shall ||both ye' and your king that
reigneth over you|| continue to follow after
Yahweh your God.

¹⁵ But <if ye hearken not unto the voice of
Yahweh, but rebel against the bidding of
Yahweh> then will the hand of Yahweh
continue to be against you, and against
your fathers.^d

¹⁶ ||Even now|| stand still and see this great
thing,—which Yahweh is about to do
before your eyes: ¹⁷ Is it not wheat
harvest, to-day? I will cry unto Yahweh,
that he may give forth thundersings and
rain,—know ye then and see, that ||your
wrong|| is great' which ye have done in the
sight of Yahweh, in asking for yourselves,
a king.

¹⁸ So Samuel cried unto Yahweh, and Yahweh
gave forth thundersings and rain, on that day,—
and all the people greatly' feared Yahweh, and
Samuel.^e ¹⁹ And all the people said
unto Samuel—

^a Some cod. (w. Aram.,
Sep. and Syr.): "Saul
shall not," etc. -G.n.

^b ML: "answer."

^c Some cod. (w. 3 ear. pr.
edns. and Aram.): "Or
whom"—G.n.

^d So sp. ver. (*sevir*) and
some cod. (w. Aram.,

Sep., Syr., Vul.)—G.n.
[M.C.T.: "he" or "one
said," or "it was said."]

^e So it shd be (w. Sep.)—
G.n. [M.C.T.: "It was
Y. who."]

^f So it shd be (w. Sep.)—
G.n. [M.C.T. difficult.]

^a So it should be (w. Aram.,
Sep., Syr., Vul.)—G.n.
[M.C.T.: "they."]

^b So it shd be (w. Sep.)—
G.n. [M.C.T.: "the host
of Hazor."]

^c Some cod. (w. 3 ear. pr.
edns., Syr. and Vul.):
"and for whom"—G.n.

^d Sep.: "and against your
king."

^e Cp. Josh. iv. 14.

Pray for thy servants, unto Yahweh thy God,
and let it not be that we die,—
For we have added [to all our sins] [a wrong],
in asking for ourselves a king.

²⁰ Then said Samuel unto the people—

Do not fear, [ye] have done all this wrong,—
nevertheless, do not turn aside from
following Yahweh, but serve Yahweh, with
all your heart; ²¹ and turn not aside after
vanities^a that can neither profit nor deliver,
because <vanities> they are'.

²² For 'Yahweh will not give up his people,
because of his great name,—for Yahweh
was minded to make you his' people.^b

²³ <As for me also> far be it from me, that I
should sin against Yahweh, by ceasing to
pray for you,—but I will direct you, in the
good and right way.

²⁴ [Only] revere Yahweh, and serve him in
truth, with all your heart,—for see, what
great things he hath done with you.
But <if ye [will] do wrong[> both ye and
your king shall be swept away.^c

§7. *Saul quails before the Philistines: Jonathan
and Saul drive them out of the Land; and
Saul's Kingdom is for a time established.*

¹³ ¹ Saul was [thirty] years old when he began to
reign; and <when he had reigned two years
over Israel> ² Saul chose him three thousand
men^d out of Israel, of whom there were with
Saul, two thousand in Michmash and in the hill-
country of Bethel, and [a thousand] were with
Jonathan,^e in Gibeah of Benjamin,—but [the
rest of the people] he let go, every man to his
own home.^f ³ Then did Jonathan smite
the garrison of Philistines that was in Geba,
and the Philistines heard of it,—and [Saul]
blew with a horn throughout all the land,
saying,

Let the Hebrews hear!

⁴ And [all Israel] heard say—

Saul hath smitten the garrison of the
Philistines,

Moreover, also, Israel have made themselves
odious among the Philistines,—

so the people were called together to follow
Saul, to Gilgal. ⁵ And [the Philistines]
gathered themselves together to fight with
Israel thirty thousand chariots, and six thou-
sand horsemen, a people also' like the sand
that is on the sea-shore for multitude,—and
they came up, and encamped in Michmash, east
of Beth-aven. ⁶ So [the men of Israel] saw'
they were in a strait, for the people had been
harassed,—and the people had hidden themselves
in caves, and in thickets,^g and among cliffs, and

in holes, and in pits. ⁷ And [Hebrews] had
passed over the Jordan, to the land of Gad, and
Gilead,—but [Saul] was yet in Gilgal, and [all
the people] trembled after him. ⁸ And he
waited^a seven days, by the set time that
Samuel had named,^b but Samuel came not to
Gilgal,—and the people were scattered from
him. ⁹ Then said Saul,

Bring near unto me, the ascending-sacrifice
and the peace-offerings.

And he offered up the ascending-sacrifice.

¹⁰ And it came to pass <as he had made an
end of offering up the ascending-sacrifice> lo!
[Samuel] had come,—and Saul went out to
meet him, that he might bless him. ¹¹ Then
said Samuel—

What hast thou done?

And Saul said—

<Because I saw that the people had been
scattered from me, and [thou] hadst not
come within the appointed days, and [the
Philistines] had gathered themselves to-
gether to Michmash> ¹² therefore I said—

[Now] will the Philistines come down
against me, at Gilgal, but <the face of
Yahweh> have I not appeased:

So I forced myself, and offered up the
ascending-sacrifice.

¹³ And Samuel said unto Saul—

Thou hast shewn thyself foolish,—thou hast^c
not kept the commandment of Yahweh thy
God, which he commanded thee, for [now]
would Yahweh have established thy king-
dom unto Israel until times age-abiding;

¹⁴ Whereas [now] shall thy kingdom not be
established,—Yahweh hath sought out for
him a man after his own heart, and Yahweh
hath commanded him to be leader over his
people, because thou hast not kept' that
which Yahweh' commanded thee.

¹⁵ And Samuel arose, and ascended from Gilgal^d
unto Gibeah of Benjamin. And Saul num-
bered the people who were found with him,
about six hundred men. ¹⁶ Now [Saul,
and Jonathan his son, and the people that were
found with him] were abiding in Geba^e of
Benjamin,—but [the Philistines] had encamped
in Michmash. ¹⁷ And the spoilers came
forth out of the camp of the Philistines, in
three companies,—[the first company] turned
unto the way of Ophrah, unto the land of
Shual; ¹⁸ and [the second company] turned
unto the way of Beth-horon,—and [the third
company] turned unto the way of the boundary'
that overlooketh the valley of Zeboim, towards
the wilderness.

^a Read (lit.): "shewed a waiting."

^b M.C.T. elliptical; but some cod. (w. 3 ear. pr. edns. Aram., Sep.) have "said," and some: "appointed."—G.N.

^c Some cod. (w. 3 ear. pr. edns. and Vul.) have: "and hast"; and some (w. Sep. and Syr.) have: "because thou hast"—

G.N.
^d Sep. has here: "and went his way,—but [the rest of the people] ascended after Saul to meet the army and came in from Gilgal unto Gibeah of Benjamin"—G.N., G. Intro. 177.

^e Prob. the same as "Gebaeh."

^a So it shd be (w. Sep., Syr., Vul.)—G.N. [M.C.T. difficult.]

^b "Y. hath been pleased to make you a people for himself"—O.G.

^c Or: "destroyed."

^d So it shd be (w. Sep.)—G.N. [M.C.T. omits

"men."]

^e Heb.: *yōnāthān*, and in 41 other instances; *yehōnāthān* 71 times. See "Heb.," ante, p. 30.

^f Lit.: "fents." Cp. O.G.

^g Gt.: "holes." Cp. O.G. 296, under *hoah*.

¹⁹ Now [asmith] could not be found, throughout all the land^a of Israel,—for the Philistines had said,

Lest the Hebrews make sword or spear.

²⁰ So all Israel went down to the Philistines,—to sharpen every man his share, and his mattock, and his axe, and his sickle.^b ²¹ Howbeit they had a file for the sickles, and the mattocks, and the three-pronged forks, and the axes, —and for setting the goads. ²² Thus would it come to pass, <in the day of battle> that there was found—neither sword nor spear, in the hand of any of the people', that were with Saul and Jonathan,—but such were found belonging to Saul and to Jonathan his son. ²³ Now the garrison of the Philistines had come out to the pass of Michmash.

14 ¹ And it came about, on a certain day, that Jonathan son of Saul said unto the young man bearing his armour :

Come! and let us pass over unto the garrison of the Philistines, that is on the other side, yonder!

but <to his father> he told it not.

² Now [Saul] was tarrying in the uttermost part of Gibeah, under the pomegranate tree that is in Migron,—and [the people that were with him] were about six hundred men; ³ and [Ahijah,^c son of Ahitub, brother of Ichabod, son of Phinehas, son of Eli], was priest of Yahweh in Shiloh, wearing an ephod,—and [the people] knew' not that Jonathan^d had departed.

⁴ And <between the passes by which Jonathan sought to cross over up to the garrison of the Philistines> there was a crag of rock on the one side, and a crag of rock on the other side; and^e [the name of the one] was Bozez, and [the name of the other] Seneh. ⁵ [The one crag] was a pillar on the north, over against Michmash,—and [the other] on the south, over against Geba. ⁶ So Jonathan^e said unto the young man bearing his armour—

Come! and let us cross over unto the garrison of these uncircumcised, [peradventure] Yahweh may work by us,—for there is no restraint with Yahweh, to save by many, or by few.

⁷ And his armour-bearer said to him,

Do all that is in thy heart,—decide for thyself (lo! I am with thee!), according to thine own heart.

⁸ Then said Jonathan,^e

Lo [we] are crossing over unto the men,—and will discover ourselves unto them.

⁹ <If [thus] they say unto us, Keep quiet^f until we get to you> then will we stand still where we are, and will not go up unto them; ¹⁰ but <if [thus] they say, Come up unto us> then will we

go up; for Yahweh hath delivered them into our hand,^g—

[This] then, is our sign'.

¹¹ So they two discovered themselves unto the garrison of the Philistines,—and the Philistines said—

Lo! [H-brews] coming forth out of the holes, wherein they had hidden themselves.

¹² And the men of the garrison responded to Jonathan and his armour-bearer, and said—

Come up unto us, and we will let you know a thing.

Then said Jonathan unto his armour-bearer—

Come up after me, for Yahweh hath delivered them into the hand of Israel.

¹³ So Jonathan went up on his hands and on his feet, and [his armour-bearer] followed him,—and they fell before Jonathan, and [his armour-bearer] was slaying after him. ¹⁴ And the first smiting wherewith Jonathan and his armour-bearer smote, was about twenty men,—within, as it were, half a furrow's length of a yoke of land. ¹⁵ And there came to be a trembling in the camp, in the field, and among all the people, <the outposts and the spoilers> [they too] trembled,—and the earth' quaked, so it became a preternatural trembling.^h

¹⁶ And the scouts of Saul in Gibeah of Benjamin looked', and lo! [the camp]'ⁱ melted away hither and thither.^j ¹⁷ Then said Saul unto the people who were with him:

Number, I pray you, and see who hath departed from us.

So they numbered; and lo! Jonathan and his armour-bearer were missing. ¹⁸ Then said Saul unto Ahijah,

Bring near the ark of God; for the ark of God was, on that day, in the midst of the sons of Israel. ¹⁹ And it came to pass, <as soon as Saul had spoken unto the priest> that [the tumultuous noise that was in the camp of the Philistines] went on and on [increasing].

Then said Saul unto the priest—
Withdraw thy hand.^k

²⁰ And Saul and all the people that were with him gathered themselves together, and came as far as the host,—and lo! the sword of every man was against his fellow, [an exceeding great confusion]. ²¹ And <the Hebrews who had aforetime belonged to the Philistines, who had come up with them in the host> [even they] turned round^l so as to be with Israel' who were with Saul and Jonathan. ²² And [all the men of Israel who had hidden themselves throughout the hill country of Ephraim] heard' that the Philistines had fled',—and [they also] followed hard after them in the battle. ²³ Thus

^a Some cod. have: "bounds"—G.n.

^b So it shd be (w. Sep., Syr.)—G.n. [M.C.T.: "share."]

^c Heb.: 'ahiyāh, 19; 5, 'ahiyāhu. Cp. "Heb."

p. 30.

^d Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.) omit this "and"—G.n.

^e Or: Jehonathan: chap. xiii. 2, n.

^f Lit.: "Be silent."

^g Some cod. (w. 2 ear. pr. edns., Sep., Vul.) have: "hands"—G.n.

^h ML.: "a trembling of God."

ⁱ So it shd be (w. Sep. and Syr.)—G.n.

^j So it shd be (w. Sep.)—G.n.

^k So it shd be (w. Aram., Syr., Vul.)—G.n.

^l Some cod. (w. 3 ear. pr. edns. and Sep.): "hands"—G.n.

^m So it shd be [by a different grouping of the letters] (w. Sep. and Vul.)—G.n.

did Yahweh, on that day, save' Israel,—and ||the battle||^a passed over by^b Beth-aven.^c

²⁴ Now ||the men of Israel|| were tired out on that day,—yet had Saul bound the people by an oath, saying—

||Cursed|| be the man that eateth food until the evening, and I be avenged upon mine enemies.

So none of the people had tasted food. ²⁵ And ||all the land|| had entered into the forest,—and there was honey' upon the face of the ground.

²⁶ So the people came into the forest, and lo! there were streams of honey,—but no' man reached his hand to his mouth, because the people revered' the oath. ²⁷ But ||Jonathan|| heard not his father putting the people on oath, so he reached forth the end of the staff that was in his hand, and dipped it in the honey-copse,—and brought back his hand to his mouth, and his eyes were brightened.^d

²⁸ Then responded one from among the people, and said—
||With an oath|| did thy father charge the people, saying—
||Cursed|| be the man that eateth food to-day!

And so the people were faint. ²⁹ Then said Jonathan:

My father hath afflicted' the land,—

See, I pray you, how my own eyes have been brightened, because I tasted a little of this honey. ³⁰ How much more if haply the people had ||eaten freely|| to-day of the spoil of their enemies, which they found? for ||now|| would not the smiting of the Philistines have been ||mighty||?

³¹ Howbeit they smote the Philistines on that day from Michmash to Ajalon,—but the people became exceeding faint. ³² And the people darted greedily upon^e the spoil, and took sheep, and oxen, and calves, and felled them to the ground,—and the people did eat ||with the blood||.

³³ And they told Saul, saying,
Lo! ||the people|| are sinning against Yahweh, by eating with the blood.

And he said—
Ye have dealt treacherously, roll unto me, here,^f a great stone.

³⁴ And Saul said—
Disperse yourselves among the people, and say unto them—
Bring near unto me' every man his ox, and every man his lamb, and slay them here, and then eat, so shall ye not sin

against Yahweh, by eating with the blood.

And all the people brought near—every man that which was^a in his hand, that night, and they slew them there. ³⁵ And Saul built an altar unto Yahweh,—||the same|| was the first altar that he built unto Yahweh.

³⁶ Then said Saul—
Let us go down after the Philistines by night, and make of them a prey until the morning light, and let us not leave of them |a man|.

And they said,
<All that is good in thine eyes> do!

Then said the priest,
Let us draw near hither unto God.

³⁷ So Saul asked of God,
Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel?

But he answered him not, that day. ³⁸ Then said Saul,

Come near hither, all ye chiefs of the people,—and get to know and see, |wherein| hath been this sin, to-day.

³⁹ For ||by the life of Yahweh, who saveth Israel|| <though it be in Jonathan my son> yet shall he ||die||.

But there was none' ready to answer him, of all the people. ⁴⁰ Then said he unto all Israel—

||Ye|| shall be on one' side, and ||I and Jonathan my son|| will be on the other' side.

And the people said unto Saul,
<What is good in thine eyes> do!

⁴¹ And Saul said unto Yahweh—
O God of Israel!^b now set forth the truth.

Then were |Jonathan and Saul| taken, and ||the people|| escaped. ⁴² And Saul said,

Cast lots between me, and Jonathan my son. Then was |Jonathan| taken.

⁴³ And Saul said unto Jonathan,
Come tell me, what thou hast done.

So Jonathan told him, and said,
I ||just tasted|| <with the end of the staff that was in my hand> |a little honey|, here I am—I must die!

⁴⁴ Then said Saul:
<||So|| may God do,^c and ||so|| may he add> surely thou must ||die||, Jonathan!

⁴⁵ But the people said unto Saul—
Shall ||Jonathan|| die, who hath wrought this great salvation in Israel? Far be it!

||By the life of Yahweh|| there shall not fall a hair of his head' to the ground, for <with God> hath he wrought this day.

So the people delivered Jonathan, that he died not. ⁴⁶ Then Saul went up from following the Philistines,—and ||the Philistines|| departed unto their own place.

^a Or: "warring host."

^b Some cod. (w. Aram. and Vul.): "as far as"—G.n.

^c The Sep. here adds: "And ||all the people|| were with Saul, about ten thousand men,—howbeit the battle was spread throughout every city in the hill-country of Ephraim. But ||Saul|| committed a great error on that day"—G.n.

^d So to be read. [M.C.T. writes "saw."] Some cod.,

however, both write and read (w. 3 ear. pr. edns., Aram., Syr., Vul.): "were brightened"—G.n.

^e So to be read; written (in M.C.T.) "prepared." Some cod. both write and read (w. 3 ear. pr. edns., Aram., Sep., Syr., Vul.; cp. chap. xv. 19): "darted greedily upon"—G.n.

^f So it shd be (w. Sep.)—G.n. [M.C.T.: "to-day."]

^a So it shd be (w. Sep.)—G.n. [M.C.T.: "his ox."]

^b Sep. and Vul. here read: "O God of Israel! wherefore hast thou not answered thy servant to-day? <If this iniquity is in me or in Jonathan my son> O Yahweh God of Israel, set forth Lights

[Heb.: *Urim*]; but <if this iniquity is in thy people Israel> set forth Perfections" [Heb.: *Thummim*].—G.n.

^c Some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr., Vul.) add: "unto me"—G.n.

47 And ||Saul|| took possession of the kingdom over Israel,—and made war round about against all his enemies—against Moab, and against the sons of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines, and <whomsoever he turned against> he was victorious.^a 48 Then made he ready a force, and smote the Amalekites,—and delivered Israel out of the hand of such as plundered them.

49 And the sons of Saul were Jonathan, and Ishvi, and Malchishua,—and ||the names of his two daughters|| were, ||the name of the first-born|| Merab, and ||the name of the younger|| Michal,—⁵⁰ and ||the name of Saul's wife|| was Abinoam, daughter of Ahimaaz,—and the name of the prince of his host, Abner, son of Ner, Saul's uncle. 51 And ||Kish|| was Saul's father, and ||Ner, Abner's father|| was son of Abiel.

52 And the war was severe against the Philistines' all the days of Saul,—and <whenssoever Saul saw any mighty man, or any son of valour> he drew him unto himself.

8. *Saul, commissioned to destroy Amalek, fails, and his Reign is doomed.*

15 1 And Samuel said unto Saul,

It was ||me|| Yahweh sent to anoint thee to be king over his people, over Israel,—||now|| therefore, hearken thou to the voice of Yahweh's words.

2 ||Thus|| saith Yahweh of hosts, I have well considered what Amalek did unto Israel,—how he lay in wait for him in the way, when he came up out of Egypt.

3 ||Now||^b go and smite Amalek, and devote ye to destruction all that he hath, and spare him not,—but thou shalt slay both man and woman, both child and suckling, both ox and sheep, both camel and ass.

4 So then Saul called together the people, and numbered them in Telaim,^c two hundred thousand footmen,—and ten thousand men of Judah.

5 And Saul came as far as the city of Amalek,—and stirred up strife in the ravine. 6 Then said Saul unto the Kenites—

Go, depart, get you down out of the midst of the Amalekites, lest I destroy you with them, yet ||ye|| dealt in lovingkindness, with all the sons of Israel, when they came up out of Egypt.

So the Kenites departed out of the midst of the Amalekites.

7 And Saul smote Amalek,—from Havilah, till thou enterest Shur, which is over against Egypt. 8 And he took Agag, king of Amalek, [alive],—but <all the people> devoted he to destruction at the edge of the sword.

9 But Saul and the people spared Agag, and the best of the sheep and the oxen and the

lambs, also the fatlings, and all that was good, and would not devote them to destruction.—but <all the cattle that was contemptible and diseased> ||that|| devoted they to destruction. 10 Then came the word of Yahweh' unto Samuel, saying—

11 I am grieved that I made Saul' to be king, for he hath turned back from following me, and <my words> hath he not established. And it was vexing^a to Samuel, so that he made outcry unto Yahweh, all the night. 12 And Samuel rose early to meet Saul, in the morning, and it was told Samuel, saying—

<Saul having come to Carmel, and lo! having set him up a sign> hath gone round, and passed over, and descended to Gilgal.

13 And Samuel came unto Saul,—and Saul said unto him—

||Blessed|| be thou by Yahweh: I have established the word of Yahweh.

14 And Samuel said,

What then is this bleating of sheep, in mine ears,—and the lowing of oxen, which I' can hear?

15 Then said Saul—

<From the Amalekites> have they brought them in; in that the people spared the best of the sheep, and of the oxen, to sacrifice unto Yahweh thy God,—but <the rest> have we devoted to destruction.

16 Then said Samuel unto Saul,

Stay, and let me tell thee, that which Yahweh hath spoken unto me, this night.

And he^b said to him—

Speak.

17 And Samuel said,

Was it not <when ||little|| thou wast in thine own eyes> that thou wast made ||head of the tribes of Israel||,—and that Yahweh anointed thee to be king' over Israel?

18 So then Yahweh sent thee on a journey,—and said—

Go, and devastate to destruction the sinners—the Amalekites, and make war against them, until they have^c consumed them.

19 Wherefore, then, didst thou not hearken unto the voice of Yahweh,—but didst rush upon the spoil, and do that which was wrong in the sight of Yahweh?

20 And Saul said unto Samuel—

As indeed I have hearkened unto the voice of Yahweh, and have been on the journey on which Yahweh sent me,—and have brought in Agag, king of Amalek, and <the Amalekites> have I devoted to destruction.

21 And the people took, of the spoil, sheep and oxen,

The chief of the things so devoted,—

To sacrifice unto Yahweh thy God, in Gilgal.

^a So it shd be (w. Sep.)—G.n. [M.C.T.: "he put to the worse," "conquered."]

^b Some cod. (w. Aram.,

Sep., Vul.): "Now therefore"—G.n.

^c Prob. = "Telem," Josh. xv. 24—O.G.

^a "These expressions sometimes rather denote sorrow than anger."—T.G.

^b Written, "they"; to be

read, "he"—G.n.

^c Some cod. (w. Aram., Sep., Syr.): "thou hast"—G.n.

²² Then said Samuel—

Doth that which is pleasing unto Yahweh consist in ascending-offerings and sacrifices, So much as in hearkening unto the voice of Yahweh?

Lo! |to hearken| is ||better|| than |sacrifice|,

And |to give heed| than ||the fat of rams||;

²³ For <as the sin of divination> is ||rebelliousness||,—

And <as transgression with household gods> is ||stubbornness||,—

<Because thou hast rejected the word of Yahweh>

||Therefore hath he rejected thee from being king||.

²⁴ Then said Saul unto Samuel—

I have sinned; for I have transgressed the bidding of Yahweh and thy words,^a—for I feared the people, and hearkened unto their voice.

²⁵ ||Now|| therefore, |I pray thee| pardon^b my sin,—and turn again with me, that I may bow down unto Yahweh.

²⁶ And Samuel said unto Saul,

I will not turn again with thee,—

<Because thou hast rejected the word of Yahweh>

||Therefore hath Yahweh rejected thee from being king over Israel||.

²⁷ And <when Samuel turned about to go away> then laid he hold of the skirt of his robe, and it was rent. ²⁸ And Samuel said unto him,

Yahweh hath rent^c the kingdom of Israel from off thee, to-day,—and will give it unto a neighbour of thine, who is better than thou.

²⁹ |Moreover also| ||the Eminence of Israel|| will not lie, neither will he repent,—

For no |son of earth| is |he| to repent!

³⁰ Then he said:

I have sinned,

||Now|| honour me, I pray thee, before the elders of my people, and before Israel,—and turn again with me, then will I bow down unto Yahweh thy God.

³¹ So then Samuel turned again, after Saul,—and Saul bowed down unto Yahweh. ³² Then said Samuel—

Bring ye near unto me — Agag, king of Amalek,

And Agag came unto him, in fetters. Then said Agag,

Surely <terrible>^c is the bitterness of death!

³³ And Samuel said,

<As women have been made childless by thy sword>

||So|| |childless among women| shall be ||thine own mother||.

And Samuel cut Agag asunder^d before Yahweh, in Gilgal.

³⁴ Then Samuel departed unto Ramah,—but

^a Some cod. (w. 1 ear. pr. edn. and Sep.): “word” —G.N.

^b Or (ml.): “lift up,”

“take away.”

^c So Fu. H.L. 995.

||Saul|| went up unto his own house, at Gibeath of Saul. ³⁵ And Samuel did no more see Saul, until the day of his death, for Samuel pined for Saul,—but ||Yahweh|| was grieved^e that he had made Saul king over Israel.^a

§ 9. The Anointing of David. David appeareth before Saul.

¹ And Yahweh said unto Samuel—

16

||How long|| art thou going to pine for Saul, seeing that ||I|| have rejected^f him from being king over Israel?

Fill thy horn with oil, and come! let me send thee unto Jesse the Bethlehemite, for I have provided me |among his sons| ||a king||.

² And Samuel said,

How^g can I go? <As soon as Saul heareth> he will slay me.

Then said Yahweh,

<A heifer^h take thou with thee,^b and say, <To sacrifice unto Yahweh> am I come.

³ Then shalt thou bid Jesseⁱ to the sacrifice,—when ||I|| will let thee know^j what thou must do, so shalt thou anoint for me him whom I shall name unto thee.

⁴ And Samuel did that which Yahweh had spoken, and went to Bethlehem. And the elders of the city came trembling to meet him, and one^c said—

<Peaceably> comest thou?

⁵ And he said—

Peaceably: <to sacrifice unto Yahweh> am I come. Hallow yourselves, and come with me to the sacrifice.

And he hallowed Jesse^k and his sons, and bade them to the sacrifice. ⁶ And it came

to pass <when they entered> that he looked upon Eliab,—and said to himself,

Surely^l <before Yahweh> is his Anointed.

⁷ But Yahweh said unto Samuel—

Do not regard his countenance, or the height of his stature, for I have rejected him,—for it is not what man^m looketh to but what Godⁿ looketh to.^d

For ||man|| looketh to the outward appearance,^e but ||Yahweh|| looketh to the heart^f.

⁸ Then Jesse called Abinadab, and made him pass before Samuel,—and he said,

<Neither of this one> hath Yahweh made choice.

⁹ Then Jesse made Shammah^g pass by,—and he said—

<Nor of this one> hath Yahweh made choice.

¹⁰ So Jesse made seven of his sons pass before Samuel,—and Samuel said unto Jesse, Yahweh hath not made choice of these.

^a This gives a touching glimpse of Samuel. He pined for Saul, yet, as Yahweh had definitely rejected the son of Kish, Samuel prudently kept at a distance. His loyalty to God was uppermost.

^b Ml.: “in thy hand.”

^c Sp. vr. (*sevir*): “they”—

which in some cod. is both written and read (w. 2 ear. pr. edns., Aram., Sep., Syr. and Vul.)—G.N.

^d So it shd be (w. Sep.)—G.N. [M.C.T. omits: “but what God looketh to.”]

^e Lit. “eyes.”

- 11 Then said Samuel unto Jesse—
Are these all' the young men?
And he said—
There yet' remaineth |the youngest|, but lo!
he is tending the sheep.
Then said Samuel unto Jesse—
Do |send| and summon him, for we cannot
sit round, until he cometh in hither.
- 12 So he sent, and brought him in. Now ||he||
was ruddy, a stripling^a with handsome eyes,
and noble mien. Then said Yahweh—
Rise—anoint him, for „this|| is ||he||.
- 13 And Samuel took the horn of oil, and anointed
him in the midst of his brethren. And the
Spirit of Yahweh came mightily upon David,
||from that day forward||. Then arose
Samuel, and went his way unto Ramah.
- 14 But ||the spirit of Yahweh|| departed from
Saul,—and there terrified him a sad spirit, from
Yahweh.
- 15 Then said the servants of Saul unto him,—
Lo! we pray thee, |a sad superhuman spirit||
doth terrify thee:
- 16 Pray let our lord bid thy servants before thee,
seek out a man, skilled in playing on the
lyre,—so shall it be, <when a sad super-
human spirit cometh on thee> then shall
he play with his hand, and thou shalt be
joyful.
- 17 And Saul said unto his servants,—
I pray you, look out for me a man that excel-
leth in playing,^b and bring him in unto me.
- 18 Then responded one of the young men and
said—
Lo! I have seen—a son of Jesse, the Beth-
lehemite, skilled in playing,^b and a mighty
man of valour, and a man of war, and of
intelligent speech, and a handsome man,
and ||Yahweh|| is with him.
- 19 So Saul sent messengers unto Jesse,—and said,
|Send| unto me—David thy son, who is with
the sheep.
- 20 Then took Jesse an ass laden with bread, and
a skin of wine, and one kid,—and sent by the
hand of David his son, unto Saul. ²¹ And
David came in unto Saul,—and stood before
him,—and he loved him greatly, and he became
his armour-bearer. ²² And Saul sent unto
Jesse, saying,—
I pray thee, let David stand before me, for
he hath found favour in mine eyes.
- 23 And so it used to be, <when a superhuman
spirit^c came unto Saul> then would David
take the lyre, and play with his hand,—and
Saul would be refreshed, and be joyful, and |the
sad spirit| would depart from him.

§ 10. David and Goliath.

- 17 ¹ And the Philistines gathered together their
hosts, unto battle, and they were gathered

together unto Socoh, which belongeth unto
Judah,—and they encamped between Socoh and
Azekah in Ephes-dammim; ² and ||Saul and
the men of Israel|| gathered themselves together,
and encamped in the vale of Elah, and set the
army in array against the Philistines. ³ And
||the Philistines|| were standing near the hill on
one' side, and ||the Israelites|| were standing
near the hill on the other' side,—while ||the
valley|| was between them.

- ⁴ And there came forth a champion' out of the
camp of the Philistines, ||Goliath|| his name,
from Gath,—|his height|| six cubits and a span;
⁵ with a helmet of bronze on his head, and <with
a scaly coat of mail> was he' clad,—||the weight
of the coat|| being five thousand shekels of
bronze; ⁶ and ||greaves^b of bronze|| on his feet,—
and |a javelin of bronze|| between his shoulders;
⁷ and ||the shaft of his spear|| was like a weaver's
beam, and ||the flashing head of his spear|| was
six hundred shekels of iron,—and ||his shield-
bearer|| was coming on before him.

- ⁸ And he took his stand, and cried unto the
ranks of Israel, and said unto them,

Wherefore' should ye come out, to set in
array for battle? Am not ||I|| a Philistine,
while ||ye|| are servants unto Saul? Choose
you a man, and let him come down unto me:

- ⁹ <If he prevail in fighting with me, and
smite me> then will we become your'
servants,—but <if ||I|| prevail over him,
and smite him> then shall ye become our'
servants, and serve ||us||.

- ¹⁰ And the Philistine said—

||I|| reproach the ranks of Israel, this day,—
give me a man, that we may fight together.

- ¹¹ <When Saul and all Israel heard' these words
of the Philistine> they were dismayed, and
feared exceedingly.^c

- ¹² Now ||David|| was the son of that Ephrathite
of Bethlehem-judah, whose [name] was Jesse,
and [who] had eight sons,—and ||the man|| in
the days of Saul was old, advanced in years.^d

- ¹³ And the three eldest sons of Jesse had followed
Saul to the battle,—and ||the names of his
three sons who went into the battle|| were Eliab
the firstborn, and ||the next to him|| Abinadab,
and ||the third|| Shammah. ¹⁴ But <as for
David> ||he|| was the youngest,—and ||the
three eldest|| followed Saul; ¹⁵ whereas ||David||
kept going and returning from Saul,—to tend
his father's sheep at Bethlehem.

- ¹⁶ And the Philistine drew near morning and
evening,—and presented himself forty days.

- ¹⁷ And Jesse said unto David his son,

Take, I pray thee, unto thy brethren—this
ephah of parched corn, and these ten loaves,
—and run to the camp unto thy brethren;

- ¹⁸ <also these ten slices of soft cheese> shalt
thou take to the captain of thy thousand,—
and <as for thy brethren> give good heed

^a So it shd be (cp. chap. xvii. 56)—G.n.

^b Or: "in touching (the strings)."

^c Some cod. (w. Aram., Sep., Syr. and Vul.): "a sad superhuman spirit"—G.n.

^a "About 16 miles S. W. of

Jerusalem"—O. G. 67.

^b So it shd be (w. Aram., Sep., Syr., Vul.)—G.n. |M.C.T.: "grave" (sin-

gular).]

^c Cp. ver. 24.

^d So it shd be (w. Sep. and

Syr.)—G.n.

to their welfare, <their pledge>^a also shalt thou receive.

¹⁹ Now ||Saul, and they, and all the men of Israel|| were in the vale of Elah, ready to fight with the Philistines.

²⁰ So then David rose up early in the morning, and entrusted the sheep to a keeper, and took up [the provisions] and went his way, as Jesse had commanded him, —and came into the circular rampart, as ||the force|| was going forth into the ranks, and shouted for the fight.

²¹ So Israel and the Philistines set in array for battle, army against army.

²² Then David entrusted the provisions that were upon him to the care of the keeper of the stores, and ran unto the ranks, —and came and asked for the welfare of his brethren.

²³ Now <as he' was speaking with them> lo! the champion coming up, ||Goliath the Philistine|| by name, of Gath, [coming up] out of the ranks^b of the Philistines, and he spake according to these words, —and David heard [them].

²⁴ Now ||all the men of Israel|| <when they saw the man> fled from before him, and feared exceedingly.^c

²⁵ And the men of Israel said—Have ye seen this man that is coming up?

For <to reproach Israel> is he coming.

So then it shall be, that <the man that shall smite him> ||the same|| will the king enrich with great riches, and <his own daughter> will give him, and <his father's house> will he make free in Israel.

²⁶ Then spake David unto the men that were standing by him, saying,

What shall be done to the man that shall smite yonder Philistine, and so shall take away reproach from off Israel?

For who' is this uncircumcised Philistine that he hath reproached the ranks of a Living God?

²⁷ And the people answered him, according to this word, saying,—

||So|| shall it be done to the man that shall smite him.

²⁸ Now Eliab his eldest brother heard' when he spake unto the men,—then was kindled the anger of Eliab against David, and he said—

Wherefore is' it that thou hast come down? and to whom' hast thou entrusted those few sheep in the wilderness?

||I|| know thy pride, and the foolishness of thy heart, for <to see the battle> hast thou come down.

²⁹ And David said,

What have I done ||now||? Was there not ||a cause||?^d

³⁰ Then turned he from him unto another, and said —according to this word,—and the people returned him an answer, like the first. ³¹ And the words which David spake were overheard,

—and <when they told them before Saul> he summoned him.

³² And David said unto Saul,

Let not the heart of my lord^a fail, because of him,—||thy servant|| will go, and fight with this Philistine.

³³ And Saul said unto David—

Thou art not able to go against this Philistine, to fight with him,—for <a youth> art ||thou||, but ||he|| a man of war' |from his youth|.

³⁴ Then said David unto Saul,

Thy servant used to tend' his^b father's sheep,—and there would come a lion, or a bear, and carry off a lamb out of the flock; ³⁵ and I would go out after him, and smite him, and rescue it out of his mouth,—and <if he rose against me> I would catch him by his beard, and smite him, and slay him.

³⁶ Thy servant could slay ||either a lion or a bear||, —and [this uncircumcised Philistine] shall become' |as one of them|^c for he hath reproached the ranks of a Living God.

³⁷ And David said,

||Yahweh|| <who hath rescued me out of the power of the lion, and out of the power of the bear> ||he|| will rescue us out of the hand of this Philistine.

Then said Saul unto David,—

Go! and ||Yahweh|| will be with thee.

³⁸ And Saul clad David with his own military coat, and set a helmet of bronze upon his head, —and clad him with a coat of mail.

³⁹ And David girded his sword above his military coat, but was reluctant^d to go, for he had not proved them,—so David said unto Saul—

I cannot go in these, for I have not proved them.

And David put them off him. ⁴⁰ Then took he his stick in his hand, and chose him five smooth stones out of the torrent-bed, and put them in the shepherd's-pouch which he had—even in the wallet, and had his sling in his hand,—and so drew near unto the Philistine.

⁴¹ And the Philistine' came on and on, and drew near unto David,—and the man carrying the shield was before him.

⁴² And <when the Philistine looked about, and saw David> he disdained him,—for he was a youth, and ruddy, a stripling of fair countenance.

⁴³ Then said the Philistine unto David,

<A dog> am ||I||, that thou' art coming unto me ||with sticks||?

And the Philistine cursed David, by his god.^e ⁴⁴ And the Philistine said unto David,—|Come| unto me, that I may give thy flesh to the birds of heaven, and to the beasts of the field.^f

^a So it shd be (w. Sep.)—G.n.

^b Some cod. cited in the Mass.: "my"—G.n.

^c Sep. adds: "Shall I not go and smite him, and turn aside, to-day, reproach from Israel? For who is this uncircumcised" (that he hath, etc.)—G.n.

^d So it shd be [or as rendered by O.G.: "he laboured vainly"] (w. Sep.)—G.n.

^e Or: "gods"; but cp. Jud. xvi. 23, where, as here, 'elohim (pl.).

^f Some cod. (w. Aram., Sep., Vul.): "earth"—G.n.

^a "a token from them, i.e. response, token of welfare"—O.G.

^b Written, "open space": read, "ranks." In some cod. (w. 1 ear. pr. edn.,

Aram., Sep. and Syr.: both written and read) "ranks"—G.n.

^c See ver. 11.

^d Or: "Was it' ||no matter||?"

⁴⁵ Then said David unto the Philistine—

||Thou|| art coming unto me' with sword, and with spear, and with javelin,—but ||I|| am coming unto thee' in the name of Yahweh of hosts, God of the ranks of Israel which thou hast reproached.

⁴⁶ ||This day|| will Yahweh deliver thee into my hand, and I will smite thee, and take thy head from off thee, and will give thy dead body and the dead bodies of the host of Philistines,^a this day, unto the birds of heaven, and unto the wild beasts of the earth,—that all the earth may know that Israel hath' a God;^b ⁴⁷ and that all this gathered host^c may know that <not with sword and with spear> doth Yahweh' save, —for <unto Yahweh> belongeth the battle, and he will deliver you into our hand.^d

⁴⁸ And it came to pass <when the Philistine arose, and came and drew near to meet David> that David hasted, and ran toward the ranks to meet the Philistine. ⁴⁹ And David thrust his hand into his pouch, and took from thence a stone, and slang it, and smote the Philistine, in his forehead,—that the stone sank into his forehead, and he fell upon his face, to the earth. ⁵⁰ Thus David prevailed over the Philistine, with the sling and with the stone, and smote the Philistine, and slew him,—but <sword> was there none' in the hand of David. ⁵¹ So David ran, and stood by the Philistine, and took his sword and drew it out of the sheath thereof, and slew him, and cut off, therewith, his head,—and <when the Philistines saw that their hero was slain> they fled.

⁵² Then arose the men of Israel and Judah, and shouted, and pursued the Philistines, as far as thine entrance into Gath,^e and as far as the gates of Ekron,—and the slain^f of the Philistines fell in the way to the two gates, even as far as Gath and as far as Ekron. ⁵³ And the sons of Israel returned from hotly pursuing the Philistines,—and plundered their camps. ⁵⁴ And David took the head of the Philistine, and brought it into Jerusalem,—but <his armour> put he into his tent.

⁵⁵ And <when Saul saw David going forth to meet the Philistine> he said unto Abner, prince of the host,

Whose son is the young man, Abner?

And Abner said,

||By the life of thy soul|| O king! I know not.

⁵⁶ Then said the king,—

Ask ||thou|| whose son the stripling is?

⁵⁷ And <when David returned from smiting the

Philistine> Abner took him, and brought him before Saul,—||with the head of the Philistine in his hand||. ⁵⁸ And Saul said unto him,

Whose son art ||thou|| O young man?

And David said,

Son of thy servant Jesse, the Bethlehemite.

§ 11. *David and Jonathan—David in disfavour with Saul.*

¹ And it came to pass <when he had made an end of speaking unto Saul> that ||the soul of Jonathan||^a was knit with ||the soul of David||, so that Jonathan loved him ||as his own soul||.

² And Saul took him, that day,—and suffered him not to return unto the house of his father.

³ And Jonathan and David solemnised a covenant,—||because he loved him as his own soul||.

⁴ And Jonathan stripped himself of the robe which was upon him, and gave it to David,—and his equipments, even to his sword, and to his bow, and to his girdle. ⁵ And David went forth—<whithersoever Saul sent him> he behaved himself prudently, so Saul set him over the men of war,—and he became a favourite in the eyes of all the people, ||yea even in the eyes of the servants of Saul||.

⁶ But so it was <when they came in on the return of David from the smiting of the Philistine> that the women went forth out of all the cities of Israel, singing and dancing, to meet Saul the king,—with timbrels, with rejoicing, and with instruments of three strings.

⁷ And the women that made merry responded to each other in song, and said,—

||Saul|| hath smitten ||his thousands||,^b

But ||David|| his ||tens of thousands||.^c

⁸ Then was Saul exceeding angry, and this saying was offensive in his eyes, and he said,—

They have ascribed ||to David|| ten thousands,

But ||to me|| have they ascribed thousands,—

What ||more|| then, can he have but ||the kingdom||?

⁹ And Saul was eyeing David from that day forward.

¹⁰ And <when it came to pass, on the morrow, that a superhuman spirit of sadness came suddenly upon Saul, and he was moved to raving in the midst of the house,—and ||David|| began playing with his hand, as he had done day by day> that a spear being in Saul's hand, ¹¹ Saul hurled the spear, and said to himself—

I will smite David, even to the wall!

But David moved round from before him ||twice||.

¹² And Saul feared because of David, —||for Yahweh was with him||, whereas <from Saul> he had departed. ¹³ So Saul removed him from him, and appointed him to be for him the captain of a thousand,—and he went out and came in before the people. ¹⁴ And it came

^a So it shd be (w. Sep.)—G.n. [M.C.T. omits: "thy dead body and."]

^b Some cod. (w. 2 ear. pr. eds., Aram., Sep., Syr., Vul.) read: "that there is a God in Israel"—G.n.

^c Cp. Num. xxii. 4. U.: "convocation." Heb.:

kāhāl.

^d Some cod. (w. 1 ear. pr. edn., Jon., Sep., Syr., Vul.) have: "hands"—G.n.

^e So it shd be (w. Sep.)—G.n. [M.C.T.: "a valley."]

^f M.L.: "pierced," "thrust through."

^a M.L.: "Jehonathan"—Heb.: *yehōnāthān*, in all 79 times; 42 *yōnāthān*.
^b Written, "thousand"; to be read, "thousands"—

G.n.

^c Written, "his myriad"; to be read, "his myriads";—G.n.

to pass that David, in all his ways,^a acted prudently,—and ||Yahweh|| was with him.

¹⁵ And <when Saul saw' that ||he|| was acting very prudently> he was afraid of him. ¹⁶ But ||all Israel and Judah|| were in love with David,—for he' was going out and coming in before them.

¹⁷ So then Saul said unto David—
Lo! <my elder daughter Merab> ||her|| will I give thee to wife, |only| approve thyself unto me as a son of valour and fight the battles of Yahweh.

||Saul|| however, had said to himself—

Let not |my own hand| be upon him, but let ||the hand of the Philistines|| be upon him.

¹⁸ And David said unto Saul—

Who am ||I||, or who are my kinsfolk,^b the family of my father, in Israel,—that I should become son-in-law |to the king|?

¹⁹ But it came to pass, <within the time for giving Merab daughter of Saul to David> that |she|| was given to Adriel the Meholathite, to wife. ²⁰ Then did Michal, Saul's daughter, love David,—and it was told Saul, and the thing was right in his eyes. ²¹ And Saul said to himself—

I will give her unto him, that she may prove to him a snare, and that |the hand of the Philistines| may be upon him.

So then Saul said unto David,

||A second time|| mayest thou become my son-in-law to-day.

²² And Saul commanded his servants^c—

Speak ye unto David quietly' saying,

Lo! the king delighteth in thee, and ||all his servants|| love thee,—|now||, therefore, become thou son-in-law to the king.

²³ And the servants of Saul spake |in the ears of David| these words. And David said—

Seemeth it a light thing |in your eyes| to become son-in-law to the king, seeing that ||I|| am a poor man and lightly esteemed?

²⁴ So the servants of Saul told him, saying,—

||According to these words|| spake David,

²⁵ Then said Saul—

||Thus|| shall ye say unto David—

The king hath no' delight in purchase-price, but rather in a hundred foreskins of Philistines, by avenging himself on the enemies of the king.

But ||Saul|| thought' to let David fall by the hand of the Philistines. ²⁶ So <when his servants told David these words> the thing was right in the eyes of David, to become son-in-law unto the king,—and the days had not expired.

²⁷ Wherefore David arose, and went—||he' and his men||, and smote among the Philistines two hundred men, and David brought in their foreskins, and gave them^d in full tale unto the king, that he might become son-in-law unto the king, and Saul gave him Michal his daughter, to wife.

²⁸ And Saul saw and knew that ||Yahweh|| was

with David,—and that ||all Israel||^a loved him.

²⁹ So then Saul went on to fear because of David, yet more,—and it came to pass that Saul was hostile to David, all the days. ³⁰ And

<when the princes of the Philistines came forth> so it was, that <as often as they came forth> David was more circumspect than any of the servants of Saul, so that his name' was ||precious exceedingly||.

¹ Then spake Saul unto Jonathan his son, and ¹⁹ unto all his servants, that they sho:ld put David to death; ² but ||Jonathan, Saul's son|| delighted in David, exceedingly,—so Jonathan told David, saying,

Saul, my father, is seeking to put thee to death,—|now|| therefore, take heed to thyself I pray thee, in the morning, and abide thou in concealment, and hide thyself; ³ and ||I|| will come out and stand beside my father, in the field where ||thou|| art, and ||I|| will speak of thee unto my father,—and <if I see aught> I will tell thee.^b

⁴ So then Jonathan spake of David things that were good, unto Saul his father,—and said unto him—

May the king not sin against his servant—against David; for he hath not sinned against |thee|, |nay, indeed| his doings have been good to thee-ward exceedingly.

⁵ And <when he put his life^c in his hand, and smote the Philistine, and Yahweh wrought a great victory for all Israel> thou sawest, and didst rejoice.

Wherefore, then, shouldst thou sin against innocent blood' by putting David to death |without cause|?

⁶ And Saul hearkened' unto the voice of Jonathan,—and Saul sware,

||By the life of Yahweh|| he shall not be put to death!

⁷ And Jonathan called for David, and Jonathan told him all these things,—and Jonathan brought in David unto Saul, and so he was in his presence, as aforetime.

⁸ But <when the war again brake out,—and David went forth and fought with the Philistines, and smote them with a great smiting, and they fled before him> ⁹ then came there a sad spirit of Yahweh unto Saul, <he' being in his house, seated, with his spear in his hand,—while ||David|| played with his hand> ¹⁰ Saul sought to smite David with the spear, even to the wall,^d but he slipped away from before Saul, who smote the spear into the wall,—whereas ||David|| fled and escaped, that night.

¹¹ And Saul sent messengers unto David's house, to watch him, and to put him to death, in the morning! And Michal his wife told David, saying,

<If thou do not' deliver thyself^e to-night> ||to-morrow|| art thou' to be put to death.

^a "Way," written: "ways," read—G.n.

^b O.G. 312^b.

^c ||Written, "servant": to

be read, "servants."

^d So it shd be (w. Sep., Vul.)—G.n. [M.C.T. "they gave them."]

^a So it shd be (w. Sep.)—G.n. [M.C.T.: "Michal, Saul's daughter."]

^b Cp. O.G. 553^b.

^c U.: "soul."

^d MI.: "smite with the dart into D. and into the wall, pin D. to the wall"—O.G. 645^b.

^e MI.: "thy soul."

¹³ So Michal let down David, through the window, and he departed and fled, and escaped. ¹³ And Michal took the household god,^a and put it in the bed, and ||a fly-net^b of goat's-hair|| put she at its head,—and covered it with the clothes. ¹⁴ And <when Saul sent messengers to take David> she said—

He is ||sick||.

¹⁵ So Saul sent messengers to see David, saying,—Bring him up in the bed unto me, that I may put him to death.

¹⁶ And <when the messengers entered> lo! the household god^a in the bed,—with a fly-net^b of goat's-hair at its head. ¹⁷ And Saul said unto Michal—

Wherefore <in this way> hast thou deceived me, and let go mine enemy, that he hath escaped?

Then said Michal unto Saul,

||He himself|| said unto me—

Let me go, wherefore should I put thee to death?

¹⁸ So ||David|| fled, and escaped, and came in unto Samuel in Ramah, and told him all that Saul had done to him,—and he and Samuel departed, and dwelt in Naioth.^c ¹⁹ And it was told Saul, saying,—

Lo! ||David|| is in Naioth, in Ramah.

²⁰ So Saul sent messengers to take David, but <when they saw^d the assembly of p ophets prophesying, and Samuel standing as head over them> then came the Spirit of God upon the messengers of Saul, and ||they also|| were ||moved to prophesy||. ²¹ And <when they told Saul, and he sent other messengers> then were ||they also|| moved to prophesy. And <when Saul again sent messengers a third time> then were ||they also|| ||moved to prophesy||. ²² Then went ||he also himself|| to Ramah, and came in as far as the well of the threshing-floor which is in Sephi,^e and asked and said,

Where are Samuel and David?
And one^f said—

Lo! in Naioth, in Ramah.

²³ And <when he departed from thence^g towards Naioth in Ramah> then came upon ||him also|| the Spirit of God, and he went on and on, and was moved to prophesy, until he entered Naioth in Ramah. ²⁴ And ||even he|| stripped off his upper garments, and ||even he|| was moved to prophesy before Samuel, and lay prostrate, disrobed, all that day, and all the night.

||For this cause|| do they say,
Is ||even Saul|| among the prophets?

²⁰ ¹ And David fled from Naioth, in Ramah,—and came in, and said before Jonathan—

What have I done? What is my transgression, and what my sin, before thy father, that he seeketh my life?

² And he said unto him—

Far be it! thou shalt not die.

Lo! my father doeth nothing, great or small, without unveiling mine ear,—wherefore, then, should my father hide from me ||this thing||?

There is ||nothing|| in this.

³ But David sware yet further, and said—

Thy father ||doth know|| that I have found favour in thine eyes, therefore saith he,—

Do not let Jonathan' know this, lest he grieve;

but, indeed' <by the life of Yahweh, and by the life of thine own soul> surely there is but as it were a step' betwixt me and death!

⁴ And Jonathan said unto David,—

<Whatsoever thy soul shall desire>^a I will do for thee.

⁵ And David said unto Jonathan—

Lo! ||the new moon|| is to-morrow, and ||I|| must not sit^b with the king, to eat,—let me go then, and hide myself in the field, until the evening.^c ⁶ <If thy father ||enquire|| for me> then shalt thou say—

David ||did ask leave|| of me, to run to Bethlehem, his own city, for ||a yearly sacrifice|| [is to be held] there for all the family.

⁷ <If ||thus|| he say—

It is well>,—

thy servant shall have ||peace||,—but <if it ||anger|| him> know that harm hath been determined by him.

⁸ Thus shalt thou do a lovingkindness for thy servant, for <into a covenant of Yahweh> hast thou brought thy servant, with thee,—But <if there is' in me transgression> put me to death ||thyself||, for <unto thy father> wherefore shouldst' thou bring me in?

⁹ And Jonathan said—

Far be it from thee! but <if I ||get to know|| that harm is determined by my father, to bring it upon thee> is not ||that|| the thing that I will tell thee?

¹⁰ Then said David unto Jonathan,

Who' shall tell me,—if thy father answer thee aught' that is ||harsh||?

¹¹ And Jonathan said unto David,

Come!, and let us go out into the field.

And they two went out into the field. ¹² Then said Jonathan unto David—

<Witness^d [be] Yahweh God of Israel> that I will sound^e my father about this time to-morrow or the third day, and lo! <if there be good towards David> will I not

^a Lit. pl. "teraphim." By the plural (excellentes) . . . one statue only appears to be understood—T.G.

^b Or: "quilt"—O.G. 460.

^c "Dwelling-place," "hospice"—Fu.; "habitations"—T.G.; poss. = habitations, but dub.—O.G.: "dwellings"—D.

^d So it shd be (w. Aram., Sep., Syr., Vul.)—G.n. [M.C.T.: "feared."]

^e So it shd be (w. the Sep.)—G.n.

^f A sp. vr. (sev'r): "they"—G.n.

^g So it shd be (w. Sep.)—G.n. [M.C.T.: "there?"] = "thither."]

^a So it shd be (w. Aram., Sep.)—G.n. [M.C.T.: "say."]

^b So it shd be (w. Sep.)—G.n. [M.C.T.: "must surely sit."]

^c So it shd be (w. Sep.)—omitting "of the third day"—G.n. [Which M.C.T. has.]

^d So it shd be (w. Syr.)—G.n. ^e Ml.: "search."

[then] send unto thee, and unveil thine ear? ¹³ [So] let Yahweh do unto Jonathan, and, so, let him add — <when harm against thee seemeth good' unto my father> then will I unveil thine ear, and let thee go, and thou shalt depart in peace,—then Yahweh be with thee, [as he hath been with my father].

- ¹⁴ And <not only while I yet live> shalt thou deal with me in the lovingkindness of Yahweh, that I die not: ¹⁵ but thou shalt not cut off thy lovingkindness from my house, unto times age-abiding,—no! [not when Yahweh hath cut off the enemies of David, every one' from off the face of the ground].

- ¹⁶ Thus Jonathan solemnised a covenant with the house of David [saying],—

So let Yahweh' require it, at the hand of the enemies of David.

- ¹⁷ And again' Jonathan sware unto David,^a [by his love to him],—for [as he loved his own soul,] so' loved he him'. ¹⁸ Then said Jonathan unto him—

[To-morrow] is the new moon, and thou wilt be missed,^b for thy seat' will be empty;^b

- ¹⁹ and <when thou hast tarried three days> thou shalt come down quickly^c and enter the place, where thou didst hide thyself on the day of the deed,^d and shalt remain by the side of this mound.^e ²⁰ And <as for me—three arrows to the side> will I shoot,—as though I shot at a mark. ²¹ And lo! I will send the boy [saying],

Go, find the arrow!^f

<If I [say] to the boy—

Lo! [the arrows] are on this side of thee—take them>

then come, for there is peace for thee, and no' cause [for fear] [by the life of Yahweh].

- ²² But <if [thus] I say to the youth,

Lo! the arrows are beyond' thee>

depart, for Yahweh' hath sent thee away.^g

- ²³ But <as touching the matter whereof we spake—[I and thou]> lo! [Yahweh] be betwixt me and thee, unto times age-abiding.

- ²⁴ So David hid himself in the field—and <when the new moon had come> the king sat down to eat [food], ²⁵ yea the king sat down on his seat, as at other times, by the seat against the wall, and <when Jonathan arose> Abner seated himself by the side of Saul,—but David's place was empty. ²⁶ Saul, however, spake nothing that day,—for he said to himself—

It is [an accident] he is [not clean], because he hath not been cleansed.^h

- ²⁷ And it came to pass [on the morrow, the second of the month] that David's place was empty,—and Saul said unto Jonathan his son,

Wherefore' hath not the son of Jesse come in [either yesterday or to-day] to meat?

- ²⁸ And Jonathan answered Saul,—

David [asked leave] of me, [to go] as far as Bethlehem; ²⁹ and said—

Let me go, I pray thee, for <a family sacrifice> have we in the city, and my brethren haveⁱ commanded me, [now], therefore, <if I have found favour in thine eyes> let me slip away, I pray thee, that I may see my brethren.

[For this cause] hath he not come in unto the table of the king.

- ³⁰ Then was Saul's anger kindled against Jonathan, and he said unto him,

Thou son of rebellious perversity!^b do I not know that thou' art [confederate] with^c the son of Jesse' to thine own confusion, and to the confusion of the shame of thy mother?

- ³¹ For <as long as^d [the son of Jesse] liveth on the ground> thou wilt not be established, [thou nor thy kingdom],

[Now] therefore, send and fetch him unto me, for <doomed to death>^e is he!

- ³² And Jonathan responded to Saul his father,—and said unto him—

Wherefore' must he be put to death? What hath he done?

- ³³ And Saul hurled his spear at him, to smite him.

So Jonathan knew' that it was [determined] of his father, to put David to death.

³⁴ Jonathan therefore rose up from the table, in a glow of anger,—and did eat no food' on the second day of the month, for he was grieved for David, because his father had reviled him.

- ³⁵ And it came to pass in the morning, that Jonathan went forth into the field, to the place appointed with David,—[a little lad] being with him. ³⁶ And he said to his lad—

Run, find, I pray thee, the arrows^f which I' am about to shoot.

[The boy]^g ran, but [he] shot the arrow beyond him. ³⁷ And <when the lad came as far as the place of the arrow' which Jonathan had shot> Jonathan cried after the lad, and said,

Is not the arrow [beyond] thee?

- ³⁸ And Jonathan cried after the lad,

Haste thee—be quick, do not stay!

So Jonathan's lad picked up the arrows^h and brought [them]ⁱ unto his master. ³⁹ But [the lad] knew [nothing] [only Jonathan and

^a So it shd be (w. Sep.)—G.n. [M.C.T.: "And again J. put D. on oath."]

^b Ml.: "thou wilt be enquired after, for thy seat will cause enquiry."

^c O.G.: "where read, 'thou shalt be greatly missed' —p. 432.

^d ? = "the day when the deed was to have been

done."

^e So it shd be (w. Sep.)—G.n. [M.C.T.: "of the stone Ezel."]

^f So it shd be (w. Sep.)—G.n. [M.C.T.: "arrows,"]

^g Or: "suffered thee to go."

^h So it shd be (w. Sep.)—G.n.

^a So it shd be (w. Sep.)—G.n. [M.C.T.: "my brother himself hath."]

^b With a slight change of "reading": "son of a rebellious girl"—O.G. 597.

^c So it shd be (w. Sep.)—G.n. [M.C.T.: "art choosing."]

^d Ml.: "all the days that."

^e Lit.: "son of death."

^f Gt.: "arrow"—G.n.

^g Some cod. (w. 2 ear. pr. edns., Aram., Sep.): "And the boy"—G.n.

^h Written, "arrow": read, "arrows." "Arrows" in some cod., both written and read (w. 2 ear. pr. edns.)—G.n.

ⁱ So it shd be (w. Sep., Syr. Vul.)—G.n.

David|| knew the matter. ⁴⁰ So Jonathan gave his weapons unto his lad, and said to him,

Go, carry them into the city.

⁴¹ <As soon as [the lad] was gone> ||David|| arose from beside the South,^a and fell on his face to the earth, and bowed himself down three times,—and they kissed each other, and wept over each other, until [David] ||exceeded||. ⁴² Then said Jonathan unto David—

Go in peace,^b—[remembering] that ||we|| have both sworn in the name of Yahweh, saying, Yahweh shall be between me and thee, and between my seed and thy seed, ||unto times age-abiding||.

And he arose, and departed,—and ||Jonathan|| entered the city.

§ 12. *David in Exile: At Nôb—Adullam—Mizpah of Moab—the Forest of Hereth-Keilah, and elsewhere. Saul slays all the priests of Nôb save Abiathar.*

¹ Then came David to Nôb, unto Ahimelech, the priest,—and Ahimelech trembled when he met David, and said unto him—
Why' art thou' ||alone||, and [no man] with thee?

² And David said unto Ahimelech the priest—
||The king|| hath charged me with a matter, and hath said unto me—

Let [no man] know aught of the business on which I' am sending thee, and with which I have charged thee,—

But <unto the young men> have I appointed^c ||such and such a place||.

³ ||Now|| therefore, what is' there under thy hand? <Five loaves>^d give thou into my hand,—or [whatever can be found].

⁴ And the priest answered David, and said,
There is' no common bread under my hand,—but <hallowed bread> there is', if the young men have kept themselves ||at least from women||.

⁵ And David answered the priest and said to him—

||Of a truth|| ||women|| have been withheld from us, of late, through my coming out, and the wallets of the young men have become hallowed.—while [the bread] ||itself|| is in a manner' common, and the more so since [to-day] [there are other loaves] to be hallowed,^e in the vessel.

⁶ So the priest gave him hallowed [bread],—because there was there' no bread, save the Presence-Bread, which had to be removed from before Yahweh, to put hot bread, on the day when it should be taken away.

^a O.G. (p. 69) would read: "mound" (with Sep.): cp. v. 19.

^b Or: "Go and prosper."

^c So it shd be (w. Sep.)—G.n. [M.C.T.: "informed of."]

^d Gt.: "Now therefore if there are under thy hand f. l."

^e This verb shd be plural (w. Syr.)—G.n. For other possible renderings, see A.V. and R.V.

⁷ Now <in that very place> was a man of the servants of Saul, on that day, detained before Yahweh, ||whose name|| was Doeg the Edomite,—chief of the shepherds that belonged unto Saul.

⁸ Then said David to Ahimelech,

See whether there is' here [under thy hand] ||a spear or a sword||? for <neither my sword, nor my other weapons> did I take in my hand, for [the king's business] was ||urgent||.

⁹ And the priest said:

<The sword of Goliath the Philistine, whom thou didst smite in the vale of Elah> lo! ||that|| is wrapped up in a cloth, behind the ephod, <if ||that|| thou wilt take to thee> take it, for there is no' other, save that, here.

And David said—

There is none' ||like it||, give it me.

¹⁰ Then arose David, and fled, that day, from the face of Saul,—and came in unto Achish, king of Gath. ¹¹ And the servants of Achish said unto him,

Is not [this] David, king of the land?

Was it not ||of this man|| th t they kept responding in the dances, saying,

[Saul] hath smitten his [thousands]

But ||David|| his ||tens of thousands||?^a

¹² And David' laid up these words in his heart,—and feared greatly, because of Achish king of Gath. ¹³ So he feigned himself mad, in their sight, and raged in their hand,—and struck against^b the doors of the gate, and let his spittle run down upon his beard. ¹⁴ Then said Achish unto his servants,—

Lo! ye can see, a madman playing his pranks, wherefore should ye bring him in [unto me]?

¹⁵ <Lacking of madmen> am I' that ye should bring in this' one to play his mad pranks [unto me]? Shall ||this|| one enter my household?

¹ David therefore departed thence, and escaped, ²² into the cave of Adullam,—and <when his brethren and all the household of his father heard it> they went down unto him' thither.

² And there gathered themselves unto him—every one that was in distress, and every one that had a creditor, and every one embittered in soul,^c and he came to be over them as a prince,—and there were with him, about four hundred men. ³ And David departed thence, to Mizpah of Moab,—and said unto the king of Moab,

I pray thee, let my father and my mother dwell^d with you, until that I know' what God will do for me.

⁴ So he set them before the king of Moab,—

^a Written and read as chap. xviii. 7.

^b So it shd be (w. Sep.)—G.n. [M.C.T.: "made marks upon."]

^c Cp. Jdg. xviii. 25.

^d So it shd be (w. Syr., Vul.)—G.n. [M.C.T.: "come out."]

and they dwelt with him, all the days that David was in the fortress. ⁵ Then said Gad the prophet unto David—

Thou must not abide in the fortress, go and get thee into the land of Judah.

So David departed, and entered the forest of Hereth.

- ⁶ And <when Saul heard that David was discovered, and the men that were with him—[Saul] being seated in Gibeah under the tamarisk-tree in Ramah, with his spear in his hand, and all his servants stationed by him>—
⁷ then said Saul unto his servants who were stationed by him—

Hear, I pray you, ye Benjamites!

What! <even to all' of you> will the son of Jesse give fields and vineyards?

<All of you> will he appoint to be princes of thousands and princes of hundreds?

- ⁸ That ye have conspired, all of you, against me,

And there is none' to uncover mine ear as to the covenanting of my son with the son of Jesse?

And none' from among you that taketh pity upon^b me, and that uncovereth mine ear [to this].—

That [mine own son] hath stirred up [my servants] against me, to lie in wait, as at this day?

- ⁹ Then answered Doeg the Edomite—[he] being stationed near the servants of Saul—and said,—

I saw the son of Jesse coming into Nôb, unto Abimelech son of Ahitub;

- ¹⁰ Then enquired he for him of Yahweh, <Provisions also> gave he unto him,—
And <the sword of Goliath the Philistine> gave he unto him.

- ¹¹ Then the king sent to call Ahimelech, son of Ahitub, the priest, and all the house of his father—the priests, who were in Nôb,—and they came, all of them, unto the king. ¹² And Saul said,

Hear, I pray thee, thou son of Ahitub!

And he said—

Behold me! my lord.

- ¹³ And Saul said unto him,
Wherefore have ye conspired against me, [thou, and the son of Jesse],—in that thou gavest him bread and a sword, and didst enquire for him of God, that he might rise up against me, that he might lie in wait, as at this day?

- ¹⁴ Then Ahimelech answered the king, and said,—
But who, among all thy servants, [like David] is [faithful], being son-in-law to the king, and [cometh] near to have audience with thee,^c and is [honoured in thy household]?

- ¹⁵ Did I [that day] begin to enquire for him of

God? Far from me! Let not the king impute to his servant such a thing, nor^a to any of the household of my father, for thy servant knoweth nothing of all this, [less or more].

- ¹⁶ And the king said:

Thou shalt [die], Ahimelech,—[thou and all the household of thy father].

- ¹⁷ And the king said unto the runners that were stationed by him—

Turn ye round and put to death the priests of Yahweh, because [their hand also] is with David, and because they knew that he' was [in flight], and unveiled not mine^b ear.

But the servants of the king were not willing to thrust forth their hand, to fall upon the priests of Yahweh.

- ¹⁸ Then said the king to Doeg,

Turn [thou], and fall upon the priests.

So Doeg the Edomite turned, and [himself] fell upon the priests, and put to death, that day, four score and five men bearing an ephod of linen; ¹⁹ <Nôb also, the city of the priests> smote he with the edge of the sword, [both men and women, children and sucklings,—and oxen and asses and sheep, with the edge of the sword]. ²⁰ But there escaped one son of Ahimelech, son of Ahitub, whose [name] was Abiathar,—and he fled after David. ²¹ So Abiathar told David,—that Saul had slain the priests of Yahweh.

- ²² Then said David to Abiathar—

I knew, that day, when Doeg the Edomite was [there], that he would [surely tell] Saul. [I] am chargeable with all the lives' of the house of thy father.

- ²³ Abide with me! do not fear, for [whoso seeketh my' life] seeketh thy' life,—for <in safeguard> shalt thou' be [with me].

- ¹ Then told they David, saying,—

Lo! the Philistines' are fighting against Keilah, and they' are plundering the threshing-floors.

- ² So David enquired of Yahweh, saying,
Shall I go and smite these Philistines?

And Yahweh said unto David—
Go, and smite the Philistines, and save Keilah.

- ³ But the men of David said unto him,

Lo! [we, here, in Judah] are afraid,—how much more, then, if we go to Keilah, against the ranks of the Philistines?

- ⁴ So David yet again' enquired of Yahweh, and Yahweh answered him,—and said—

Arise, go down to Keilah, for I' am about to deliver the Philistines into thy hand.^c

- ⁵ David therefore went, with his men,^d to Keilah, and fought with the Philistines, and drave forth

^a Cp. chap. xxxi. 13, n.

^b So it shd be (w. Sep.)—
G.n. [M.C.T.]: "is pained for."

^c So in effect T.G. and

Davies: but Fu. (reading *sar* for *gar*): "prince of thy body-guard service."

^a So it shd be (w. Sep. and Syr.)—G.n. [M.C.T.]: omits "nor."

^b Written, "his": read, "mine." In some cod. both written and read "mine" (w. 3 ear. pr.

eds., Aram., Sep., Syr., Vul.)—G.n.

^c Some cod. (w. 1 ear. pr. edn., Sep. and Syr.): "hands"—G.n.

^d Written, "man"; read, "men"—G.n.

their cattle, and smote them with a great smiting,—so David saved the inhabitants of Keilah.

- ⁶ Now it came to pass <when Abiathar, son of Ahimelech, fled unto David to Keilah> that he came down with an ephod in his hand. ⁷ And <when it was told Saul that David had entered Keilah> Saul said—

God hath given him over into my hand, for he hath shut himself in by entering into a city with folding doors and bar.

- ⁸ So Saul summoned all the people to war,—to go down to Keilah, to besiege David and his men. ⁹ And David ascertained that

against him Saul was contriving a mischief,—so he said unto Abiathar the priest, Bring hither the ephod.

- ¹⁰ Then said David:

O Yahweh, God of Israel, thy servant hath heard that Saul is seeking to come unto Keilah,—to destroy the city for my sake:

- ¹¹ Will the owners of Keilah surrender me into his hand? Will Saul come down, as thy servant hath heard?

O Yahweh, God of Israel, I pray thee, tell thy servant.

And Yahweh said—

He will come down.

- ¹² Then said David,

Will the owners of Keilah surrender me and my men into the hand of Saul?

And Yahweh said—

They will surrender.

- ¹³ Then arose David and his men, about six hundred, and went forth out of Keilah, and went to and fro, whithersoever they could,^b—and <unto Saul> it was told that David had escaped out of Keilah, so he forbore to go forth. ¹⁴ Then David abode in the wilderness, in the fortresses, and he abode in the hill country, in the wilderness of Ziph. And Saul sought him continually,^c but God delivered him not into his hand. ¹⁵ Then David saw that Saul had come out to seek his life^d David being in the wilderness of Ziph in the thicket. ¹⁶ So Jonathan, Saul's son, arose and went unto David in the thicket,—and strengthened his hand in God; ¹⁷ and said unto him,—

Do not fear for the hand of Saul my father shall not find thee, but thou shalt become king over Israel, and I shall be next unto thee,^e—yea and Saul my father knoweth this.

- ¹⁸ And they two solemnised a covenant before Yahweh,—and David remained in the thicket, but Jonathan departed to his own house.

- ¹⁹ Then came up the Ziphites unto Saul in Gibeah, saying,—

Is not David hiding himself with us, in the strongholds in the thicket, in the hill of

Hachilah,^a which is on the right of Jeshimon?^b

- ²⁰ Now therefore, <according to all the desire of thy soul, O king, to come down> come! and ours [will it be] to surrender him into the hand of the king.

- ²¹ Then said Saul,

Blessed be ye of Yahweh,—because ye have taken pity upon me.

- ²² Go, I pray you, make ready yet further, and get to know and see his place, where may be his track, who hath seen him there,—for it hath been said unto me, Cunning indeed is he!

- ²³ See, then, and get to know^d—of all the hiding places, where he hideth himself, and return unto me, for certainty, then will I go with you,—and it shall be <if he is in the land> that I will search him out through all the thousands of Judah.

- ²⁴ So they arose and departed to Ziph, before Saul,—but David and his men were in the wilderness of Maon, in the Arabah, to the right of Jeshimon.^b ²⁵ Then Saul and his men departed, to seek [him];^e but it had been told David, and he had gone down the cliff, and taken up his abode in the wilderness of Maon,—and when Saul had <heard it> he pursued David in the wilderness of Maon. ²⁶ And Saul went on this side of the mountain, and David and his men on that side of the mountain,—wherefore David became hurried, to get away from the presence of Saul, but Saul and his men were surrounding David and his men to capture them: ²⁷ when a messenger came unto Saul, saying,—

Haste thee and come! for the Philistines have spread over the land.

- ²⁸ Then returned Saul from pursuing David, and departed to meet the Philistines,—for which cause they called that place Sela-hammahle-kôth [“the Cliff of Separation”] ²⁹ And David went up from thence,—and abode in the strongholds of En-gedi.

§ 13. David spareth Saul's Life.

- ¹ And it came to pass <when Saul had returned from following the Philistines> that it was told him, saying:

Lo! David is in the wilderness of En-gedi.

- ² Then Saul took three thousand chosen men, out of all Israel,—and went to seek David and his men, over the face of the rocks of the mountain-goats. ³ And he came into the sheep-folds by the way, there being a cave, which Saul entered, to cover his feet,— David and his men in the hinder part of the cave,

^a Or: “fabricating.”
^b Cp. Intro., Chap. IV. p. 27.

^c Lit.: “all the days.”

^d ML: “soul.”

^e ML: “become thine as second.”

Some cod. (w. 2 ear. pr. edns.) add: “in the thicket”—G.n.

^a Some cod. (w. 2 or 3 ear. pr. edns.): “Habilah”—G.n.

^b Or: “the waste.”

^c Some cod. (w. 2 ear. pr. edns., Sep., Vul.): “and m. r.”—G.n.

^d Some cod. (w. 3 ear. pr. edns., Sep., Vul.): “Get

to know then and see”: cp. ver. 22—G.n.

^e Some cod. (w. 1 ear. pr. edn., Syr.): to seek David”—G.n.

^f Some cod. (w. 1 ear. pr. edn. and Sep.) add: “and his men”—G.n.

^g ML: “that they told.”

having taken up their abode].⁴ So David's men said unto him—

Lo! the day' of which Yahweh said unto thee—

Lo! I' am about to deliver up thine enemy,^a into thy hand:
therefore shalt thou do unto him, as shall be good in thine eyes.

And David arose, and cut off the corner^b of the robe which belonged to Saul, [by stealth].

⁵ And it came to pass afterwards' that David's heart smote him,—because he had cut off the corner^b [of the robe]^c which belonged to Saul.

⁶ And he said unto his men—

Far be it from me, of Yahweh, that I should do this thing unto my lord, unto the Anointed of Yahweh, to thrust forth my hand against him,—for [the Anointed of Yahweh] is he!

⁷ So David did chide his men with the words, and did not suffer them to rise up against Saul. And [Saul] rose up out of the cave, and went on his way.⁸ Then David rose up [afterwards], and went forth out of the cave, and cried out after Saul, saying—

My lord, O king!

And <when Saul looked about behind him> David inclined his face to the earth, and bowed himself down.⁹ Then said David to Saul,

Wherefore' shouldst thou hearken unto the words of the sons of earth, saying,—

Lo! David' is seeking thy hurt?

¹⁰ Lo! [this day] have thine own eyes seen, how Yahweh had delivered thee up, to-day, into my hand in the cave, and <when one bade me slay thee> I^d looked with compassion upon thee,—and I said—

I will not thrust forth my hand against my lord, for [the Anointed of Yahweh] is he!

¹¹ But, my father, see, [yea, see],^e the corner^b of thy robe in my hand,—for <in that I cut off the corner^b of thy robe, and yet did not slay thee> know thou, and see, that there is not' in my hand either wrong' or transgression, neither have I sinned against thee, yet art thou' hunting my life, to take it.

¹² Let Yahweh do justice betwixt me and thee, and let Yahweh avenge me of thee,—but [mine own hand] shall not be upon thee.

¹³ As saith the proverb of the ancients,
<From the lawless> proceedeth lawlessness,—

[mine own hand] therefore shall not be upon thee.

¹⁴ <After whom> hath the king of Israel' come forth? <After whom> art thou in pursuit? After a dead' dog! after a single' flea!

^a *Written*, "enemies"; *yea*, "enemy." In some cod., both *written* and *read* "enemy" (w. 1 ear. pr. edn.)—G.n.

^b *ML*: "wing."

^c Some cod. (with Sep.,

Syr., Vul.) have: "of the robe"—G.n.

^d So it shd be (w. Aram., Sep., Syr.)—G.n. Cp. G. Intro. 291, 292.

^e See Intro. Chap. II., Synopsis, B, c, p. 16.

¹⁵ Therefore shall [Yahweh] become [judge], and do justice betwixt me and thee,—that he may see, and plead my cause, and justly deliver me out of thy hand.

¹⁶ And it came to pass <when David had made an end of speaking these words unto Saul> that Saul said,

<Thy voice> is this, my son David?

And Saul lifted up his voice, and wept.¹⁷ And he said unto David,

<More righteous> art thou' than I', for [thou] hast required me [good], but [I] have required thee [evil].

¹⁸ [Thou] then, hast told to-day, how thou hast dealt with me' [for good],—how <when Yahweh had surrendered me into thy hand> thou didst not slay me.¹⁹ Yet <when a man findeth his enemy> will he let him get easily away?

[Yahweh] then, give thee [good] reward for what [this day] thou hast done unto me.

²⁰ [Now] therefore, lo! I know' that thou [shalt] indeed become king],—and that the kingdom of Israel [shall be established in thy hand].

²¹ [Now] therefore, swear unto me by Yahweh, that thou wilt not cut off my seed, after me,—and wilt not destroy my name out of the house of my father.

²² So David sware unto Saul,—and Saul departed unto his own house, but [David and his men] went up on^a the stronghold.

§ 14. David—Nabal—Abigail.

¹ And Samuel died, and all Israel were gathered **25**

together, and made lamentation for him, and buried him within^b his own house, in Ramah,—and David arose and went down into the wilderness of Maon.^c

² Now there was [a man] in Maon, whose cattle were in Carmel, and [the man] was exceeding great, and [he] had three thousand sheep, and a thousand goats,—and so it was, that he was shearing his sheep' in Carmel.

³ Now [the name of the man] was Nabal, and [the name of his wife] Abigail,—and [the woman] was of good understanding and of beautiful figure,—but [the man] was unfeeling and of evil practices, and he was a Calebite.^d

⁴ So then David heard in the wilderness,—that Nabal was shearing his sheep.^e David, therefore, sent ten young men,—and David said unto the young men,—

Go up to Carmel, and enter in unto Nabal, and ye shall ask him, in my name, of his welfare; ^f and say thus—

^a So in many cod. (w. 9 ear. pr. edns.); but in some cod. (w. 1 ear. pr. rabbinic edn.): "into"—G.n.

^b Or: "by."

^c So it shd be (w. Sep.)—G.n. [M.C.T. has: "of Paran."]

^d *Written* *kalibbo* = "stubborn" ("according to his

own heart"); *read* *kalibbi*, "a Calebite." In some cod., both *written* and *read* "Calebite" (w. 2 ear. pr. edns., Aram., Vul.)—G.n. Sep., Syr. and Arab. have translated the word = "dog-gish"—Fuerst.

- Long life to thee !^a
 Mayest ||thou|| prosper,
 And ||thy household|| prosper,
 And ||all that thou hast|| prosper !
- 7 ||Now|| therefore, have I heard that thou hast shearers,—
 Well, ||the shepherds that thou hast|| have been with us,
 We reproached them not,
 Neither missed they ||anything||,
 All the days they were in Carmel.
- 8 Ask thy young men, that they may tell thee,
 That so my young men may find favour in thine eyes,
 For <on a good day> have we come !
 Give, I pray thee, what thy hand findeth,
 to thy servants,^b and to thy son, to David !
- 9 So David's young men came, and spake unto Nabal, according to all these words, in the name of David,—and waited. ¹⁰ Then Nabal answered the servants of David, and said,
 Who is David ?
 And who is the son of Jesse ?
 ||Nowadays|| many^c are the servants that have broken away, every one from the presence of his lord :
- 11 Shall I, then, take my bread, and my wine,^e and my slain beasts, that I have slaughtered for my shearers,—and give unto men of whom I know not whence' they are' ?
- 12 So the young men of David turned away for their journey,—and came back, and drew near, and told him, according to all these words. ¹³ Then said David unto his men—
 Gird on you every man his sword.
 And they girded on them, every man his sword, and ||David also|| girded on his sword,—and there went up after David—about four hundred men, and ||two hundred|| abode by the stores.
- 14 But a certain one of her young men told ||Abigail, Nabal's wife||, saying,—
 Lo ! David sent messengers out of the wilderness to bless our lord, and he treated them with contempt.^d
- 15 But ||the men|| were exceeding good to us,—and we were not harmed, neither missed we ||anything||, all the days we went to and fro with them, while we were in the fields :
- 16 ||A wall|| became they unto us, |both by night and by day|, all the days we were with them, tending the flock.
- 17 ||Now||, therefore, know thou, and see, what thou canst do, for mischief is determined against our lord, and against all his household,—but ||he|| is such an abandoned man,^e that one cannot speak unto him.

^a Or: "Hail"—T.G.; ml.: "to life" (Heb. *l'hayy*). But some read, instead, *l'ahy* = *l'ahy* = "To my brother"—O.G. 312.
^b Some cod. (w. 3 ear. pr. edns.) "servant"—G.n.
^c So it shd be (w. Sep.)—G.n. [M.C.T.: "water,"]
^d Or: "flew upon them"; i.e., "stormed at them"—T.G.
^e Or: "son of the Abandoned One" [Heb.: *belial*]: cp. chap. i. 16; ii. 12, n.

- 18 Then Abigail hastened—and took two hundred loaves, and two skins of wine, and five sheep made ready, and five measures of parched corn, and a hundred cakes of raisins, and two hundred cakes of figs,—and put them on the asses. ¹⁹ And she said to her young men,—
 Pass on before me, behold me coming after' you ;
 but <to her husband, Nabal> told she nothing. ²⁰ And so it was <as she' was riding on her ass, and descending within the covert of the hill> lo ! ||David and his men|| descending over against her,—so she met them.
- 21 Now ||David|| had said—
 Surely ||in vain|| did I guard all that pertained to this man in the wilderness, so that there was ||nothing|| missed of all that he had,—seeing he hath returned to me evil for good.
- 22 <So' may God do to David^a and so' may he add> if I leave remaining, of all that he hath, until the morning,^b—so much as a little boy.^c
- 23 And <when Abigail saw David> she hastened, and alighted from off her ass,—and fell down before David upon her face, and prostrated herself on the ground ; ²⁴ yea she fell at his feet, and said—
 <On me, even me> my lord, be the transgression,—
 But, I pray thee, let thy handmaid speak in thine ears,
 And hear' thou the words of thy handmaid.
- 25 Let it not be, I pray thee, that my lord regard this abandoned man^d—Nabal ;
 For <as his name is> |so|| is he',
 ||Nabal [= Base]|| is his name, and ||base-ness|| is with him,—
 But ||I, thy handmaid|| saw not the young men of my lord, whom thou didst send.
- 26 ||Now||, therefore, my lord—
 <By the life of Yahweh, and
 By the life of thine own soul,—
 Seeing Yahweh hath witholden thee from coming in with bloodshed, and from saving thyself |with thine own hand|>,
 ||Now||, therefore, ||like Nabal|| be thine enemies, and they who are making search for my lord ||wrongfully||.
- 27 ||Now||, therefore, <this blessing^e which thy maid-servant hath brought to my lord> let it even be given unto the young men who are going to and fro at the feet of my lord.
- 28 Forgive, I pray thee, the trespass of thy handmaid,—for Yahweh ||will certainly make|| for my lord an assured house, for

^a So it shd be (w. Sep.)—G.n. [M.C.T.: "enemies of D."]
^b So 2 ear. pr. edns., Sep., Syr., Vul.; but some cod. (w. 4 ear. pr. edns. and Aram.): "until the light of the m."; cp. ver. 34—G.n.
^c T.G.: "dog"—Fuerst.
^d Or: "man of Belial," Cp. ver. 17, n.
^e Or: "present"; cp. Josh. xv. 19; Jdg. i. 15.

<the battles of Yahweh> is my lord fighting, and ||wrong|| shall not be found in thee, all thy days; ²⁹ yea <though there hath arisen a son of earth to pursue thee, and to seek thy life> yet shall the life of my lord be bound up in the bundle of the living, with Yahweh thy God, but <as for the life of thine enemies> he shall sling it out with the middle of the hollow of the sling.

- ³⁰ And it shall be <when Yahweh shall do for my lord, according to all the good that he hath spoken concerning thee,—and shall put thee in charge as leader over Israel>
³¹ then shall this not become to thee a staggering and stumbling of heart, unto my lord—that thou didst either shed blood without need, or that the hand of my lord^a saved himself.

And <when Yahweh hath dealt well with my lord> then remember thou thy handmaid.

- ³² Then said David unto Abigail,—

||Blessed| be Yahweh, the God of Israel, who hath sent thee this day, to meet me; ³³ and ||blessed|| be thy discreet judgment, and ||blessed| be thou thyself,—who hast kept me, this day, from coming in with bloodshed, and from saving myself |with mine own hand|.

- ³⁴ |Nevertheless|| <by the life of Yahweh, God of Israel, who hath restrained me from harming |thee|> surely <except thou hadst hastened and come to meet me> there had not been left unto Nabal, by the light of the morning, || so much as a little boy||.^b

- ³⁵ So David received at her hand, that which she had brought him,—and <unto herself> he said—

Go up, in peace, unto thy house, see! I have hearkened unto thy voice, and accepted thy person.^c

- ³⁶ And <when Abigail came unto Nabal> lo! ||he|| had a banquet in his house, like the banquet of a king,^d and ||the heart of Nabal|| was glad accordingly, ||he| having drunk deeply||,—so she told him nothing—less or more, until the light of the morning. ³⁷ And it came to pass, in the morning <when the wine had gone out of Nabal, and his wife told him these things> that his heart died within him, and he' became like a stone. ³⁸ And it came to pass <in about ten days> that Yahweh smote Nabal, that he died.

- ³⁹ And <when David heard that Nabal was dead> he said—

||Blessed| be Yahweh, who hath maintained the plea of my reproach, at the hand of Nabal, and hath restrained ||his servant|| from wrong, yea <the wrong of Nabal> hath Yahweh turned back on his own head.

Then sent David and spake with Abigail, to

take her to himself to wife. ⁴⁰ And the servants of David came unto Abigail the Carmelitess,—and spake unto her, saying,

||David| hath sent us unto thee, to take thee to himself to wife.

- ⁴¹ And she arose, and bowed herself down with her face to the earth,—and said—

Lo! thy handmaid, as serving-woman to bathe the feet of the servants of my lord.

- ⁴² And Abigail hastened, and mounted, and rode upon her' ass, with her five damsels that used to journey at her feet,—and she went her way after the messengers of David, and became his wife. ⁴³ David took ||Abinoam also|| out of Jezreel,—and ||they two|| became his wives.

- ⁴⁴ ||Saul||, indeed, had given his daughter Michal, David's wife,—to Palti, son of Laish, who was of Gallim.

§ 15. David a Second Time spareth Saul's Life.

- ¹ And the Ziphites came unto Saul in Gibeah, ²⁶ saying,—

Is not David' hiding himself in the hill of Hachilah,^a overlooking Jeshimon?

- ² Then Saul arose, and went down into the wilderness of Ziph, and |with him| three thousand chosen men of Israel,—to seek David in the wilderness of Ziph. ³ And Saul encamped in the hill of Hachilah,^a which overlooketh Jeshimon, by the way,—but ||David|| was staying in the wilderness, so he saw that Saul was coming after him into the wilderness.

- ⁴ David therefore sent runners,—and took knowledge that Saul had come, for a certainty.

- ⁵ So then David arose, and came to the place where Saul had encamped, and David saw the place where Saul was lying, and Abner, son of Ner, prince of his host,—and |Saul| was lying within the circular trench, with ||the people encamped round about him||. ⁶ And David responded, and said unto Ahimelech the Hittite, and unto Abishai son of Zeruiah, brother of Joab, saying,

Who will go down with me unto Saul, within the camp?

And Abishai said,

||I|| will go down with thee.

- ⁷ So David came, with Abishai, unto the people by night, and lo! Saul' lying asleep, within the trench, and his spear' stuck in the ground, at his head, —and Abner' and the people' lying round about him. ⁸ Then said Abishai unto David,

God hath surrendered, to-day, thine enemy,^b into thy hand:

||Now|| therefore, let me smite him, I pray thee, with the spear to the earth, [at one stroke], ||I will not do it twice||.

- ⁹ But David said unto Abishai,

Do not destroy him,—for who that hath thrust

^a Soit shd be (w. Sep.): cp. ver. 33—G.n. [M.C.T.: "that my lord."]

^b Cp. ver. 22, n.

^c Ml.: "uplifted thy face."

^d Cp. z S. xiii. 27, n.

^a Some cod. (w. 4. ear. pr. eds., Syr.): "Habilah"—G.n.

^b Written, "eaemies";

read, "enemy." In some cod. "enemy" both writt-n and read (w. 4 ear. pr. eds.)—G.n.

forth his hand against the Anointed of Yahweh, shall be guiltless?

10 And David said—

<By the life of Yahweh> surely ||Yahweh himself|| must smite him,—or ||his day|| must come that he die, or <into battle> must he go down, and be swept away.

11 Far be it from me, of Yahweh, that I should thrust forth my hand against the Anointed of Yahweh!

||Now|| therefore, take, I pray thee, the spear that is at his head, and the cruse of water, and let us go our way.

12 So David took the spear, and the cruse of water, from near the head of Saul, and they went their way,—and no' man saw, and no' man knew, and no' man awoke, for all' of them were sleeping, for ||a deep sleep from Yahweh|| had fallen upon them.

13 Then David crossed over to the other side, and took his stand on the top of the mountain, afar off,—||a great space|| being between them. 14 And David cried aloud unto the people, and unto Abner son of Ner, saying,

Wilt thou not answer, Abner?

Then answered Abner, and said,

Who' art thou', that hast cried aloud unto the king?

15 And David said unto Abner—

Art not thou' ||a man||? Who indeed is like thee, in Israel? Wherefore, then, hast thou not kept watch over thy lord, the king?

For one of the people hath entered, to destroy' the king—thy lord.

16 ¶Not good|| is this thing which thou hast done, <by the life of Yahweh> verily <worthy of death>^a ye are', in that ye have not kept watch over your lord, over ||the Anointed of Yahweh||.

||Now|| therefore, see where the spear of the king is, and the cruse of water, that was at his head?

17 And Saul knew the voice of David, and said—

||Thy voice|| is this, my son David?

And David said,

My voice, my lord O king!

18 And he said,

Wherefore is it, that my lord is in pursuit of his servant? For what have I done? or what is in my hand that is wrong?

19 ¶Now, therefore, I pray thee, let my lord the king hear the words of his servant,— <If ||Yahweh|| have goaded thee on against me> let him accept the sweet smell of a gift, but <if the sons of men> ||accursed|| they are' before Yahweh, for they have driven me out, to-day, from joining myself with the inheritance of Yahweh, saying—

Go, serve other gods!

20 ¶Now|| therefore, let not my blood fall to the earth, away from the presence of Yahweh,— for the king of Israel hath come out to hunt for a single flea, as when one pursueth a partridge among the mountains.

^a ML: "sons of death."

21 Then said Saul—

I have sinned. Return, my son David, for I will harm^a thee no more, because my life^b was precious in thine eyes, this day,—lo! I have acted foolishly and ||greatly|| erred.

22 And David responded, and said,

Lo! the spear of the king! Let, therefore, one of the young men come over, and fetch it.

23 And let ||Yahweh|| give back to each man, his righteousness, and his faithfulness,—in that Yahweh delivered thee, to-day, into my hand,^c but I would not thrust forth my hand' against the Anointed of Yahweh.

24 Lo! then <as thy life was much set by this day in mine eyes> ||so|| let my life be much set by in the eyes of Yahweh, and let him rescue me out of all tribulation.

25 Then said Saul unto David—

||Blessed|| be thou, my son David, thou shalt both ||do||, and shalt ||prevail||.

And David went on his way, but ||Saul|| returned unto his own place.

§ 16. *David obtains Ziklag of Achish and dwells there.*

1 And David said, unto his own heart,

27

¶Now|| shall I be swept off, in a single day, by the hand of Saul,—there is nothing' for me better than that I ||escape|| into the land of the Philistines, so shall Saul give up seeking for me any more, in any of the bounds of Israel, so shall I escape out of his hand.

2 And David arose, and he' and the six hundred men that were with him passed over, unto Achish son of Maach, king of Gath. 3 And David abode with Achish in Gath, ||he and his men||, each man with his household,—David' with his two wives, Ahinoam the Jezreelitess, and Abigail wife of Nabal the Carmelite.^d 4 And <when it was told Saul, that David had fled to Gath> he added no more, to seek him. 5 Then said

David unto Achish—

<If, I pray thee, I have found favour in thine eyes> let them give me a place' in one of the cities in the country, that I may dwell there,—for why' should thy servant dwell in the royal' city^e ||with thee||?

6 So Achish gave him, on that day, ||Ziklag||,—wherefore' Ziklag hath pertained unto the kings of Judah, unto this day. 7 And the number of the days that David dwelt in the country^f of the Philistines became' a year and four months.^g

8 And David and his men went up, and made a

^a Or: "wrong."

^b ML: "soul."

^c Some cod. (w. 3 ear. pr. edns., Aram., Vul.) have: "my hand"; or (w. Sep. and Syr.): "my hands." [M.C.T.: "into hand."]

^d So it shd be (w. Sep., Vul.)—G.n. [M.C.T.:

"Carmelitess."]

^e ML: "city of the kingdom."

^f Lit.: "field" = "field-country." S me cod. (w. Syr.): "land"—G.n.

^g ML: "days and four months." [A set of days?]

raid against the Geshurites and the Gizrites^a and the Amalekites,—for ||they|| were the inhabitants of the land who had been from age-past times, as thou enterest Shur, even as far as the land of Egypt. ⁹ Now <when David would smite a land> he used to save alive neither man nor woman,—but took sheep and oxen, and asses and camels, and apparel, and returned, and came in unto Achish. ¹⁰ Then said Achish,

Whither^b have ye made a raid, to-day?

And David said—

Against the South of Judah, or against the South of the Jerahmeelites, or as far as the South of the Kenites.

¹¹ But ||neither man nor woman|| used David to save alive, to bring into Gath, for he said,

Lest they tell of us, saying,—

||So|| hath David done, and ||such|| his manner, all the days that he hath dwelt in the country of the Philistines.

¹² And Achish believed in David, saying,—

He hath made himself ||odious|| unto his own people, unto Israel, therefore shall he be my servant all his life long.^c

§ 17. *Saul and the Witch of En-dor.*

28 ¹ And it came to pass, in those days, <when the Philistines gathered together their hosts for war, to fight with Israel> that Achish said unto David,

Thou must ||know|| that ||with me|| shalt thou go forth in the host, ||thou and thy men||.

² And David said unto Achish,

[Therefore] ||now||^d shalt thou know what thy servant can do.

And Achish said unto David,

Therefore' ||keeper of my head|| will I appoint thee, all the days.

³ Now ||Samuel|| was dead, and all Israel had lamented him, and buried him in Ramah, even^e in his own city,—||Saul|| moreover had put away them who had familiar spirits and them who were oracles,^f out of the land. ⁴ So then the Philistines gathered themselves together, and came in, and encamped in Shunem,—and Saul gathered together all Israel, and they encamped in Gilboa. ⁵ And <when Saul saw the host of the Philistines> he was afraid, and his heart trembled exceedingly. ⁶ Then Saul enquired of Yahweh, but Yahweh answered him not,—neither by Dreams nor by the Lights,^g nor by prophets. ⁷ Then said Saul unto his servants—

Seek me out a woman that owneth a familiar spirit,^a that I may even go unto her, and enquire of her.

And his servants said unto him,

Lo! there is a woman that owneth a familiar spirit^a in En-dor.

⁸ Saul therefore disguised himself, and put on other raiment, and departed—||he and two men with him||, and they came to the woman by night,—and he said—

Divine for me, I pray thee, by the familiar spirit,^b and bring up for me—whomsoever I shall name unto thee.

⁹ And the woman said unto him—

Lo! ||thou|| knowest what Saul hath done, how he hath cut off them who have familiar spirits^c and him who is an oracle,^d out of the land,—wherefore, then, art thou striking at my life, to put me to death?

¹⁰ So then Saul swore unto her by Yahweh, saying,—

<By the life of Yahweh> there shall no punishment befall thee for this thing.

¹¹ Then said the woman,

Whom' shall I bring up for thee?

And he said,

<Samuel> bring thou up for me.

¹² And <when the woman saw Samuel> she made outcry with a loud voice,—and the woman spake unto Saul, saying—

Wherefore' hast thou deceived me, ||thou thyself' being Saul||?

¹³ And the king said unto her—

Be not afraid, but what sawest thou?

And the woman said unto Saul,

<A god>^e saw I, coming up out of the earth.

¹⁴ And he said to her—

What was his form?

And she said—

An old man, coming up, he' being wrapped about with a robe.

Then Saul knew, that it was ||Samuel||, so he inclined his face to the earth, and bowed himself down. ¹⁵ And Samuel said unto Saul,

Wherefore' hast thou disquieted me, by bringing me up?

And Saul said—

I am in sore distress, for ||the Philistines|| are making war against me, and ||God|| hath turned away from me, and answereth me no more—either by means of the prophets, or by dreams, therefore have I even called for thee, to let me know, what I am to do.

¹⁶ Then said Samuel,

Wherefore, then, shouldst thou ask me,—when ||Yahweh|| hath turned away from thee, and hath come to be with thy neighbour?^f

^a So read; written, "Gizrites"—G.n.

^b So in some cod. (w. Aram. and Syr.); or (w. Sep. and Vul.): "ag-st whom"—G.n. Cp. O.G. p. 40, 4.

^c Ileb.: "a servant of 'Idm."

^d So it shd be (w. Sep. and

Vul.)—G.n. [M.C.T.: "thou," emphatic.]

^e Some cod. (w. Sep. and Vul.) omit: "even"—G.n.

^f O.G.: "necromancers and wizards."

^g Or: "Uim." Cp. Exo. xxviii. 30.

^a Or (according to O.G. 15): "who is mistress of necromancy; and cp. 1 Ch. x. 13.

^b Or: "by necromancy"—O.G. 15.

^c Or (according to O.G. 15): "tue necromancists."

^d Or: "a wizard." Some cod. (w. Sep., Syr. and Vul.): "them who are oracles" (plu.)—G.n.

^e Or: "a divine being." Heb.: 'elohim.

^f So it shd be (w. Sep. and Syr.); cp. ver. 17, and ch. xv. 28—G.n.

17 Therefore hath Yahweh done for him, as he spake by me,^a—yea Yahweh hath rent the kingdom out of thy hand, and given it to a neighbour of thine—to David.

18 <As thou didst not hearken unto the voice of Yahweh, neither didst execute the glow of his anger upon Amalek> ||therefore|| <this thing> hath Yahweh done unto thee this day; ¹⁹ that Yahweh may deliver ||Israel also, with thee|| into the hand of the Philistines, and ||to-morrow|| thou' and thy sons with' thee are about to fall,^b—<the host of Israel also> will Yahweh deliver, into the hand of the Philistines.

20 Then Saul hastened, and fell prostrate—the whole length of him—to the earth, and was sore afraid, at the words of Samuel,—and' indeed, no ||strength|| was left in him, for he had not eaten food all the day and all the night.

²¹ And the woman came unto Saul, and <when she saw that he was greatly terrified> she said unto him—

Lo! thy handmaid hearkened unto thy voice, and I put my life into my hand, and heard thy words which thou didst speak unto me.

22 ||Now|| therefore, I pray thee, hearken ||thou also|| unto the voice of thy handmaid, and let me set before thee a morsel of food, and eat thou,—that there may be in thee strength, when thou goest on thy journey.

23 But he refused, and said—

I will not eat.

But <when his servants, and the woman also', strongly urged him> then hearkened he unto their voice,—and rose up from the earth, and sat on the bed.

²⁴ Now ||the woman|| had a calf fattening, in the shed.^c So she hastened, and sacrificed^d it,—and took meal, and kneaded, and baked thereof, unleavened cakes; ²⁵ and brought near before Saul and before his servants, and they did eat. Then rose they up and departed, the same night.

§ 18. *David starts with the Philistines to invade Israel, but is sent back.*

1 Now the Philistines gathered together all their hosts, towards Aphek,—and ||the Israelites|| were encamping by the fountain, that is in Jezreel. ² And ||the lords of the Philistines|| we e passing on by hundreds, and by thousands,—but ||David and his men|| were passing on in the rear, with Achish. ³ Then said the princes of the Philistines,

What are these Hebrews [doing]?

And Achish said unto the princes of the Philistines—

Is not this David, servant of Saul king of Israel, who hath been with me this year, or two, and I have found in him nothing, from the day of his coming over^e unto me^f unto this day?

^a Lit.: "by my hand."

^b So it shd be (w. Sep.)—G.n. [M.C.T.: "to-morrow, thou and thy sons shall be with me."]

^c ML: "house."

^d O.G. 257.

^e Or: "falling away."

^f So it shd be (w. Aram., Sep., Syr. and Vul.) G.n.

4 But the princes of the Philistines raged against him, and the princes of the Philistines said unto him—

Let the man go back, that he may return unto the place which thou didst appoint him, and let him not go down with us, into battle, so shall he not become to us a traitor, in the battle,—for ||wherewith|| should this fellow gain favour with his lord? Would it not be with the heads' of those men?

5 Is not this David, of whom they made responses in the dances, saying,—

[Sai!] hath smitten [his thousands],

But ||David|| his ||tens of thousands||?^a

6 So Achish called for David, and said unto him—

<By the life of Yahweh> surely ||upright|| thou art', and <pleasing in mine eyes> have been thy going out and thy coming in with me, in the host, for I have found in thee no wrong, from the day of thy coming in unto me, until this day,—but <in the eyes of the lords> ||displeasing|| thou art'.

7 ||Now|| therefore, return, and go in peace,—so shalt thou not do wrong in the eyes of the lords of the Philistines.

8 Then said David unto Achish—

But what have I done? and what hast thou found in thy servant, from the day that I came before thee, unto this day,—that I may not go in and fight, with the enemies of my lord the king?

9 Then answered Achish, and said unto David, I acknowledge that ||pleasing|| thou art' in mine eyes, as a messenger of God,—notwithstanding ||the princes of the Philistines|| have said,

He shall not go up with us, into the battle.

10 ||Now|| therefore, rise up early in the morning, ||thou^b and the servants of thy lord who have come with thee||,—yea <as soon as ye have risen early in the morning, and have light> then depart.

11 So David rose up early, ||he and his men||, to depart in the morning, to return into the land of the Philistines,—but ||the Philistines|| went up to Jezreel.

§ 19. *David rescues his People from the Amalekites.*

1 And it came to pass <when David and his ³⁰ men came to Ziklag on the third day> that ||the Amalekites,|| had made a raid into the South,^d and into Ziklag, and had smitten Ziklag, and burned it with fire; ² and had taken captive

^a Written and read as in chaps. xviii. 7; xxi. 11—G.n.

^b So it shd be (w. Sep. and Vul.)—G.n.

^c In Sep. is here found: "and depart unto the place which I appointed

you, and <unworthy cause> do not thou impute in thy heart; for ||pleasing|| art thou before me; yea as soon," etc.—G.n.

^d Heb.: *n-geb*.

and to them who were in the cities of the Jerameelites,
and to them who were in the cities of the Kenites,
30 and to them who were in Hormah,
and to them who were in Cor-ashan,
and to them who were in Athach,
21 and to them who were in Hebron,—
and to all the places where David had been to and fro, || he and his men ||,

§ 20. *Saul's Sons slain in Battle, and Saul destroys himself.*

31 ¹ Now <as ||the Philistines|| were fighting against Israel> the men of Israel fled from before the Philistines, and fell slain, in Mount Gilboa. ² And the Philistines followed hard after Saul, and after his sons,—and the Philistines smote Jonathan and Abinadab and Malchishua, sons of Saul. ³ And the battle went sore against Saul, and the archers^a discovered him,—and he was terrified^b at the archers.^a ⁴ Then said Saul to his armourbearer—

Draw thy sword and pierce me through therewith, lest these uncircumcised come, and pierce me through, and abuse me.

But his armourbearer was not willing, for he was sore afraid. So Saul took his sword and fell thereon. ⁵ And <when his armourbearer saw' that Saul was dead> || he also || fell

upon his sword, and died with him. ⁶ Thus died' Saul, and his three sons, and his armourbearer, yea^a all his men, on that day, ||together||.

⁷ And <when the men of Israel who were across the vale, and who were across the Jordan, saw' that the men of Israel had fled, and that Saul and his sons were dead> they forsook the cities, and fled, and the Philistines' entered, and took up their abode therein.

⁸ And it came to pass on the morrow, <when the Philistines came to strip the slain> that they found Saul, and his three sons, lying prostrate in Mount Gilboa. ⁹ So they cut off his head, and stripped off his armour,—and sent throughout the land of the Philistines round about, to publish it in the house of their idols, and unto the people. ¹⁰ And they put his armour' in a house of Ashtoreths,^b—and <his dead body> fastened they on the wall of Bethshan.

¹¹ And <when the inhabitants of Jabesh-gilead' heard concerning him, what the Philistines had done unto Saul> ¹² then arose all the men of valour, and journeyed all the night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan,—and came to Jabesh, and burned them there; ¹³ and took their bones, and buried them under the tamarisk-tree^c in Jabesh,—and fasted seven days.

^a Some cod. (w. 2 ear. pr. edns., Syr. and Vul.): "yea and"—G.n.

^b See "Special Note," p.

259. ante.

^c "It was perh. a sacred tree, marking shrine"—O.G. 79.

^a ML: "men shooting with bows," for so in G.'s

opinion it shd be —G.n.
^b Or: "in sore anguish."

THE SECOND BOOK OF S A M U E L.

§ 1. *David gets Tidings of Saul's Death, and slays the Messenger.*

1 ¹ And so it was <after the death of Saul, when David' had returned from the smiting of the Amalekites, and David had abode in Ziklag two days> ² yea so it was <on the third day> that lo! a man came out of the camp, from Saul, with his clothes rent, and earth upon his head,—and so it was <when he came in unto David> that he fell to the earth, and did homage. ³ And David said unto him,

From whence comest thou?

And he said unto him,

<Out of the camp of Israel> am I escaped.

⁴ And David said unto him—

E.O.T.

How turned out the matter? tell me, I pray thee.

And he said—

The people have fled from the battle.

Yea moreover, ||many|| of the people have fallen, and died.

Yea moreover, ||Saul, and Jonathan his son|| are dead.

⁵ Then said David unto the young man who was telling him,—

How knowest' thou that Saul and Jonathan his son are dead?

⁶ And the young man who was telling him said,

It ||so happened|| that I was on Mount Gilboa, when lo! ||Saul|| leaning upon his spear,—and lo! ||the chariots and horsemen|| hotly

pursued him; ⁷ so he turned behind him, and saw me,—and cried out unto me, and I said, Behold me! ⁸ And he said unto me, Who art thou? And I^a said unto him, <An Amalekite> am I. ⁹ And he said unto me, I pray thee, take thy stand by me, and put me to death, for the cramp hath seized me,—even for as long as my life^b shall be in me. ¹⁰ So I took my stand by him, and put him to death, for I perceived^c that he could not survive his fall,—so I took the crown that was on his head, and the bracelet that was on his arm, and have brought them in unto my lord, ||here||.

¹¹ Then David took hold of his clothes,^d and rent them,—yea moreover, [so did] all the men who were with him. ¹² And they lamented aloud, and wept, and fasted^e until the evening,—

For Saul, and for Jonathan his son,
And for the people of Yahweh,
And for the house of Israel,
Because they had fallen^f by the sword.

¹³ And David said unto the young man who was telling him,
Whence^g art thou?

And he said,
<Son of a sojourner—an Amalekite> am I^h.

¹⁴ And David said unto him,—
How wast thou not afraidⁱ to thrust forth thy hand, to destroy the Anointed of Yahweh?

¹⁵ So David called one of the young men, and said,—
Go near—fall upon him.

And he smote him^j that he died. ¹⁶ And David said unto him,

||Thy blood|| be upon thine own head,—for
||thine own mouth|| hath testified against thee, saying, ||I myself|| put to death the Anointed of Yahweh.

§ 2. David's Dirge over Saul and Jonathan.

¹⁷ Then chanted David this dirge,—over Saul and over Jonathan his son; ¹⁸ and he thought to teach^k the sons of Judah [the song of] the Bow,—lo! it is written in the Book of the Upright:—

¹⁹ The beauty^l of Israel! on thy high places—slain!

How have fallen—the mighty!

²⁰ Do not tell it in Gath,
Do not^m publish it in the streets of Ashkelon,—

Lest the daughters of the Philistines rejoice,
Lest the daughters of the Uncircumcised triumph.

^a So read; written, "he." In some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr. and Vul.) both written and read: "I"—G.n.

^b Ml.: "soul."
^c Ml.: "could not live after his fall."

^d So read; written, "garment." In some cod. (w. 2 ear. pr. edns., Aram.,

Sep., Syr., Vul.) "garments" or "clothes" (pl.) both written and read—G.n.

^e Or: "said (or "bade") that they shd teach."

^f Lit.: "the gazelle"—a common symbol of beauty.

^g Some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.): "neither"—G.n.

²¹ Ye mountains in Gilboa!
Be there neither dew nor rain upon you,
Nor fields of offerings,—
For ||there|| were cast away, the shields
of the mighty,
The shield of Saul, unanointed with oil.

²² <From the blood of the slain,
From the fat of the mighty>
||The bow of Jonathan|| ne'er drew back,—
And ||the sword of Saul|| ne'er returned
|empty|.

²³ ||Saul and Jonathan||
Delightfully loving in their lives,
Even <in their death> were not divided,—
<Beyond eagles> were they swift,
<Beyond lions> were they strong!

²⁴ Ye daughters of Israel!
<For Saul> weep ye,—
Who clothed you in crimson, [decked]
with lovely things,
Who hung ornaments of goldⁿ on your
apparel!

²⁵ How have fallen the mighty, in the midst of
the battle!
||Jonathan|| |on thy high places| slain!

²⁶ I am distressed for thee, my brother,
||Jonathan||!

Delightful to me, exceedingly,—
||Wonderful|| was thy love to me, ||passing
the love of women||.

²⁷ How have fallen the mighty, and perished
the weapons of war!

§ 3. David, under Divine Guidance, removes to Hebron, is anointed King by Judah, and rewards the Men of Jabesh-Gilead.

¹ And it came to pass <after this> that David ²
enquired of Yahweh, saying—

Shall I go up into one of the cities of Judah?
And Yahweh said unto him,
Go up.

And David said—
Whither^o shall I go up?

And he said—
Unto Hebron.

² So David went up thither, and his two wives also,—Ahinoam, the Jezreelitess, and Abigail, wife of Nabal the Carmelite. ³ <His men also who were with him> did David bring up, |every man with his household|,—and they dwelt in the cities of Hebron.

⁴ Then came the men of Judah, and anointed David there, to be king over the house of Judah.

And they told David, saying,
<Men of Jabesh-gilead> were they who
buried Saul.

⁵ So David sent messengers^p unto the men of
Jabesh-gilead,—and said unto them—

||Blessed|| be ye^q of Yahweh, that ye did this
lovingkindness unto your lord, unto Saul,
and buried him.

⁶ ||Now|| therefore, Yahweh requite you with

lovingkindness and truth,—[moreover also] ||I|| will requite you, for this noble deed, in that ye did this thing.

- 7 ||Now|| therefore, let your hands be made firm, and become ye sons of valour, for your lord Saul is dead,—and <me> moreover have the house of Judah anointed, to be king over them.

§ 4. *Abner, espousing the Claims of Ish-bosheth, son of Saul, meets Joab at Gibeon: the Play of their young Men ends in a fierce Battle: Asahel slain by Abner.*

- 8 But ||Abner son of Ner, prince of the host that pertained unto Saul|| took Ish-bosheth, son of Saul, and brought him over to Mahanaim; and made him king for Gilead, and for the Ashurites, and for Jezreel,—and over Ephraim, and over Benjamin, and over [all Israel].
10 <Forty years old> was Ish-bosheth son of Saul, when he began to reign over Israel, and <two years> reigned he,—but ||the house of Judah|| followed David. 11 And it came to pass, that ||the number of the days that David was king in Hebron, over the house of Judah|| was seven years and six months.
12 And Abner son of Ner, and the servants of Ish-bosheth, son of Saul, came out' from Mahanaim to Gibeon. 13 And ||Joab son of Zeruiah, and the servants of David|| went out from Hebron^a and met, by the pool of Gibeon, together,—and they sat down, ||these|| by the pool, on the one side, and ||those|| by the pool, on the other side. 14 Then said Abner unto Joab,

Let the young men arise, I pray thee, and make sport before us.

And Joab said—

Let them arise.

- 15 Then there arose, and went over by number,—twelve of Benjamin, pertaining^b to Ish-bosheth, son of Saul, and twelve, of the servants of David. 16 And they caught every one his fellow by the head, with his sword in his fellow's side, so they fell, together,—and that place was called Helkath-hazzadim^c [=“Field of Plotters”], which is in Gibeon. 17 So the battle became exceeding' obstinate, on that day,—and Abner and the men of Israel were defeated before the servants of David. 18 Now there were there, three sons of Zeruiah, Joab, and Abishai, and Asahel,—and ||Asahel|| was light of foot as a wild gazelle.^d 19 And Asahel pursued' Abner,—and turned not in going, to the right hand or to the left, from pursuing Abner. 20 Then Abner looked behind him, and said—

Art thou' Asahel?

And he said—

||I am||.^a

- 21 Then Abner said to him—

Turn thee aside, to thy right hand, or to thy left, and lay thee hold on one of the young men, and take thee his armour.

But Asahel would not turn aside from pursuing him. 22 And Abner said ||yet again,|| unto Asahel,

Turn thee aside from pursuing me,—wherefore should I smite thee to the earth? how then should I lift up my face unto Joab, thy brother?

- 23 Howbeit he refused to turn aside, wherefore Abner smote him with the hinder end of the spear, in the belly,^b that the spear came out behind him, and he fell there, and died on the spot,—and so it was, that [as many as came up to the place where Asahel fell and died] stood still. 24 Then

Joab and Abishai pursued Abner,—but ||the sun|| had gone in by the time ||they|| had come as far as the hill of Ammah, that overlooketh Giah, by way of the wilderness of Gibeon.

- 25 And <when the sons of Benjamin had gathered themselves together after Abner, and become one band,—and had taken their stand on the top of a certain hill> 26 then Abner cried aloud unto Joab, and said—

||To the uttermost|| must the sword devour? Dost thou not well know that [bitter] shall it be, in the latter end? How long, then, wilt thou not bid the people turn back from pursuing their own brethren?

- 27 Then said Joab—

||As God liveth|| surely <if thou hadst not spoken> ||then in the morning|| the people would of themselves have gone up, every man from pursuing his brother.

- 28 So Joab blew with the horn, and all the people stood still, and they neither pursued Israel further,—nor fought any more. 29 And

||Abner and his men|| journeyed through the waste plain^c all that night,—and crossed the Jordan, and went through all the Bithron,^d and entered Mahanaim. 30 And ||Joab|| returned from pursuing Abner, and <when he had gathered together all the people> there were missing of the servants of David—nineteen men, and Asahel; 31 but ||the servants of David|| had smitten of Benjamin, of^e the men of Abner,—[so that] ||three hundred and sixty men|| had died. 32 And they carried Asahel,

and buried him in the grave of his father, which was in Bethlehem,—and Joab and his men journeyed all the night, and had daylight in Hebron.

- 1 And the war between the house of Saul and the house of David was prolonged,—and ||David|| waxed stronger and stronger, and ||the house of Saul|| became weaker and weaker.

^a So it shd be (w. Sep.).—G.n.

^b So it shd be (w. Sep. and Syr.).—G.n. [M.C.T.: “and (even) pertaining.”]

^c So it shd be (w. Sep.).—

G.n. [M.C.T.: *hazzurim*, according to O.G. = “Field of sword-edges.”]

^d M.L.: “light in his feet as one of the gazelles which are in the field.”

^a Lit.: “||I||.”

^b So O.G. 332.

^c Or: “the Arabah.”

^d Or: “the ravine.”

^e So it shd be (w. Sep.).—G.n.

§ 5. *The Sons born to David in Hebron.*

- 2 And there were born unto David, sons, in Hebron,—and it came to pass that—
His firstborn^a was Amnon, by Ahinoam, the Jezreelitess;
3 And his second^c Chileab, by Abigail, wife of Nabal the Carmelite,
And the third^b Absalom, son of Maachab, daughter of Talmi, king of Geshur;
4 And the fourth^a Adonijah, son of Higgith,—
And the fifth^b Shephatiah, son of Abital;
5 And the sixth^c Ithream, by Eglah, wife of David.
6 These were born unto David, in Hebron.

§ 6. *Abner, provoked by Ish-bosheth, veers round to David, whom he visits in Hebron.*

- 6 And it came to pass <while the war continued between the house of Saul and the house of David> that [Abner] shewed himself courageous for the house of Saul. Now [Saul] had a concubine [whose name] was Rizpah daughter of Aiah,—and [Ish-bosheth]^c said unto Abner,
[Why] wentest thou in, unto my father's concubine?
8 And it provoked Abner greatly, on account of the words of Ish-bosheth, and he said—
Am I [the head of the dogs] that pertain unto Judah?
[To-day] would I deal in lovingkindness with the house of Saul thy father, towards his brethren, and towards his friends, and have not delivered thee into the hand of David,—and yet thou hast charged upon me the transgression of the woman [to-day].
9 [So] may God do unto Abner, and [so] may he add to him,—if <as Yahweh hath sworn unto David> [even so] I deal not with him; ¹⁰ by turning over the kingdom from the house of Saul,—and establishing the throne of David over Israel and over Judah, [from Dan, even unto Beer-sheba].
11 And he could no further answer Abner [a word],—because he feared him.
12 So Abner sent messengers unto David, on the spot, saying—
[Whose] is the land?
Saying [also]—
Solemnise thy covenant with me; and lo! [my hand] shall be with thee, to bring round unto thee, all Israel.
13 And he said—
Good! [I] will solemnise with thee a covenant,—but [one thing] must I ask of thee, saying—
Thou shalt not see my face, except thou

have brought in^a Michal, Saul's daughter, when thou comest to see my face.

- 14 And David sent messengers unto Ish-bosheth son of Saul, saying,—

Give up my wife Michal, whom I espoused to myself, for a hundred foreskins of Philistines.

- 15 So Ish-bosheth sent and took her from her^b husband,—from Paltiel, son of Laish. ¹⁶ And her husband went along with her, weeping as he went behind her, as far as Behurim,—when Abner said unto him—
Go, return.
And he returned.

- 17 Then had Abner [speech] with the elders of Israel, saying,—

[In times past]^c ye were seeking David, to be king over you.

- 18 [Now] therefore, act,—for [Yahweh] spake unto David, saying,

<By the hand of David my servant> will I save^d my people Israel, out of the hand of the Philistines, and out of the hand of all their enemies.

- 19 And Abner also^c spake in the ears of Benjamin,—and Abner also^c went to speak in the ears of David, in Hebron, all that was pleasing in the eyes of Israel, and in the eyes of all the house of Benjamin. ²⁰ So <when Abner came in unto David, in Hebron, and [with him] twenty men> David made, [for Abner, and for the men who were with him] a banquet. ²¹ Then said Abner unto David—

I will verily arise and go, and gather together unto my lord the king, all Israel—that they may solemnise with thee a covenant, so shalt thou reign over all that thy soul desireth.

And David let Abner go,^e and he departed in peace.

§ 7. *Joab slays Abner, over whom David pronounces a Dirge.*

- 22 And lo! [the servants of David, and Joab] came in from a raid, and [great spoil] brought they in with them; but [Abner] was not with David in Hebron, for he had let him go,^f and he had departed in peace. ²³ <When [Joab, and all the host that was with him] had come in> then told they Joab, saying,

Abner son of Ner hath been in unto the king, and he hath let him go,^f and he hath departed in peace.

- 24 Then Joab came in unto the king, and said—
What hast thou done?

Lo! Abner came in unto thee. Wherefore is it that thou didst let him go, so that he is clean departed?

^a Heb.: 'adhōnīyāh, 7 in all;
¹⁹, 'adhōnīyāhu. See
"Heb." ante, p. 30.

^b Heb.: shephatiah, 10: 3,
shephatyaahu. See "Heb."

ante, p. 30.

^c Some cod. (w. 3 ear. pr.
edns., Sep., Syr., and
Vul.) have: "Ish-
bosheth"—G.N.

^a So it shd be (w. Sep.)—
G.N. [M.C.T. adds:
"first."]

^b So it shd be, as in ver. 16
(w. Aram., Sep., Syr.,
Vul.)—G.N. [M.C.T.:
omits "her."]

^c Ml.: "Both yesterday

and the third (day)."

^d So some cod. (w. 3 ear. pr.
edns., Aram., Sep., Syr.,
Vul.)—G.N. [M.C.T.:
"to save" or "saving."]

^e Or: "sent A. away."

^f Or: "had sent him away."

²⁵ Thou knowest' Abner son of Ner, that <to deceive thee> he came,—and to take knowledge of thy going out, and thy coming in, and to take knowledge of all that thou' art doing.

²⁶ And <when Joab had come out from David> he sent messengers after Abner, and brought him back from the well of Sirah,—but ||David|| knew it not. ²⁷ So Abner returned to Hebron, and Joab took him aside into the midst of the gate, to speak with him quietly,—and then smote him there, in the belly,^a that he died, for the blood of Asahel the brother of Joab.^b

²⁸ And <when David heard of it after that, he said—

||Guiltless|| am I and my kingdom before Yahweh, unto times age-abiding,—of the blood of Abner son of Ner.

²⁹ Let it be hurled upon the head of Joab, and against^c all his father's house,—and let there not fail from the house of Joab—one that hath an issue, or a leper, or one that leaneth on a crutch, or that falleth by the sword, or that lacketh bread.

³⁰ Thus ||Joab and Abishai his brother|| slew Abner,—because he had caused the death of Asahel their brother, in Gibeon, in the battle.

³¹ And David said unto Joab, and unto all the people who were with him,—

Rend your clothes, and gird you with sack-cloth, and lament aloud' before Abner.

And ||King David himself|| was following the bier.

³² And they buried Abner in Hebron,—and the king lifted up his voice and wept, at the grave of Abner, and all the people' wept.

³³ And the king addressed his dirge unto Abner, and said,—

<As a base' man dieth> should Abner have died?

³⁴ ||Thy hands|| were not bound, And ||thy feet|| |near to fetters| were not brought,

<As one falleth before assassins> so didst thou fall!

And again' all the people wept over him.

³⁵ And <when all the people came near to get David to eat bread, while yet it was day> David sware, saying—

||So|| let God do to me, and ||so|| let him add, if <before the sun go in> I taste bread, ||for anything else||.

³⁶ And ||all the people|| took note of it, and it was noble in their eyes,—as ||all that the king did|| was, |in the eyes of all the people|, ||noble||.

³⁷ So then all the people, and all Israel, took note, that day, that ||it was not of the king|| to cause the death' of Abner son of Ner.

³⁸ And the king said unto his servants,—

Will ye not take note that ||a prince and a great man|| hath fallen this day, in Israel?

³⁹ And ||I myself|| |this day| am weak, though anointed king

But ||these men, the sons of Zeruiah||, are more severe than I:

Yahweh repay' |the doer of wickedness|, |according to his wickedness|.

§ 8. *Ish-bosheth slain: his Death avenged by David.*

¹ Now <when Ish-bosheth^a son of Saul heard' that Abner had died in Hebron> his hands became feeble,—and ||all Israel|| were dismayed.

² And two men, ||captains of bands|| pertained to Ish-bosheth^a son of Saul—||the name of the one|| was Baanah, and ||the name of the other|| Rechab—sons of Rimmon the Beerothite, of the sons of Benjamin,—for ||even Beeroth|| used to be reckoned unto Benjamin; and the Beerothites fled to Gittaim,—and have been sojourners' there, until this day.

⁴ And ||Jonathan, son of Saul|| had a son, lame of his feet,—||five years old|| was he, when tidings came in of Saul and Jonathan from Jezreel, so his nurse took him up, and fled, and it came to pass, <when she started up to flee> that he fell and was lamed, and [his name] was ||Mephibosheth||.

⁵ So then the sons of Rimmon the Beerothite, Rechab and Baanah, took their journey and came in, about the heat of the day, unto the house of Ish-bosheth,—when ||he|| was lying on his noonday' couch;

⁶ and ||thither|| entered they^b as far as the middle of the house, to fetch wheat, and they smote him in the belly,—and ||Rechab and Baanah his brother|| escaped. ⁷ Thus they entered the house when ||he|| was lying on his bed, in his sleeping-chamber, and smote him, and slew him, and beheaded him,—and took his head, and journeyed by way of the waste plain^c all the night; ⁸ and brought in the head of Ish-bosheth unto David at Hebron, and said unto the king,

Lo! the head of Ish-bosheth son of Saul, thine enemy, who sought thy life:^d so hath Yahweh given to my lord the king, avengement this day, on Saul and on his seed.

⁹ Then David responded to Rechab and Baanah his brother, sons of Rimmon the Beerothite, and said unto them,—

||By the life of Yahweh, who hath redeemed my soul^e out of all distress||, ¹⁰ <when he that brought tidings to me, saying Lo! Saul is dead, though ||he|| was as one that bringeth good tidings, in his own eyes> yet I seized him, and slew him in Ziklag,—which was how I gave him reward for his tidings: ¹¹ how much more' <when ||lawless men|| have slain a righteous person, in his own house, upon his bed>? . . .

^a As chap. ii. 23.

^b So, as resolved by Sep., Heb. text abbreviated—G. Intro. p. 168.

^c Sp. vr. (*sevir*); and both written and read in all MSS.: "upon" [as just above]—G.n.

^a Or: "Mephibosheth." So [I. or M.] it shd be (w. Sep., Syr., Vul.)—G.n.

^b Some cod. (w. 3 ear. pr. edns., Sep., Vul.) have:

"and lo! they [or "men"] entered"—G.n.

^c Or: "arabah."

^d M.L.: "soul."

^e Or: "life."

||Now||, therefore, must I not require^a his blood^c at your hands, and so consume you, out of the earth?^b

¹² David therefore commanded the young men, and they slew them, and cut off their hands, and their feet, and hanged them up over the pool, in Hebron,—but ||the head of Ish-bosheth|| took they, and buried in the grave of Abner, in Hebron.

§ 9. *David, becoming King over all Israel, takes Jerusalem, and his Fame and Family are increased.*

⁵ ¹ Then came all the tribes of Israel unto David, in Hebron,—and spake, saying—

Behold us! ||thy bone and thy flesh|| we are.'

² Also <in time past, when Saul was king over us> ||thou|| wast he that led out and brought in, Israel,—and Yahweh said to thee—

||Thou|| shalt be shepherd unto my people, Israel, and ||thou|| shalt become leader^c over Israel.

³ So all the elders of Israel came unto the king, in Hebron, and King David solemnised to them a covenant in Hebron, before Yahweh,—and they anointed David to be king over Israel.

⁴ ||Thirty years old|| was David when he began to reign,—<forty^c years> he reigned: ⁵ ||in Hebron|| reigned he over Judah, seven years, and six months,—and ||in Jerusalem|| reigned he thirty and three years, over all Israel and Judah.

⁶ Then went the king and his men, to Jerusalem, against the Jebusites, inhabiting the land,—and they spake to David, saying—

Thou canst not come in hither, unless thou take away the blind and lame—

Thinking,

David will not come in hither.

⁷ So then David captured the citadel of Zion,—||the same|| is the city of David. ⁸ And David said, on that day—

Whosoever is smiting the Jebusites, then let him reach as far as the aqueduct.

But <as for the lame and the blind> they were the hated of David's soul,—||for which cause|| they kept on saying,

Blind and lame! he will not enter the place.

⁹ So then David dwelt in the citadel, and called it The City of David,—and David built round about, from Millo^d and inwards.

¹⁰ And David went on and on waxing great,—||Yahweh, God of hosts|| being with him.

¹¹ Then Hiram, king of Tyre, sent messengers unto David, with cedar-wood, and carpenters, and masons, and they built a house for David.

¹² So David perceived that Yahweh had esta-

blished him to be king over Israel,—and that he had exalted his kingdom, for the sake of his people Israel.

¹³ And David took him yet more concubines and wives, out of^a Jerusalem, after he had come from Hebron, and there were |yet further| born unto David, sons and daughters. ¹⁴ Now ||these|| are the names of the sons who were born unto him in Jerusalem,—Shammua and Shobab, and Nathan, and Solomon; ¹⁵ and Ithar and Elishua and Nepheg and Yaphia; ¹⁶ and Elishama and Eliada,^b and Eliphalet.

§ 10. *David, twice assailed by the Philistines, twice defeats them.*

¹⁷ And <when the Philistines heard that they had anointed David to be king over Israel> then came up all the Philistines to seek to secure^c David, and David heard of it, and went down into the citadel. ¹⁸ Now ||the Philistines|| had come,—and had spread themselves out in the vale of Rephaim. ¹⁹ So then David enquired of Yahweh, saying,—

Shall I go up against the Philistines?

Will thou deliver them into my hand?

And Yahweh said unto David—

Go up; for I ||will surely deliver|| the Philistines into thy hand.

²⁰ And David entered Baal-perazim,^d and David smote them there, and said—

Yahweh hath broken forth upon mine enemies, before me, like a breaking forth of waters.

||For this cause|| called he the name of that place, Baal-perazim. ²¹ And they left their images^e there,—and David and his men took them away.

²² And |yet again| did the Philistines come up,—and they spread themselves out in the vale of Rephaim. ²³ So David enquired of Yahweh, and he said—

Thou shalt not go up,—

Get round behind them, and come in upon them, over against the mulberry-trees. ²⁴ And it shall be <when thou shalt hear a sound of marching in the tops of the mulberry-trees> ||then|| shalt thou act with decision,—for ||then|| will Yahweh have gone forth before thee, to smite the host of the Philistines.

²⁵ And David did^c so, as Yahweh had commanded him,—and smote the Philistines, from Gibeon^f until thou enterest Gezer.

§ 11. *David brings up the Ark to Jerusalem.*

¹ And David |once more| gathered together all ⁶ the choice young men in Israel, thirty thousand.

² Then David, and all the people that were with

^a *Gl.* it shd be: "in." Cp. 1 Ch. xiv. 3—G.n.

^b *Gl.* it shd be: "Beel-iada." Cp. 1 Ch. xiv. 7—G.n.

^c Cp. O.G. 135.

^d Prob.: "Place of breaches"—D., T.G.

"Possessor of breaches, or Baal of perazim"—O.G.

^e *Gl.* it shd be: "their gods." Cp. 1 Ch. xiv. 12—G.n.

^f So it shd be (w. Sep. and 1 Ch. xiv. 16)—G.n.

^a Clearly = "exact the penalty for,"

^b Or: "land."

^c Some cod. (w. Aram.,

Sep., Syr. and Vul.): "and forty"—G.n.

^d A citadel in Jerusalem.

him, arose and went beyond Baale Judah,^a—to bring up from thence, the ark of God, the name whereof is called by the name of Yahweh of hosts, who inhabiteth the cherubim thereupon.^b
³ So they carried the ark of God in a new waggon, and brought it out of the house of Abinadab, who was in Gibeah,—and ||Uzza and Ahio, sons of Abinadab|| were driving the new waggon.
⁴ So they brought it out of the house of Abinadab, which was in Gibeah, with the ark of God,—and ||Ahio|| was going before the ark. ⁵ And ||David and all the house of Israel|| were dancing for joy before Yahweh, with all boldness and with songs,^c—and with lyres, and with harps,^d and with timbrels, and with sistrams^e and with cymbals. ⁶ And <when they came as far as the threshing-floor of Nachon> Uzzah thrust forth his hand^f unto the ark of God, and took hold of it, for the oxen were restive. ⁷ Then was kindled the anger of Yahweh, against Uzzah, and God smote him there, for the error,—so that he died there, by the ark of God. ⁸ And it was a sadness unto David, for that Yahweh had broken in with a breach against Uzzah, — therefore called he that place, Perez-uzzah [as it is called] until this day. ⁹ And David was afraid of Yahweh, on that day,—and said,
 How^g can the ark of Yahweh come unto me?

¹⁰ So David would not remove unto him the ark of Yahweh, unto^h the city of David, — but David took it aside to the house of Obed-edom, the Gittite. ¹¹ And the ark of Yahweh abode in the house of Obed-edom the Gittite, three months,—and Yahweh blessed Obed-edom, and all his household.ⁱ ¹² And it was told King David, saying,
 Yahweh hath blessed the household of Obed-edom, and all that he hath, because of the ark of God.

David therefore went and brought up the ark of God, out of the house of Obed-edom, unto the city of David, with rejoicing. ¹³ And so it was that <when they who bare the ark of Yahweh had stepped forward six paces>^j he sacrificed an ox and a heifer. ¹⁴ And ||David|| was dancing with all boldness before Yahweh, —||David|| being girt with an ephod of linen.
¹⁵ So ||David and all the house of Israel|| were bring-

ing up the ark of Yahweh, — with triumphant shoutings, and with the sound of a horn.

¹⁶ Now it so came about that <when the ark of Yahweh entered the city of David> ||Michal Saul's daughter|| looked out through the window, and saw King David, leaping and dancing^k before Yahweh, and she despised him, in her heart.
¹⁷ So they brought in the ark of Yahweh, and set it in its place, in the midst of the tent^l which David had, stretched out for it,—and David caused to go up ascending-sacrifices before Yahweh, and peace-offerings. ¹⁸ And <when David had finished offering up the ascending-sacrifice and the peace-offerings> he blessed the people^m in the name of Yahweh of hosts.
¹⁹ And he apportioned to all the people, to all the multitude of Israel, both to men and to women —|to every one| a loaf of bread, and a sweet drink,ⁿ and a raisin-cake,—and all the people went their way, every one unto his own house;
²⁰ and David^o returned, to bless his household.^p

Then came forth Michal Saul's daughter to meet David, and said—

||How honoured|| |to-day| was the king of Israel in disrobing himself to-day, in the sight of the handmaids of his servants, as one of the low people ||might disrobe himself|?

²¹ And David said unto Michal,
 <Before Yahweh> I will dance,—||blessed|| be Yahweh,^q who made choice of me above thy father, and above all his house, putting me in charge as leader over the people of Yahweh, over Israel,—therefore will I dance before Yahweh; ²² and will make myself |yet more| lightly esteemed than this, and become lowly in mine own eyes,—nevertheless <with the handmaids of whom thou hast spoken> ||with them|| shall I be honoured.

²³ Therefore |Michal Saul's daughter|| had no child,—unto the day of her death.

§ 12. *David, proposing to build a Temple, is forbidden; but receives large Promises for Himself and his Posterity.*

¹ And it came to pass <when the king had ⁷ taken up his abode in his house,—and Yahweh had given him rest round about, from all his enemies> ² that the king said unto Nathan the prophet,

See, I pray thee—

||I|| have my abode in a house |of cedar|,
 But ||the ark of God|| abideth in the midst |of curtains|.

³ And Nathan said unto the king,
 <All that is in thy heart> go — do,—for Yahweh^r is with thee.

^a So Fu. after Sep. (reading ^seshkar for ^seshpar. “Obscure. . . (prob.) a certain measure or cup (of wine or drink)” — T.G. “Actual etym. and mng. unknown” — O.G.

^b The Massorah makes a break here. Disregarding it, we might render: “And when David,” etc., Michal came forth.”
^c So it shd be (w. Sep.) — G.n.

^a “Citizens of Judah”; a town which is elsewhere called Baalah (“city”) and Kirjath-Jearim — T.G. “So called as seat of Baal-worship in Judah” — O.G. 128; Hastings’ B.D., Vol. I. 211.

^b Some cod. (w. Aram., Sep., Vul.) have: “where-upon is called the name of Y. of hosts dwelling (enthroned) in the cherubim” — G.n.

^c So it shd be (w. Sep.) Cp. ver. 14 and 1 Ch. xiii. 8 — G.n.

^d Or: “lutes.” Cp. O.G.

^e “A small metal frame

with loose metal bars carrying loose rings, borne and swung or shaken in the hand” — O.G.

^f So it shd be (w. Aram., Sep., Syr., Vul.) — G.n. [M.C.T. omits: “his hand.”]

^g Ml.: “upon” (or “on to”); but some cod. (w. Aram., Sep. and Vul.) have: “into” — G.n.

^h Some cod. (w. 1 ear. pr. edn. and Sep.) have (simply): “the household of Obed-edom.” Cp. ver. 12 — G.n.

ⁱ Or: “marches,” “stations.”

⁴ But so it was <in that night> that the word of Yahweh came unto Nathan, saying :

⁵ Go and say unto my servant—unto David :^a

||Thus|| saith Yahweh,— Shalt ||thou|| build me a house, for me to dwell in ; seeing that I have not dwelt in a house, since the day that I brought up the sons of Israel out of Egypt, even unto this day,—but have been wandering in a tent as my habitation?^b

⁷ <Wheresoever I have wandered with any of the sons of Israel> spake I ever ||a word|| with any one of the tribes of Israel, whom I charged to shepherd my people Israel, saying,—

Wherefore have ye not built me a house [of cedar] ?

⁸ ||Now|| therefore, ||thus|| shalt thou say unto my servant, unto David :^c

||Thus|| saith Yahweh of hosts, ||I myself|| took thee away from the pasture, from after the flock,—to become leader' over my people, over^d Israel ; and was with thee, whithersoever thou didst go, and have cut off all thine enemies, from before thee,—and will make thee a name,^e like the name of the great ones who are in the earth ; and will appoint a place for my people, for Israel,^f and will plant them, and they shall inhabit their place, and be unsettled no more,—neither shall the sons of perversity again' humiliate them, as at first ; ¹¹ even from the day when I put judges in charge over my people Israel, thus will I give thee rest from all thine enemies.

And Yahweh must tell thee that <a house> will Yahweh make for thee.

¹² And it shall be that^g <when thy days shall be fulfilled, and thou shalt sleep with thy fathers> then will I raise up thy seed after thee, which proceedeth from thine own body,—and I will establish his kingdom. ¹³ ||He||

shall build a house for my name,—and I will establish his kingly throne unto times age-abiding :

¹⁴ ||I|| will become his father,

And ||he|| shall become my son :

<If he commit iniquity> then will I correct him

With the rod of men,

And with the stripes of the sons of men ;^h

^a Some cod. (w. 4 ear. pr. eds., Sep., Syr., Vul.) : “my servant David”—G.n.

^b ML. : “in a tent and in a habitation.”

^c Some cod. (w. 1 ear. pr. edn.) : “my servant David”—G.n.

^d Some cod. (w. 1 ear. pr. edn., Syr. and Vul.) omit this second “over”

—G.n.

^e So it shd be (w. Sep.) : cp. 1 Ch. xvii. 8—G.n.

^f Some cod. (w. 3 ear. pr. eds., Aram., Syr., Vul.) have simply : “my people Israel”—G.n.

^g So it shd be (w. Sep.) : cp. 1 Ch. xvii. [11].

^h Or : “Adam” (or : “humanity”).

¹⁵ But ||my lovingkindness|| shall not depart from him,—as I caused it to depart from Saul, whom I caused to depart from before thee.

¹⁶ So shall thy house and thy kingdom be made steadfast' unto times age-abiding [before thee],^a—||thy throne|| shall be established unto times age-abiding.

¹⁷ <According to all these words, and according to all this vision> ||so|| spake Nathan unto David.

¹⁸ Then entered King David, and tarried^b before Yahweh,—and said—

Who' am ||I||, My Lord, Yahweh, and what is my house, that thou hast brought me [hitherto] ; ¹⁹ and hast yet further' made this seem little in thine eyes, My Lord, Yahweh, in that thou hast spoken [even of the house] of thy servant, ||for a great while to come|| ? ||This|| then is the law of manhood,^c O My Lord, Yahweh !

²⁰ What more, then, can David yet' further' speak unto thee,—seeing that ||thou thyself|| knowest thy servant, O My Lord, Yahweh ?

²¹ <For the sake of thine own word, and according to thine own heart> hast thou done all this great thing,—making it known' unto thy servant.

²² ||For this cause|| hast thou magnified thyself, O Yahweh Elohim,—for there is none' like unto [thee], yea there is no' God besides thee, ||according to all^d that we have heard with our ears||.

²³ [Who, then] is like thy people, like Israel,^e a nation alone' in the earth? whom God went to redeem for himself as a people, so to make himself a name, and to do for you the great deed, fearful things also for thy land, to make way for^f thy people, whom thou hadst redeemed for thyself, out of Egypt, [dealing with] nations and their gods ; ²⁴ and hast established for thyself thy people Israel,—for thyself as^g a people, unto times age-abiding, —||thou thyself|| also, O Yahweh, becoming their' God.

²⁵ ||Now|| therefore, O Yahweh Elohim, <the word which thou hast spoken concerning thy servant, and concerning his house> confirm thou, unto times age-abiding,—and do ||as thou hast spoken|| : ²⁶ that thy name may be age-abidingly' magnified, saying, ||Yahweh of hosts is God' over Israel, and so ||the house of thy servant David|| be established before thee.

²⁷ For ||thou, O Yahweh of hosts, God of

^a Some cod. (w. Sep., Syr.) have : “before me”—G.n.

^b Or : “s.t.”

^c Or : “humanity.” “The manner of man”—O.G.

^d One school of Massorites (w. 1 ear. pr. edn., Sep.,

Vul.) has : “by all”—G.n.

^e Some cod. (w. Sep., Syr., Vul.) have : “like thy people Israel”—G.n.

^f ML. : “before.”

^g “Into”—O.G. 467^a, 2.

Israel|| hast unveiled the ear of thy servant, saying—

||A house|| will I build for thee.

||For this cause|| hath thy servant found in his heart, to pray unto thee, this prayer.

²⁸ ||Now|| therefore, O My Lord, Yahweh, ||thou|| art God, and ||thy words|| shall prove true,—therefore hast thou spoken unto thy servant^t this goodness.

²⁹ ||Now|| therefore, be pleased to bless the house of thy servant, that it may continue age-abidingly before thee,—for ||thou, O My Lord, Yahweh|| hast spoken, therefore ||with thine own blessing|| shall the house of thy servant be age-abidingly^t blessed.

§ 13. *David's Victories over surrounding Nations.*

8 ¹ And it came to pass <after this> that David smote the Philistines, and subdued them,—and David took the bridle of the metropolis,^a out of the hand of the Philistines. ² And he smote Moab, and measured them with the line, casting them down to the ground, and he measured with two lines to put to death,

and with one full line to keep alive,—so the Moabites became David's, as servants, bringing gifts. ³ And David smote Hadadezer^b son of Rehob, king of Zobah,—when he went to lay his hand^c on the River Euphrates.^d ⁴ And David captured from him, a thousand and seven hundred horsemen, and twenty thousand footmen,—and David destroyed all the chariots, but reserved of them, a hundred chariots.

⁵ And <when the Syrians of Damascus came to help Hadadezer,^b king of Zobah> David smote of the Syrians, twenty-two thousand men. ⁶ Then David put garrisons in Syria of Damascus, and the Syrians became David's, as servants bringing gifts,—and so Yahweh gave victory unto David, whithersoever he went.

⁷ And David took the shields of gold which had come to the servants of Hadadezer,^b—and brought them to Jerusalem; ⁸ also <from Betah and from Berothai, cities of Hadadezer>^b did King David take bronze, exceeding much.

⁹ And <when Tou^e king of Hamath heard^t that David had smitten all the forces of Hadadezer>^f ¹⁰ then Tou^e sent Hadoram^g his son unto King David, to ask after his welfare, and to bless him, because he had fought against Hadadezer^b and had smitten him, for Hadadezer^f had had wars with Tou,^e—and <in his hand> were vessels of silver, and

vessels of gold, and vessels of bronze. ¹¹ <Them also> did King David hallow unto Yahweh,—with the silver and the gold which he had hallowed from all the nations which he had subdued; ¹² from Syria,^a and from Moab, and from the sons of Ammon, and from the Philistines, and from Amalek,—and from the spoil of Hadadezer^b son of Rehob, king of Zobah.

¹³ And David made a name, when he returned from his^c smiting of the Syrians^d in the valley of salt,—eighteen thousand.

¹⁴ And he put [in Edom] garrisons, <throughout all Edom> put he garrisons, and so it was that all Edom became servants unto David,—and Yahweh gave victory unto David, whithersoever he went.

§ 14. *David's Officers of State.*

¹⁵ And David reigned over all Israel,—and so it was that David used to execute justice and righteousness for all his people; ¹⁶ and ||Joab, son of Zeruiah|| was over the army,—and ||Jehoshaphat,^e son of Ahilud|| was remembrancer. ¹⁷ And ||Zadok, son of Ahitub, and Ahimelech, son of Abiathar||^f were priests,—and ||Seraiah||^g was scribe; ¹⁸ and ||Benaiah,^h son of Jehoiadah|| was overⁱ the Cherethites and the Pelethites,—and ||the sons of David|| became [chief rulers].^k

§ 15. *Mephibosheth, Jonathan's Son, sought out and highly favoured.*

¹ And David said, Is' there yet^t one left unto the house of Saul,—that I may show him lovingkindness, for the sake of [Jonathan]? 9

² Now <unto the house of Saul> belonged a servant, [whose name] was Ziba, and <when they had called him unto David> the king said unto him—

Art ||thou|| Ziba?

And he said—

Thy servant!

³ Then said the king—

Is there never a man remaining^t unto the house of Saul, that I may show him^t the lovingkindness of God?

And Ziba said unto the king,

There remaineth^t a son unto Jonathan, lame in his feet.

^a =the authority or dominion of the mother-city (or province) of the Philistines.

^b Some cod. (w. 4 ear. pr. eds., Sep., Syr., Vul.): "Hadarezer." Cp. 1 Ch. xviii. 3, 5. And some cod. have "Hadadezer" or Hadar-ezer as two words—G-n.

^c So it shd be (w. Sep.). Cp. 1 Ch. xviii. 3.

^d Written, "River"; read, "River Euphrates." Some cod. (w. 4 ear. pr.

eds., Aram., Sep., Syr., Vul.) have, both written and read: "River Euphrates." Cp. 1 Ch. xviii. 3—G-n.

^e So it shd be (w. Sep., Vul.), and so in all places where the name "Toi" is found. Cp. 1 Ch. xviii. 9—G-n.

^f Some cod. (w. 3 ear. pr. eds., Sep., Syr., Vul.) have: "Hadarezer." Cp. 1 Ch. xviii. 3—G-n.

^g So it shd be (w. Sep.). Cp. 1 Ch. xviii. 10—G-n.

^a Some cod. (w. Sep., Syr.) have: "Edom." Cp. 1 Ch. xviii. 11—G-n.

^b Some cod. (w. 4 ear. pr. eds., Sep., Syr., Vul.): "Hadarezer." Cp. 1 Ch. xviii. 3, 5. And some cod. have "Hadadezer" or Hadar-ezer as two words—G-n.

^c Some cod. (w. 1 ear. pr. edn.) omit: "his"—G-n.

^d Some cod. (w. Sep., Syr.) have: "Edom." Cp. 1 Ch. xviii. 12; Ps. lx. heading—G-n.

^e Heb.: *yôphâshâhât*. 85 times; twice, *yôshâphât*. See "Heb." p. 30.

^f *Gt.* there is a transposition here; it shd be (w. Syr.): "Abiathar son of Ahimelech"—G-n.

^g Heb.: *sê'âyâh*, 19; 1, *sê'âyâhu*. See "Heb." p. 30.

^h Heb.: *ben'âyâhu*, 31; 11, *ben'âyâh*. See "Heb." p. 30.

ⁱ So it shd be (w. Aram., Syr., Vul.): cp. 1 Ch. xviii. 17—G-n.

^k Heb.: *kohanim*, com. "priests"; but cp. 1 Ch. xviii. 17. Or: "chieftains" ("prob. exercising priestly functions"—O.G. 463.)

4 And the king said to him,

Where is he?

And Ziba said unto the king,

Lo! ||he|| is in the house of Machir son of Ammiel, in Lo-debar.

5 Then sent King David,—and fetched him out of the house of Machir son of Ammiel, from Lo-debar.

6 Now <when Mephibosheth, son of Jonathan, son of Saul, came in unto David> he fell on his face and did homage. And David said,

Mephibosheth?

And he said,

Lo! thy servant.

7 And David said to him—

Do not fear, for I will ||indeed shew|| thee lovingkindness, for the sake of Jonathan thy father, and will restore unto thee all the land of Saul thy father,—but ||thou thyself|| shalt eat bread at my table [continually].

8 And he did homage, and said—

What is thy servant,—that thou hast turned towards such a dead dog as I?

9 Then the king called for Ziba, Saul's servant,^a and said unto him,—

<All that pertained unto Saul and unto all his house> have I given unto the son of thy lord: ¹⁰ therefore shalt thou till for him the ground, ||thou, and thy sons, and thy servants||, and shalt bring in, so that thy lord's son may have bread to eat, but ||Mephibosheth, thy lord's son|| shall continually eat bread at my table.

Now ||Ziba|| had fifteen sons, and twenty servants.

¹¹ Then said Ziba unto the king,

<According to all that my lord the king shall command his servant> ||so|| will thy servant do,—but ||Mephibosheth|| is to eat at the table of David,^b as one of the sons of the king.

¹² Now ||Mephibosheth|| had a little son, ||whose name|| was Micha. And ||all that dwelt in the house of Ziba|| were servants unto Mephibosheth.

¹³ So ||Mephibosheth|| dwelt in Jerusalem, for <at the table of the king, continually> had he' to eat,—||he' being lame, in both his feet||.

§ 16. *David makes War upon the Sons of Ammon and upon the Syrians.*

10 ¹ And it came to pass <after this> that the king of the sons of Ammon died,—and that Hanun his son reigned in his stead. ² Then said David—

I will shew lovingkindness unto Hanun son of Nahash, as his father shewed [unto me] lovingkindness.

So David sent to comfort him, by the hand of his servants, as to his father,—and the servants

of David came' into the land of the sons of Ammon.

³ Then said the rulers of the sons of Ammon unto Hanun their lord—

Is David honouring thy father, in thine eyes, that he hath sent unto thee comforters?

Is it not <for the sake of exploring the city,^a and spying it out, and overthrowing it> that David hath sent his servants unto thee?

4 Wherefore Hanun took David's servants, and shaved off half their beards, and cut off their upper garments in the middle, as far as their buttocks,—and let them go.

⁵ And <when they told David> he sent to meet them, because the men were greatly ashamed,—and the king said—

Tarry at Jericho, until your beards be grown, then shall ye return.

6 And <when the sons of Ammon saw that they had made themselves odious with David> the sons of Ammon sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba—twenty thousand footmen, and of king Maacah—a thousand men, and men of Töb—twelve thousand men.

⁷ And <when David heard of it> he sent Joab and all the army of heroes.

8 And the sons of Ammon came out, and set in array for battle, at the entrance of the gate,—whereas ||the Syrians of Zoba, and of Rehob, and the men of Töb and of Maacah|| were by themselves, in the field.

⁹ And <when Joab saw that the front of the battle was towards him [before and behind]> he chose out of all the chosen men of^b Israel, and set them in array against the Syrians; ¹⁰ while <the rest of the people> he delivered into the hand of Abishai his brother,—and set [them] in array against the sons of Ammon.

¹¹ And he said—

<If the Syrians be too strong for me> then shalt thou become my deliverance,—but <if ||the sons of Ammon|| be too strong for thee> then will I come with deliverance to thee.

¹² Be strong, and let us put forth our strength, for the sake of our people, and for the sake of the cities of our God,—and ||Yahweh|| do what is good in his own eyes.

¹³ And Joab drew nigh, and the people that were with him, to fight against the Syrians,—and they fled before him. ¹⁴ And <when ||the sons of Ammon|| saw that the Syrians had fled> then fled they before Abishai, and entered the city,—so Joab returned from the sons of Ammon, and entered Jerusalem.

¹⁵ And <when the Syrians saw that they were defeated before Israel> they gathered themselves together; ¹⁶ and Hadadezer^c sent and brought out the Syrians that were beyond the River,^d and they entered Helam,—Shobach the prince of the host of Hadadezer^e being before

^a Some cod. (w. 1 ear. pr. edn.); "the land." Cp. 1 Ch. xix. 3—G.N.

written and read: "of" —G.N.

^b Written, "in"; read, "of." In some cod. (w. 5 ear. pr. edns.) both

^c Some cod. (w. 8 ear. pr. edns.): "Hadarezer" —G.N.

^d I.e.: Euphrates.

^a ML: "young man." N.B.: now no longer young.

"of the king" (w. Syr.) —(G.N.) [M.C.T.: "my table?"]

^b So it shd be (w. Sep.); or

them. ¹⁷ And <when it was told David> he gathered together all Israel, and passed over the Jordan, and entered Helam,—and the Syrians set themselves in array to meet David, and fought with him. ¹⁸ Then fled the Syrians before Israel, and David slew of the Syrians seven hundred chariots,^a and forty thousand horsemen,—[Shobach also, prince of their host|| smote he, that he died |there].

¹⁹ And <when all the kings who were servants to Hadadezer^b saw that they were defeated before Israel> they made peace with Israel, and served them,—and the Syrians feared to give help any more' unto the sons of Ammon.

§ 17. *David's Sin in the matters of Bath-sheba and Uriah: Is rebuked by Nathan the Prophet: The Child sickens and dies: Solomon born.*

11 ¹ And it came to pass <at the return of the year, at the time of the going forth of kings>^c that David sent Joab, and his servants with him, and all Israel, and they destroyed the sons of Ammon, and laid siege to Rabbah,—but [David] was remaining in Jerusalem.

² And it came to pass that <at eventide> David arose from his couch, and walked to and fro on the roof of the king's house, when, from the roof, he saw a woman bathing herself,—[the woman being exceeding beautiful to look upon]. ³ And David sent and enquired after the woman,—and one said—

Is not [this] Bath-sheba, daughter of Eliam, wife of Uriah^d the Hittite?

⁴ And David sent messengers, and fetched her, and she came in unto him, and he lay with her, [she] having purified herself from her uncleanness],—and she returned unto her own house. ⁵ And the woman <having conceived> sent and told David, and said,

I am with child.

⁶ Then sent David unto Joab,

Send unto me' Uriah the Hittite.

So Joab sent Uriah' unto David. ⁷ And

<when Uriah had come in unto him> David asked—how Joab' prospered, and how the people' prospered, and how the war' prospered.

⁸ Then said David unto Uriah,

Go down unto thy house, and bathe thy feet.

And <when Uriah went out of the house of the king> there followed him, a present from the king. ⁹ But Uriah slept at the entrance of the king's house, with all the servants of his lord,—and went not down unto his own house.

¹⁰ And it was told David, saying,

Uriah went not down, unto his own house.

So David said unto Uriah—

Was it not <from a journey> thou' didst come? why, then, hast thou not been down unto thine own house?

^a I.e., "the horses and men of so many chariots"—T.G. 768.

^b Some cod. (w. 9 ear. pr. eds.): "Hadadezer"—G.n.

^c Written, "messengers"; read, "kings"—G.n. Cp. G.'s Intro. p. 141.

^d Heb.: 'uriyāh, 36; 3 (Jer. xxvi. 20, 21, 23), 'uriyāhu. See "Heb." p. 30, ante.

¹¹ And Uriah said unto David—

||The ark, and Israel and Judah|| are dwelling in huts, and ||my lord Joab, and the servants of my lord|| [on the face of the field] are encamped,

Was ||I|| then, to enter my own house, to eat and to drink and to lie with my wife?

<By thy life, yea by the life of thy soul> I could not do this thing.

¹² Then said David unto Uriah—

Abide here to-day also, and ||to-morrow|| will I let thee go.

So Uriah abode in Jerusalem that day, and the morrow. ¹³ And David called him, and he did eat before him, and drank, and he made him drunk,—and he went forth in the evening to lie down on his bed, with the servants of his lord, but <unto his own house> went he not down.

¹⁴ And so it was <in the morning> that David wrote a letter unto Joab,—and sent it by the hand of Uriah; ¹⁵ and he wrote in the letter, saying,—

Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he be smitten and die.

¹⁶ So it came to pass <when Joab was laying siege to the city> that he put Uriah in the place where he knew that the men of valour [were]. ¹⁷ And forth sallied the men of the city, and fought with Joab, and there fell some of the people, of the servants of David,—then died also' ||Uriah the Hittite||. ¹⁸ So

Joab sent and told David all the news of the battle; ¹⁹ and he charged the messenger saying,—

<When thou hast ended all the news of the battle, in speaking unto the king> ²⁰ then shall it be <if the king's anger arise, and he say unto thee,

Why' came ye near unto the city, to fight?

Knew ye not, that they would shoot from off the wall?

²¹ Who smote Abimelech son of Jerubbaal? ^a Did not ||a woman|| cast on him an upper millstone from off the wall, that he died, in Thebez?

Wherefore' came ye near unto the wall?

Then shalt thou say—

[Moreover] ||thy servant, Uriah the Hittite|| died.

²² And the messenger went his way,—and came in, and told David, all that Joab had sent him [to tell]. ²³ And the messenger said unto David,

The men were too strong' for us, and sallied forth against us, in the field,—so we were drawn against them as far as the opening of the gate. ²⁴ Then did the archers shoot upon thy servants, from off the wall, and there died' some of the servants of the king,—[moreover also] ||thy servant, Uriah the Hittite|| died.

^a So it shd be (w. Syr., Vul.).—G.n. Cp. G.'s Intro. pp. 401, 402, [M.C.T.: "Jerubbesheth."]

²⁵ Then said David unto the messenger—

[Thus] shalt thou say unto Joab—

Let not this thing be grievous in thine eyes, for <now this one, and then that one>^a doth the sword devour,—make hot thy battle against the city, and overthrow it;

Thus embolden thou him.

²⁶ And <when Uriah's wife heard that Uriah her husband was dead> she made loud lamentation over her lord.

²⁷ And <when the time of mourning had passed> David sent and received her into^b his house, and she became his' wife, and bare him a son. But the thing which David had done was wicked' in the eyes of Yahweh.

¹² ¹ So then Yahweh sent Nathan the prophet^c unto David,—who therefore came unto him and said to him—

||Two men|| there were in a certain city, ||the one|| rich, and ||the other|| poor. ² The ||rich|| man had flocks and herds exceeding many; ³ whereas the ||poor|| man had ||nothing||,—save one little lamb, which he had made his own, and sustained, and it had grown up with him and with his children, ||all together||,—<of his own morsel> used it to eat, and <out of his own cup> used it to drink, and <in his own bosom> used it to lie, and it was to him [as a daughter].

⁴ Now there came a traveller to the rich man, but he thought it a pity' to take of his own flock, or his own herd, to make ready for the wayfarer who had come to him,—so he took the lamb of his poor neighbour, and made ready for the man who had come to him.

⁵ Then was kindled the anger of David against the man, fiercely,—and he said unto Nathan, <By the life of Yahweh> ||doomed to death||^d is the man that hath done this; ⁶ and <the lamb> shall he pay back sevenfold,^e—because he did this thing, and, for that he had no pity.

⁷ Then said Nathan unto David :

||Thou|| art the man !

||Thus|| saith Yahweh, God of Israel—

||I|| anointed thee to be king over Israel, and ||I|| delivered thee out of the hand of Saul; ⁸ and gave unto thee the household of thy lord, and the wives of thy lord, into thy bosom, and gave unto thee the house of Israel and Judah. And <if this had been too little> I could have further given thee more and more of such things.

⁹ [Wherefore] hast thou despised the word of Yahweh, by doing that which is wicked in mine eyes?^f <Uriah the Hittite>

^a Or: "thus and so." Cp. O.G. 282, 6, c, B.

^b Or: "made room for her in."

^c So it shd be (w. Sep. and Syr.)—G.n.

^d Lit.: "a son of death."

^e So it shd be (w. Sep.)—G.n. [M.C.T.: "fourfold."]

^f Written, "in his eye"; read, "in mine eyes." Some cod. (w. Sep.) read, "in his eyes"—G.n.

hast thou smitten with the sword, and <his wife> hast thou taken to thyself to wife, yea <him> hast thou slain with the sword of the sons of Ammon !

¹⁰ ||Now||, therefore, the sword shall not depart from thy house, unto age-abiding times,—because thou hast despised me, and taken the wife of Uriah the Hittite' to be thy' wife.

¹¹ ||Thus|| saith Yahweh,—

||Behold me ! raising up over thee calamity' out of thine own household, and I will take thy wives, before thine eyes, and give unto thy neighbour,^a and he will lie with thy wives, [in the eyes of this sun]. ¹² For ||thou|| didst it [in secret],—but ||I|| will do this thing [before all Israel, and before the sun].

¹³ And David said unto Nathan, I have sinned against Yahweh.

Then said Nathan unto David,—

[Yahweh also] hath put away thy sin, thou^b shalt not die ! ¹⁴ [Nevertheless] <because thou hast greatly blasphemed Yahweh,^c by this thing> ||the very son that is born to thee|| shall ||die||.

¹⁵ And Nathan departed unto his own house,—and Yahweh struck the child that the wife of Uriah had borne unto David, and it fell sick.

¹⁶ David therefore earnestly sought God in behalf of the boy,—and David kept a fast, and used to go in and pass the night, and lie upon the ground. ¹⁷ And the elders of his house stood up over him, to raise him from the ground,—but he would not, neither would he eat food with them.

¹⁸ And it came to pass <on the seventh day> that the child died,—but the servants of David feared to tell him that the child was dead, for said they—

Lo ! <while the child was living> we spake unto him, and he hearkened not unto our voice, how then can we say unto him. The child is dead, and so he do [himself] harm ?

¹⁹ But <when David saw that his servants were whispering among themselves> then understood David that the child was dead,—and David said unto his servants—

Is the child [dead] ?

And they answered—

Dead !

²⁰ Then David arose from the ground, and bathed

^a Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "neighbour"—G.n. [M.C.T.: "neighbours."]

^b Some cod. (w. 2 ear. pr. edns.): "and (= therefore) thou"—G.n.

^c M.C.T. has: "greatly blasphemed the enemies of Y," ["which is nonsense"] (Ginsburg), and therefore is commonly rendered (ungrammatically): "hast given great occasion to the

enemies of the Lord to blaspheme." "That this is an official alteration is attested by Rashi, one of the most illustrious Jewish expositors of the middle ages and the most faithful depository of the ancient traditions. He emphatically declares: 'This is an alteration due to the reverence for the glory of God'."—G. Intro. p. 364.

and anointed, and changed his apparel,* and <entering into the house of Yahweh> bowed himself down,—then came he into his own house, and asked, and they set before him food, and he did eat. ²¹ Then said his servants unto him,

What is this thing that thou hast done?
<For the child's sake, while living> thou didst fast and weep, but <as soon as the child was dead> thou didst arise and eat food.

²² And he said—

<While yet the child lived> I fasted, and wept,—for I said—

Who knoweth' whether Yahweh may not grant me favour, and the child live?

²³ But <[now] that he is dead> wherefore should' I go on fasting? can I bring him back again? I' am going unto him', but [he] will not come back unto me'.

²⁴ And David consoled Bath-sheba his wife, and went in unto her, and lay with her,—and she bare a son, and called^b his name' [Solomon]^c and Yahweh loved him. ²⁵ And he sent by the the hand of Nathan the prophet, and called his name Jedidiah^d [= Beloved of Yah] [for Yahweh's sake].

§ 18. *Victories over the Sons of Ammon, by Joab and David.*

²⁶ And Joab fought against Rabbah, of the sons of Ammon,—and captured the royal' city.

²⁷ Then Joab sent messengers unto David,—and said—

I have fought against Rabbah, I have also^e captured the city of the waters. ²⁸ [Now] therefore, gather thou together the rest of the people, and encamp against the city, and capture it,—lest [I] capture the city, and it be called by my name.

²⁹ So David gathered together all the people and went to Rabbah,—and fought against it, and captured it. ³⁰ Then took he the crown of Milcom^f from off his head, [the weight thereof] being a talent of gold, with the precious stones,^g and it remained on the head of David,—<the spoil of the city also> brought he forth in great abundance; ³¹ <the people also that were therein> brought he forth, and put them to the saw,^h and to threshing sledges of iron, and to axes of iron, and made them pass through the brick-kiln,ⁱ and thus used he to do unto all the cities of the sons of Ammon. And David and all the people returned unto Jerusalem.

^a Written, "garment"; read, "garments"—G.n.

^b Written so as to imply "he"; read to mean "she". In some cod. (w. Vul. and Syr.) both written and read: "she"—G.n.

^c "Peaceable"—T.G.; "Pacific"—Davies.

^d Prob.: *yēdī' dhē-yah*.

^e Some cod. (w. 4 ear. pr. edus., Aram., Syr.): "moreover also I have captured"—G.n.

^f So it shd be (w. Sep.)—G.n. Cp. G. Intro. pp. 459–61. [M.C.T. has: *malcām* = "their king-(idol)"]. Cp. 1 Ch. xx. 2; Jer. xlix. 1, 3. Amos i. 15; Zeph. i. 5.]

^g Or: "a precious stone."
^h "Used in torture (or as tools for enforced labour) of captives"—O.G.

ⁱ So read—G.n. W. itten, "word of doubtful meaning." Cp. O.G. 527^b.

§ 19. *Absolom's sister Tamar forced by her brother Amnon: Absolom slays him and flees.*

¹ And it came to pass <after this> that [Absolom] son of David [having a beautiful sister, [whose name] was Tamar] Amnon son of David loved her. ² And it so troubled Amnon, that he made himself ill on account of Tamar his sister, for <a virgin> was she', and it was monstrous in Amnon's own eyes, to do [anything] unto her. ³ But [Amnon] had a friend, [whose name] was Jonadab, son of Shimeah, David's brother,—and [Jonadab] was a very cunning man. ⁴ So he said to him,—

Why art thou looking so wretched—a king's son too—morning by morning? Wilt thou not tell me?

And Amnon said to him,
<With Tamar, my brother Absolom's sister> am I' in love.

⁵ And Jonadab^a said unto him:
Take to thy bed, and feign thyself ill,—and <when thy father cometh in to see thee> then shalt thou say unto him—

I pray thee, let Tamar my sister come, that she may give me food, and let her prepare, before mine eyes, some delicacy, to the end that I may see [it made], and so eat at her hand.

⁶ So Amnon took to his bed, and feigned himself ill,—and <when the king came in to see him> Amnon said unto the king—

I pray thee, let Tamar my sister come, and make ready before mine eyes a couple of cakes, that I may eat at her hand.

⁷ So David sent unto Tamar, in the house—saying,—

Come, I pray thee, to the house of Amnon thy brother, and prepare him enticing food.

⁸ And Tamar went to the house of Amnon her brother, [he' having taken to his bed],—and took dough and kneaded it, and folded it before his eyes, and baked the cakes. ⁹ Then took she the pan and put them out before him, but he refused to eat.

And Amnon said—
Have forth every one from me.

And they went out every one from him.

¹⁰ Then said Amnon unto Tamar—
Bring the food into the chamber, that I may eat out of thine own hand.

So Tamar took the cakes' which she had made, and brought them in to Amnon her brother, in the chamber. ¹¹ And <when she brought them unto him to eat> he took hold of her, and said to her,

Come lie with me, my sister!

¹² But she said to him—
Nay! my brother, do not force me, for it should not be done so' in Israel,—do not commit this vileness. ¹³ And [I]—whither could I take my reproach? [Thou] too, wouldest be as one of the vile fellows in Israel. [Now] therefore, speak, I [ray

^a M1: *Jehonadab*, 8 times; *Jonadab*, 7. Cp. "Heb." p. 30.

thee, unto the king, for he would not withhold me from thee.

- ¹⁴ But he would not hearken unto her voice,—and <being stronger than she> forced her, and lay with her.

- ¹⁵ Then did Amnon hate her with a very great hatred, for ||greater|| was the hatred wherewith he hated her, than the love wherewith he had loved her,—so Amnon said to her—

Rise—begone!

- ¹⁶ But she said to him—

No occasion for this greater wrong, <after what thou hast done with me> to put me away!

Nevertheless he would not hearken unto her;

- ¹⁷ but called his young man who waited on him, and said—

I pray you, put forth this woman from me, ||outside||,—and bolt the door' after her.

- ¹⁸ Now she had upon her a long tunic, for ||so|| used king's daughters to apparel themselves, |when they were virgins|, ||in robes||. And his attendant took her forth ||outside||, and bolted the door, after her. ¹⁹ And

Tamar put ashes upon her head, and <the long tunic that was upon her> she rent,—and put her hand upon her head, and went her way ||crying out as she went||. ²⁰ And Absalom

her brother said unto her—

Hath ||Amnon thy brother|| been with thee?

||Now|| therefore, my sister, hold thy peace—

||thy brother|| he is', do not lay to thy heart, this thing.

But Tamar remained, and was desolate' in the house of Absalom her brother. ²¹ And

||King David|| heard all these things,—and it angered him greatly.* ²² And

Absalom spake not with Amnon, either bad or good,—though Absalom hated Amnon, because he had forced Tamar his sister.

- ²³ And it came to pass <after two years of days> that Absalom had ||sheepshearers|| in Baalhazor, which is beside Ephron,^b—and Absalom invited all the king's sons. ²⁴ Absalom came also unto the king, and said,

See, I pray thee, thy servant hath ||sheepshearers||,—I pray thee, let the king and his servants go with thy servant.

- ²⁵ And the king said unto Absalom—

Nay! my son, do not, I pray thee, let us all go, lest we be burdensome upon thee.

And <though he urged him> he would not go, but blessed him. ²⁶ Then said Absalom,

<If not> then, I pray thee, let Amnon my brother go with us.

And the king said unto him,

Wherefore' should he go with thee?

- ²⁷ And Absalom urged him,—so he let Amnon and all the king's sons go with him.^c ²⁸ Now

* Sep. and Vul. here add: "yet pained he not the spirit of Amnon his son, for he loved him, for his firstborn was he"—G.n.

^b So it shd be (w. Sep.)—G.n. [M.C.T.: "Eph-

raim."]

^c Sep. and Vul. here add: "And Absalom made a banquet, like the banquet of a king"—G.n. [Cp. 1 Sam. xxv. 36.]

Absalom had commanded his young men, saying—

Mark, I pray you, <when the heart of Amnon is merry with wine, and I say unto you—

Smite ye Amnon>

then shall ye put him to death, do not fear,—have not ||I myself|| commanded you? Be bold, and show yourselves to be sons of valour.

- ²⁹ So Absalom's young men did to Amnon as Absalom had commanded. Then arose all the king's sons, and rode away—each man on his mule, and fled.

- ³⁰ And it came to pass <while ||they|| were yet on the road> that ||the report|| reached David, saying,—

Absalom hath smitten all the king's sons, and there is not left of them ||one||.

- ³¹ And the king arose, and rent his garments, and lay on the ground,—and all his servants who stood by rent^a their garments. ³² Then responded Jonadab son of Shimeah David's brother, and said—

Let not my lord say that they have put ||all the young men—the king's sons|| to death; for ||Amnon alone|| is dead; for <by the the bidding of Absalom> was it appointed, from the day that he forced Tamar his sister.

- ³³ ||Now|| therefore, let not my lord the king lay to^b his heart such a thing—to say ||All the king's sons|| are dead,—but ||Amnon alone|| is dead.

- ³⁴ Now Absalom had fled.

And the young man that was watching lifted up his eyes^c and looked, and lo! ||much people|| coming on the road behind him, on the mountain-side.^d ³⁵ So Jonadab said unto the king,

Lo! ||the king's sons|| are come,—<according to the word of thy servant> so hath it come to pass.

- ³⁶ And so it was <as he made an end of speaking> that lo! ||the king's sons|| came, and lifted up their voice and wept,—||the king also, and all his servants|| wept with an exceeding great weeping. ³⁷ But ||Absalom||

had fled, and had taken his journey unto Talmai son of Ammihud,^e king of Geshur.

And David the king^f mourned for his son continually,^g

³⁸ But ||Absalom|| had fled, and had taken his journey to Geshur,—and it came to pass that he was there three

^a So it shd be (w. Sep., Vul.)—G.n. [M.C.T. (lit.): "with all his servants standing by, renderers of garments."]

^b So one school of Massorites. Another: "upon"—G.n.

^c So read; but written, "eye"—G.n.

^d Sep. adds: "on the descent; and the watcher came and told the king, and said—I see ||men||

on the Horonaim road (on the mountain side)"—G.n.

^e So read; written, "Ammihur." Some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr., Vul.) both read and write: "Ammihud"—G.n.

^f So it shd be (w. Sep.)—G.n. [M.C.T. omits: "David the king."]

^g Lit.: "all the days."

years.³⁹ And the spirit of the king^a pined to go forth unto Absolom,—for he had consoled himself over Amnon, in that he was dead.

§ 20. *Joab employs a Wise Woman of Tekoa to induce David to recall Absolom: A Tardy Reconciliation.*

- 14 ¹ And Joab, son of Zeruiah, perceived^c that the heart of the king was towards Absolom. ² So Joab sent to Tekoa, and fetched from thence, a wise woman,—and said unto her—

I pray thee, feign thyself a mourner, and put on, I pray thee, mourning apparel, and do not anoint thyself with oil, but be as a woman that hath [these many days] been mourning for the dead; ³ so shalt thou come in unto the king, and speak unto him, [after this manner].

And Joab put the words in her mouth.

- ⁴ And <when the woman of Tekoa came in^b unto the king> she fell on her face to the ground, and did homage,—and said—

Save, O king!

- ⁵ And the king said to her—

What aileth thee?

And she said—

Of a truth^c <a widow woman> am I, for my husband is dead.

- ⁶ Now [thy maidservant] had two sons, and they two strove together in the field, with none^c to tear them apart,—so the one smote the other^c, and slew him. ⁷ Lo! therefore, all the family hath risen up against thy maidservant, and have said:

Give up him that hath smitten his brother, that we may put him to death, for the life of his brother, whom he hath slain, that we may destroy [the heir also].

So will they quench my ember that is left, and make my husband without name or remainder, on the face of the ground.

- ⁸ And the king said unto the woman—

Go to thy house, and [I] will give command concerning thee.

- ⁹ Then said the woman of Tekoa unto the king, <Upon me> my lord, O king, be the iniquity, and upon the house of my father, —but [the king and his throne,] be guiltless.

- ¹⁰ And the king said,—

<He that speaketh unto thee> bring him in unto me, and he shall [no more] annoy thee.

- ¹¹ Then said she:

Let the king, I pray thee, remember Yahweh thy God; so that the blood-redeemer^c may not make utter ruin, and that they destroy not my son.

And he said—

<By the life of Yahweh> not one hair of thy son shall fall to the earth.

- ¹² Then said the woman,

Pray let thy maidservant speak unto my lord the king, a word.

And he said—

Speak.

- ¹³ And the woman said,

Wherefore, then, hast thou devised the like of this [for the people of God]; and yet the king, [in speaking this word], is verily^a guilty, unless the king [bring back his fugitive? ¹⁴ For <when we [die]> we become as water poured on the ground, which cannot be gathered up again,—therefore doth God not take away the life, but deviseth plans so as not to thrust out from him, a fugitive.

- ¹⁵ [Now] therefore, [is it] that^b I have come to speak unto the king my lord this word, because the people kept putting me in fear,—so thy maidservant said—

Do let me, I pray you, speak unto the king! peradventure the king will fulfil the request of his handmaid.

- ¹⁶ For the king can hearken, to rescue his handmaid out of the power of the man who would seek to^c destroy^c both me and my son together, out of the inheritance of God.

- ¹⁷ So thy maidservant said,

Pray let the word of my lord the king be comforting,—for <as the messenger of God> so is my lord the king, in hearing the good and the bad, [Yahweh thy God] then, be with thee.

- ¹⁸ Then responded the king, and said unto the woman.

Nay, now! do not hide from me, the thing which I^c am about to ask thee.

And the woman said,

Pray let my lord the king speak.

- ¹⁹ Then said the king,

Is [the hand of Joab] with thee, in all this?

And the woman answered and said—

<By the life of thy soul> my lord, O king, there is^c no way to the right or to the left, of anything that my lord the king hath spoken, for [thy servant Joab himself] charged me, and [himself] put in the mouth of thy maidservant, all these words: ²⁰ <for the purpose of turning round the face of the matter> hath thy servant Joab done this thing,—[my lord] being wise, as with the wisdom of a messenger of God, in knowing all that is [done] in the land[.]

- ²¹ Then said the king unto Joab,

See, I pray thee, I^a have done this thing,—go then—bring back the young man, Absolom.

- ²² So Joab fell with his face to the earth, and did

^a So it shd be (w. Sep., cited in Mass.); or: "the soul of the K." (w. Aram.)—G-n. [Cp. O.G. 477^b, 2, b.]
ear. pr. edns., Sep., Syr.; Vul.; in other cod. (w. 7 ear. pr. edns.): "spake (said)"—G-n.
^c Or: "avenger."

^b So in many MSS. (w. 3

^a Cp. O.G. 454 d.

^b Some cod. (w. 2 ear. pr. edns.) omit: "that"—G-n.

^c So it shd be (w. Sep.,

Vul.)—G-n.

^d So read; written, "thou." In some cod., written, "I"; read, "thou"—G-n.

homage and blessed the king, — and Joab said —

¶To-day|| doth thy servant know, that I have found favour in thine eyes, my lord O king, in that the king hath fulfilled the request of thy ^a servant.

²³ And Joab arose, and went to Geshur, — and brought Absalom to Jerusalem. ²⁴ And the king said —

Let him go round to his own house, and <my face> let him not see.

So Absalom went round, unto his own house, and <the face of the king> saw he not.

²⁵ Now <like unto Absalom> was there no man handsome in all Israel, to be greatly praised, — <from the sole of his foot, even unto the crown of his head> there was not, in him, ¶a blemish||. ²⁶ And when he polled his head — and it was at every year's end that he used to poll it, because it was heavy upon him, therefore he used to poll it — he would weigh the hair of his head, two hundred shekels, by the royal standard. ²⁷ And there were born to Absalom three sons, and one daughter, ¶whose name|| was Tamar, — ¶she|| was a woman beautiful to look upon.

²⁸ So Absalom dwelt in Jerusalem two years of days, — and <the face of the king> had he not seen. ²⁹ Then sent Absalom unto Joab, to send him' unto the king, but he would not come to him, — so he sent yet a second time, but he would not come. ³⁰ Then said he unto his servants —

See! ¶the allotted portion of Joab|| adjoineth me, and ¶he|| hath barley there, go, and set' it^b on fire.

So the servants of Absalom set the portion on fire. ³¹ Then rose Joab, and went unto Absalom, in his house, — and said unto him,

¶Wherefore|| have thy servants set the portion that pertaineth to me, on fire?

³² And Absalom said unto Joab —

Lo! I sent unto thee, saying —

Come hither, that I may send thee unto the king, saying —

¶Wherefore|| am I come from Geshur?

¶I|| might as well have yet' been there.

¶Now|| therefore, let me see the face of the king, and <if there is' in me iniquity> then let him put me to death.

³³ So Joab came unto the king, and told him, and the king called for Absalom, and he came in unto the king, and bowed himself down^c with his face to the ground, before the king, — and the king kissed Absalom.

§ 21. Absalom's Rebellion.

¹ And it came to pass <after this> that Abso- 15
lom prepared him chariots and horses, — and fifty men, to run before him. ² And Absalom used to rise up early, and take his stand beside the way of the gate, — and so it was — <when any man who had a controversy would come unto the king for judgment> then Absalom called unto him, and said:

¶Of what city|| art ¶thou||?

And he said,

<Of one of the tribes of Israel> is thy servant.

And Absalom said unto him,

³ See! ¶thy cause||^a is good and right, — but <to hear it> thou hast no' one ¶from the king||.

⁴ And Absalom said,

Oh would that I were appointed to judge in the land! that <unto me> might come every man having a complaint or a defence, then would I see him righted.

⁵ Moreover, so it used to be, that <when any man came near to do him homage> he would put forth his hand, and lay hold of him, and kiss him. ⁶ And Absalom did, after this manner, to all Israel' who came for judgment, unto the king, — so Absalom stole away the heart of the men of Israel.

⁷ And it came to pass <at the end of forty years> that Absalom said unto the king —

Let me go, I pray thee, that I may pay my vow which I have vowed unto Yahweh, in Hebron; ⁸ for thy servant vowed ¶a vow while I abode in Geshur in Syria, saying, — <If Yahweh ||will but bring me back unto Jerusalem> then will I serve Yahweh,

⁹ And the king said unto him —

Go and prosper!

So he arose and went to Hebron. ¹⁰ And Absalom sent spies throughout all the tribes of Israel, saying, —

<When ye hear the sound of the horn> then shall ye say,

Absalom hath become king in Hebron!

¹¹ And <with Absalom> went two hundred men, out of Jerusalem, who, having been bidden, were going in their simplicity, — neither knew they anything. ¹² And Absalom sent and called^b Ahitophel the Gilonite, David's counsellor, out of his city, out of Gilo, when he was offering sacrifices, — and so it was that the conspiracy was strong, and ¶the people|| went on multiplying with Absalom.

§ 22. David in alarm takes flight from Jerusalem: Pathetic Incidents.

¹³ Then came one bearing tidings unto David, saying, —

It hath come about, that the heart of the men of Israel goeth after Absalom.

^a Or: "plea." ML: "words (are)." ^b So it shd be (w. Sep.) — G.n.

^a So read; written, "his"; in some cod. both written and read, "thy" (w. 4 ear. pr. eds. and Vul.); in some cod., "his" both written and read (w. 1 ear. pr. edn., Aram.,

Sep. and Syr.) — G.n.
^b Written, "and I will set it"; read, "and set (ye) it" — G.n.
^c So it shd be (w. Sep., Syr.) — G.n. [M.C.T. adds: "to him,"]

¹⁴ Then said David, to all his servants who were with him in Jerusalem—

Arise and let us flee, or we shall have no way of escape from the face of Absolom,—make speed to depart, lest he make speed, and so overtake us, and bring down misfortune upon us, and smite the city with the edge of the sword.

¹⁵ And the king's servants said unto the king,—
<According to all^a that my lord the king shall choose> here' are thy servants.

¹⁶ So the king went forth, with all his household attending him,—but the king left ten women who were concubines, to keep the house. ¹⁷ Thus then the king went forth, with all the people^b attending him,—and they came to a stand at a place that was far off.

¹⁸ And [all his servants] were passing on beside him, and all the Cherethites, and all the Pelethites,—and [all the Gittites—six hundred men, who had accompanied him from Gath]—were passing on before the king. ¹⁹ Then said the king, unto Ittai the Gittite,

Wherefore' shouldest [thou also] go with us? return and abide with the king, for <a stranger> art thou', moreover also' <an exile> art thou' from thine own country.

²⁰ <Only yesterday> camest thou, and <to-day> shall I let thee wander with us, on our journey, seeing that [I] am going [whithersoever I may]?^c Return and take back thy brethren with thee, and may Yahweh deal with thee^d in lovingkindness and faithfulness.

²¹ But Ittai answered the king, and said,—
<By the life of Yahweh, and by the life of my lord the king> surely <in whatsoever place [my lord the king] may be, whether for death or for life> there will [thy servant] be.

²² Then said David unto Ittai—
Go, and pass on.

So Ittai the Gittite passed on, with all his men, and all the little ones that were with him. ²³ And [all the land] was weeping, with a loud voice, and [all the people] were passing on,—[the king also] was passing on, through the torrent-bed of Kidron, and all the people were passing on over the face of the way leading to the wilderness.

²⁴ And lo! [Zadok also, and all the Levites with him] were bearing the ark of the covenant of God, and they set down the ark of God, and Abiathar went up,—until all the people' had made an end of passing over out of the city. ²⁵ Then said the king unto Zadok,

Take back the ark of God into the city,—
<if I find favour in the eyes of Yahweh> then will he bring me back, and let me see

both him and his habitation.^a ²⁶ but <[if [thus]] he say,

I have no delight in thee>

here I am, let him do unto me as may be good in his eyes.

²⁷ And the king said, unto Zadok the priest,
Art thou' not [a seer]? return into the city, in peace,—and Ahimaaz thine own son, and Jonathan son of Abiathar—your two sons, with you.

²⁸ See! [I] am tarrying in the waste plains^b of the wilderness,—until there come word from you, to tell me.

²⁹ So Zadok and Abiathar took back the ark of God to Jerusalem,—and abode there.

³⁰ Now [David] was going up by the ascent of Olivet, weeping as he went up, with his head covered, [himself] passing on barefoot,—and all the people who were with him [covered every man his head, and went up, weeping as they went. ³¹ And [unto David] it was told, saying,

[Ahitophel] is among the conspirators' with Absolom.

And David said,

Turn to foolishness, I pray thee, the counsel of Ahitophel, O Yahweh.

³² And it came to pass <when David reached the summit, where he bowed himself down unto God> that lo! there met him, Hushai the Archite, his tunic rent, and earth upon his head. ³³ And David said unto him,—

<If thou pass over with me> then shalt thou become unto me, a burden; ³⁴ but <[if [to the city]] thou return> then canst thou say unto Absolom—

<Thy servant> [I O king, will be, <as [the servant of thy father]] I was formerly> so will I [now] be thy servant:

thus shalt thou frustrate for me' the counsel of Ahitophel.

³⁵ And hast thou not, with thee, there' Zadok and Abiathar the priests? so then it shall be, that <what thing soever thou shalt hear out of the house of the king> thou shalt tell to Zadok and to Abiathar, the priests. ³⁶ Lo!^c they have there with them, their two sons, Ahimaaz for Zadok, and Jonathan for Abiathar,—so shall ye send, by their hand, unto me, everything which ye shall hear.

³⁷ So Hushai, David's friend, went into the city, —when [Absolom] was about to enter Jerusalem.

¹ Now [David] had passed on but a little from the summit, when lo! [Ziba, servant of Mephibosheth] met him,—with a couple of asses saddled, and [upon them] two hundred cakes of bread, and one hundred cakes of raisins, and

^a Some cod. (w. 3 ear. pr. edns.): "In all"—G.n.

^b Some cod. (w. 2 ear. pr. edns., Sep.; cp. ver. 15): "his servants"—G.n.

^c Cp. Intro., Chap. IV.

(III., 4, Exam. II.) p. 27.

^d So it shd be (w. Sep., Syr.)—G.n. [M.C.T. omits: "and may Y. deal with thee."]

^a Or: "both it and the habitation (home) thereof."

^b Written, "sides"; read, "waste plains"—G.n.

^c Some cod. (w. 2 ear. pr. edns., Syr. and Vul.): "And lo!" (or: "Lo therefore.")

one hundred summer fruits, and a skin of wine. ² And the king said unto Ziba,

What meanest thou |by these|?

And Ziba said—

||The asses|| are for the king's household, to ride on, and ||the bread and the summer fruits|| are for the young men to eat, and ||the wine|| is for drink to such as are faint in the wilderness.

³ Then said the king,
And where is thy lord's son?

And Ziba said unto the king—

Lo! abiding in Jerusalem, for he said,

||To-day|| will the house of Israel |restore unto me| the kingdom of my father.

⁴ Then said the king unto Ziba,

Lo! <thine> is all that pertained to Mephibosheth.

And Ziba said—

I have done homage, that I might find favour in thine eyes, my lord O king.

⁵ And <when King David had come as far as Bahurim> lo! from thence a man coming out, of the family of the house of Saul, ||whose name|| was Shimei son of Gera, coming out and cursing as he came. ⁶ And he pelted, with stones, David' and all the servants of King David,—||all the people, and all the mighty men, being on his right hand and on his left||. ⁷ And ||thus|| said Shimei, when he cursed,—

Out! Out! thou man of bloodshed, and man of the Abandoned One!^a

⁸ Yahweh |hath brought back upon thee| all the shed-blood of the house of Saul, in whose stead thou hast reigned, and Yahweh hath delivered the kingdom into the hand of Absalom thy son,—and |here thou art| in thy ruin, for that ||a man of bloodshed|| thou art'.

⁹ Then said Abishai, son of Zeruiah, unto the king—Wherefore' should this dead dog curse my lord the king? I pray thee, let me cross over and take off his head.

¹⁰ But the king said,

What have I in common with you,^b ye sons of Zeruiah? ||thus||^c he curseth, because^c ||Yahweh|| hath said unto him—

Curse David'.

Who then can say,

Why hast thou done thus?

¹¹ Then said David unto Abishai, and unto all his servants,

Lo! ||my own son who sprang from my body|| is seeking my life,—then how much more ||now|| a Benjamite? Let him alone, and let him curse, for ||Yahweh|| hath permitted him.

¹² ||It may be|| that Yahweh will behold with his eye,^d—and that Yahweh will return me good, for his cursing' this day.

¹³ And <when David and his men went along in

the way> ||Shimei|| was going along on the side of the hill over against him, cursing as he went, pelting him with stones, and throwing dust.^a ¹⁴ And the king and all the people that were with him arrived, weary,—and they refreshed themselves there.

§ 23. *Absalom enters Jerusalem, where he confers with his Counsellors, follows odious Advice, and resolves on the Pursuit of his Father.*

¹⁵ And ||Absalom and all the men^b of Israel|| entered Jerusalem,—and Ahithophel' with him.

¹⁶ And it came to pass <when Hushai the Archite, the friend of David, came in unto Absalom> that Hushai said unto Absalom:

Long live the king! Long live the king!^c

¹⁷ Then said Absalom unto Hushai,

Is ||this|| thy lovingkindness unto thy friend? Wherefore^d watest thou not with thy friend?

¹⁸ And Hushai said unto Absalom,

Nay! but <whom Yahweh, and all this people, and the men of Israel have chosen> ||his||^e will I be, and ||with him|| will I dwell. ¹⁹ And ||again|| whom |should| I serve? Should it not be in presence of his son? <as I served in presence of thy father> ||so|| will I continue in thy presence.

²⁰ Then said Absalom unto Ahithophel,—

Give ye your' counsel, what we shall do.

²¹ And Ahithophel said unto Absalom,

Go in unto thy father's concubines, whom he hath left to keep the house,—so shall all Israel hear' that thou hast made thyself odious unto thy father, and the hands of all that are with thee |shall be strengthened|.

²² And they stretched out for Absalom a tent, upon the house-top,—and Absalom went in unto his father's concubines, in the sight of all Israel. ²³ Now ||the counsel of Ahithophel which he counselled in those days|| was as if a man^f had enquired at the oracle of God,—||so|| was all the counsel of Ahithophel, ||both to David, and also to Absalom||.

¹ Then said Ahithophel unto Absalom:

17

I pray thee, let me choose for myself^g twelve thousand men, and arise, and pursue David to-night; ² and let me come upon him, when ||he|| is weary, and weak-handed, so shall I strike him with terror, and all the people who are with him shall flee,—then will I smite the king alone: ³ that I may bring back all the people unto thee,—<when all return—[save] the man whom thou' art seeking>^h ||all the people|| will be at peace.

^a Or: "kept dusting him with dust, [throwing] lumps of dry earth at him" O.G. 780.

^b So it shd be (w. Sep.)—G.n. [M.C.T.: "all the people, the men."]

^c M.L.: "May the k. live" (twice).

^d Some cod. (w. 2 ear. pr. eds.): "And wherefore," or, "Wherefore

then"—G.n.

^e So read; written, "not." In some cod. (w. 3 ear. pr. eds., Aram., Sep. and Syr.) both written and read: "his"—G.n.

^f So it shd be [read and] translated—G. Intro. 310.

^g So it shd be (w. Sep. and Vul.)—G.n.

^h Sep. reads here: "like the return of a young

^a Cp. 1 S. i. 16, n.

^b M.L.: "What to me and to you?" Cp. Jno. ii. 4, n.

^c So read: written otherwise, but nearly in same sense.

^d "The ancient authorities

emphatically declare that the passage before us exhibits an alteration of the Sopherim, and that the text originally was 'the Lord will behold (be'eyno with his eye)'—G. Intro. p. 355.

⁴ And the saying was right in the eyes of Absolom,—and in the eyes of all the elders of Israel.

⁵ Then said Absolom,
I pray you, call ye^a Hushai the Archite also',—and let us hear what is in [his] mouth [also].

⁶ And <when Hushai came in unto Absolom> Absolom spake unto him, saying—

<After this manner> hath Ahithophel spoken, shall we do what he saith? <if^b not> [thou] speak.

⁷ Then said Hushai unto Absolom,—
<Not good> is the counsel that Ahithophel hath given—[at this time].

⁸ And Hushai said—

[Thou] knowest thy father and his men—that <men of might> they are', and <embittered in soul> they are', like a bear bereaved of her young in the field,—[thy father also] is a man of war, and will not lodge with the people. ⁹ Lo! <by this time> hath [he] hidden himself in some pit, or other place,—and it shall be <as soon as he falleth upon them at the first> that he that hearkeneth for tidings will hear [of it], and will say—

There is a defeat among the people that are following Absolom:

¹⁰ then will [even the son of valour himself, whose heart is as the heart of a lion], [utterly melt],—for all Israel do know that <a man of might> is thy father, and that <sons of valour> are they who are with him.

¹¹ Therefore I counsel—that there be a general gathering together unto thee of all Israel, from Dan even unto Beer-sheba, as the sand that is by the sea for multitude,—and that [thine own presence] be going on in their midst.

¹² So shall we come upon him in some place where he hath been found, yea [we] shall be upon him, as when the dew falleth upon the ground,^a—and there shall not be left of him, or of the men that are with him, [so much as one].

¹³ But <if [into a city] he withdraw> then will all Israel bring up unto that city [ropes],—and we will drag it down unto the ravine, until there be not found in that place [so much as a small stone].

¹⁴ Then said Absolom and all the men of Israel, [Better] is the counsel of Hushai the Archite, than the counsel of Ahithophel.

[Yahweh] indeed had given charge' to frustrate the wise counsel of Ahithophel, to the intent that Yahweh might bring upon Absolom [ruin].

wife unto her husband, —surely the life of one man thou' art seeking,—and all the people,' etc. —G.n.

^a So it shd be (w. Sep., Syr. and Vul.)—G.n. [M.C.T.: "ce" thou.]"

^b Some cod. (w. 2 ear. pr.

edns., Sep., Syr.): "and if"—G.n.

^c So it shd be (w. Sep. and Vul.)—G.n. Cp. G. Intro. 169.

^d Some cod. (w. 2 ear. pr. edns.): "the face of the ground"—G.n.

§ 24. David, receiving private information from Jerusalem, crosses the Jordan and enters Mahanaim, where he is succoured with Provisions.

¹⁵ So Hushai said unto Zadok and unto Abiathar the priests,

<Thus and thus> did Ahithophel counsel Absolom and the elders of Israel,—and <thus and thus> have [I] counselled.

¹⁶ [Now], therefore, send quickly, and tell David, saying,—

Do not lodge to-night in the waste plains^a of the wilderness, thou must [even pass over],—lest the king' be swallowed up, and all the people who are with him.

¹⁷ Now [Jonathan and Ahimaaz] were staying by En-rogel, and a^b maidservant was to go and tell them, and [they] were to go and tell King David,—for they might not be seen to enter the city. ¹⁸ And <though a young man did see them, and told Absolom> yet they both departed quickly, and entered the house of a man in Bahurim, and [he] had

a well in his court, into which they went down; ¹⁹ and the woman took and spread the cover over the face^c of the well, and spread thereon her pounded corn,—so nothing was known. ²⁰ Then came the servants of Absolom unto the woman in the house, and said—

Where are Ahimaaz and Jonathan?

And the woman said to them—

They have passed over the stream of water.

And <when they had searched and not found> they returned to Jerusalem. ²¹ And

it came to pass <after those had gone> that these came up out of the well, and went, and told King David,—and said unto David,—

Arise ye and pass quickly over the water, for <thus and thus> hath Ahithophel' counselled against you.

²² So David arose, and all the people who were with him, and passed over the Jordan,—<by the morning light> [so much as one] was not lacking, who had not passed over the Jordan.

²³ Now <when [Ahithophel] saw that his counsel was not followed> he saddled his ass, and arose and went unto his own house^d unto his own city, and gave charge unto his household and hanged himself,—and died, and was buried in the grave of his father.

²⁴ When [David] had come to Mahanaim, [Absolom] had passed over the Jordan, [he and all the men of Israel with him]. ²⁵ Now

Absolom had appointed [Amasa] instead of Joab, over the army,—[Amasa] being the son

^a Thus both written and read in many MSS. (w. 5 ear. pr. edns., Aram., Sep., Syr. and Vul.); but in some cod. written, and read: "sides"; while in some, written "sides," read "waste plains"—G.n.

^b Or: "the."

^c Sp. v.r. (sevir): "mouth." In some cod. (w. Aram. and Vul.) both written and read: "mouth"—G.n.

^d Some cod. (w. 5 ear. pr. edns., Aram., Syr. and Vul.): "and unto"—G.n.

of a man whose name was Ithra the Ishmaelite,^a who went in unto Abigail daughter of Nahash, sister of Zeruiah, mother of Joab. ²⁰ And Israel and Absalom encamped in the land of Gilead.

- ²⁷ And it came to pass <when David entered Mahanaim> that Shobi son of Nahash of Rabbah of the sons of Ammon, and Machir son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim, ²⁸ brought ||sleeping rugs, and basins, and earthen vessels, and wheat and barley, and meal and roasted corn,—and beans and lentils, and parched pulse; ²⁹ and honey and cream, and sheep, and cheese of kine||, for David, and for the people that were with him, to eat,—for they said, ||The people|| are hungry and weary and thirsty, in the wilderness.

§ 25. *David's Army gives battle to Absalom's and defeats it: Absalom's Death and David's Lament: The King is roused from his Grief by Joab.*

- 18 ¹ Then David mustered^b the people that were with him,—and set over them, captains of thousands, and captains of hundreds. ² And David sent forth the people—||a third part|| under the hand of Joab, and ||a third part|| under the hand of Abishai son of Zeruiah, brother of Joab, and ||a third part|| under the hand of Ittai the Gittite. Then said the king, unto the people, ||I myself|| will ||surely go forth|| with you. ³ But the people said— Thou must not go forth, for <if we ||flee||> they will not regard us, neither <if half of us die> will they regard us, for ||thou||^c <compared with us> [art worth] ten thousand,—||now|| therefore, it will be better^d that thou come to us out of the city | with succour|. ⁴ And the king said unto them, <Whatever is best in your eyes> I will do. And the king stood beside the gate, while ||all the people|| came out by hundreds and by thousands. ⁵ And the king charged Joab and Abishai and Ittai, saying, Deal gently | for my sake| with the young man, even Absalom.

And ||all the people|| heard when the king charged all the captains, for the sake of Absalom.

- ⁶ So the people went forth into the field against Israel,—and the battle took place in the forest of Ephraim. ⁷ Then were the people of Israel defeated there, before the servants of David,—and the slaughter there was great, on that day—twenty thousand. ⁸ And the battle there was spread out over the face of all the land,—and the forest devoured more of the people than the sword devoured^e on that day.

- ⁹ Now <when Absalom met^f the servants of David> ||Absalom|| was riding upon a mule,

and the mule came under the thick branches of a large oak, and his head caught hold of the oak, and he was suspended between heaven and earth, ||the mule that was under him passing on||. ¹⁰ And a certain man saw it, and told Joab,—and said—

Lo! I saw Absalom suspended in an oak.

- ¹¹ Then said Joab to the man that was telling him,

Lo! <since thou sawest him> why didst thou not smite him there, to the ground? then should I have been bound to give thee ten pieces of silver, and a girdle.

- ¹² And the man said unto Joab,

<Though I^g were weighing upon my palm^h a thousand pieces of silver> yet would I not put forth my hand against the son of the king,—for <in our hearing> the king charged theeⁱ and Abishai^j and Ittai^k, saying,

Watch any man who [would touch] the^a young man Absalom.

- ¹³ Otherwise <had I dealt with my life^b falsely (and nothing can be hid from the king)> then ||thou thyself|| wouldst have stood aloof.

- ¹⁴ And Joab said,

<Not thus> may I tarry before thee.

And he took three darts in his hand, and thrust them into the heart of Absalom, while he was yet^c alive in the midst^d of the oak. ¹⁵ Then came round ten young men who bare Joab's armour,—and smote Absalom, and slew him.

- ¹⁶ Then Joab blew with a horn, and the people returned from pursuing Israel,—for Joab had restrained the people. ¹⁷ And they took Absalom, and cast him, in the forest, into a large pit, and raised up over him a very great heap of stones,—and ||all Israel|| fled, every man to his home.^d

- ¹⁸ But ||Absalom|| had taken, and raised up for himself, in his lifetime, the pillar that is in the king's vale, for he said,

I have no^e son, to keep in remembrance my name,

so he called the pillar^f after his own name, and it is called Absalom's monument^g unto this day.

- ¹⁹ Then ||Ahimaaz, son of Zadok|| said,

Let me run, I pray thee, and carry tidings unto the king,—how that Yahweh hath vindicated^h him, at the hand of his enemies.

- ²⁰ And Joab said to him—

<Not a man to bear tidings> art thouⁱ this day, but thou shalt bear tidings another^j day,—but ||this day|| shalt thou not bear tidings, ||for this cause||^k that ||the king's son|| is dead.

^a Some cod. (Aram., Sep., Syr., and Vul.—cp. ver. 5: "Watch (or guard) for my sake the"—G-n.
^b ||Ritten, "his life": read, "my life." Some cod. (w. 2 ear, pr. edns., Aram., Syr., Vul.) have both written and read:

"my life"—G-n.

^c Ml.: "heart."

^d Ml.: "tent"; but sometimes = "home." Cp. chap. xix. 8.

^e Or: "sign" (cp. 1 S. xv. 12). Ml.: "hand."

^f So read; written less emphatically—G-n.

^a So it shd be (w. Sep.—cited in Mas.): cp. 1 Ch. ii. 17—G-n. [M.C.T.: "Israelite."]

^b Or: "numbered."

^c So it shd be (w. Sep., Vul.) [*i.e.*, 'atah instead of 'attah.]—G-n.

Then said Joab to a Cushite,

Go tell the king, what thou hast seen.

And the Cushite bowed himself down to Joab, and ran. ²² Then [yet again] said Ahimaaz son of Zadok unto Joab.

But <be what may> do, I pray thee, let [me also] run, after the Cushite.

And Joab said—

Wherefore is' it that [thou] wouldst run, my son, when [thou] hast no' tidings of [any profit]?

²³ But <be what may> I will run.

So he said to him—

Run.

Then ran Ahimaaz by the way of the plain,^a and got beyond the Cushite.

²⁴ Now [David] was sitting between the two gates,—and the watchman went on to the top of the gate-house, upon the wall, and lifted up his eyes, and looked, and lo! [a man, running alone]. ²⁵ So the watchman called out, and told the king. And the king said,

<If he is alone> there are tidings in his mouth.

And he came on nearer and nearer. ²⁶ Then saw the watchman another man, running, so he called out unto the porter,

Lo! [a man, running alone].

And the king said,

[This one also] beareth tidings.

²⁷ Then said the watchman,

It seemeth [to me] that [the running of the foremost] is like the running of Ahimaaz son of Zadok.

And the king said,

<A good man> is he', and <with good tidings> he cometh.^b

²⁸ Then called out Ahimaaz, and said unto the king,

Peace!

And he bowed himself down to the king, with his face to the earth,—and said—

[Blessed] be Yahweh thy God,^c who hath surrendered the men who were lifting up their hand, against my lord the king.

²⁹ And the king said,

Is it [well] with the young man—[Absolom]?

Then said Ahimaaz—

I saw a great crowd, when Joab sent the king's servant and [me] thy servant, but I knew not what [it meant].^d

³⁰ And the king said,

Aside! stand [here].

So he turned aside, and stood.

³¹ Then lo! [the Cushite] coming in,—and the Cushite said—

<Tidings> getteth my lord the king, how that Yahweh hath vindicated thee to-day, at the hand of all them who had risen up against thee.

³² And the king said unto the Cushite—

Is it [well] with the young man—[Absolom]?

Then said the Cushite—

Be <like the young man> the enemies of my lord the king, and all who have risen up against thee, for harm.

³³ Then was the king deeply moved, and went up to the chamber over the gate, and wept,—and [thus] he said as he went—

O my son Absolom, my son—my son— [Absolom]! could [I] but have died in thy stead, O Absolom, my son—my son!

¹ And it was told Joab,—

Lo! [the king] is weeping and mourning over Absolom.

² So the victory, on that day, was turned into mourning, with all the people,—for the people heard, on that day, saying,

The king is distressed' for his son.

³ And the people stole away, on that day, to go into the city,—as people steal away who are put to shame, when they flee in battle.

⁴ But [the king] muffled his face, and the king made outcry, with a loud voice,—

O my son Absolom, O Absolom, my son, my son!

⁵ Then came Joab unto the king, in the house, —and said—

Thou hast, to-day, covered with shame the faces of all thy servants, who have rescued thy life to-day, and the lives of thy sons and thy daughters, and the lives of thy wives, and the lives of thy concubines; ⁶ by loving them who hated thee, and hating them who loved thee,—for thou hast declared, to-day, that <nothing to thee> are princes or servants, for I perceive, to-day, that <if^a [Absolom] had lived, and [all we] to-day had died> that [then] it had been right in thine eyes.

⁷ [Now] therefore, rise—go forth, and speak unto the heart^b of thy servants,—for <by Yahweh> have I sworn, that <if thou do not' go forth> not a man shall tarry with thee to-night, and this will be to thee [a greater misfortune] than all the misfortune that hath come upon thee from thy youth until^c now.

⁸ So the king arose, and took his seat in the gate, —and <to all the people> was it told, saying—

Lo! [the king] is sitting in the gate.

Then came all the people before the king, but [Israel] had fled every man to his home.^d

§ 26. The Bringing Back of the King.

⁹ And it came to pass that all the people were reproaching one another, throughout all the tribes of Israel, saying,—

[The king] delivered us out of the hand of

^a Or: "circuit."

^b Cp. 1 K. i. 42.

^c Some cod. (w. 2 ear. pr. edns.: "[Yahweh thy

God] be blessed," changing the emphasis—G.n.

^d Or: "knew not anything"—O.G. 553^b.

^a So read; written, "not"—G.n.

^b Cp., for idiom, Isa. xl. 2.

^c Some cod. (w. 2 ear. pr. edns. and Syr.): "even

until"—G.n.

^d Ml.: "tents"; but sometimes idiomatically = "home." Cp. chap. xviii. 17.

- our enemies, and ||he|| rescued us out of the hand of the Philistines, but ||now|| he hath fled out of the land, away from Absalom; and ||Absalom, whom we anointed over us|| hath died' in the battle.
- 10 ||Now|| therefore, why are ||ye|| silent as to bringing back the king?
- 11 And ||King David|| sent unto Zadok and unto Abiathar the priests, saying,
Speak ye unto the elders of Judah, saying,
Wherefore' should ye be behindhand, in bringing back the king unto his home,—seeing that ||the speech of all Israel|| hath come unto the king, regarding his home?
- 12 <Mine own brethren> are ye', <my bone and my flesh> are ye',—wherefore then should ye be behindhand in bringing back the king?
- 13 And <unto Amasa> shall ye say,
Art not ||thou|| ||my bone and my flesh||?
||So|| let God do to me, and ||so|| let him add, if thou become not ||prince of the army|| before me continually, instead of Joab.
- 14 Thus bowed he the heart of all the men of Judah, as one man,—and they sent unto the king, Return, ||thou, and all thy servants||.
- 15 Then the king returned, and came as far as the Jordan,—and ||Judah|| came to Gilgal, to go^a and meet the king, to escort the king over the Jordan. ¹⁶ Then hastened Shimei, son of Gera, the Benjamite, who was of Bahurim,—and came down, with the men of Judah, to meet King David. ¹⁷ And ||a thousand men|| were with him, out of Benjamin, Ziba also, servant of the house of Saul, and his fifteen sons and twenty servants, with him,—and they went through the Jordan, before the king. ¹⁸ But the ferry-boat kept crossing, to bring over the household of the king, and to do what was good in his eyes. And ||Shimei, son of Gera|| fell down before the king, when he had passed over the Jordan; ¹⁹ and he said unto the king—
Let not my lord impute to me iniquity, neither do thou remember the perverseness of thy servant, on the day that thou wentest out, my lord O king,^b from Jerusalem, that the king should lay it upon his heart.
- 20 For thy servant doth know, that ||I|| sinned,—lo! therefore, I have arrived to-day, as the first of all the house of Joseph, to come down to meet my lord the king.
- 21 Then responded Abishai, son of Zeruiah, and said,
<For this> shall not Shimei be put to death, for that he cursed the Anointed of Yahweh?
- 22 But David said,
What have I in common with you, ye sons of Zeruiah, for ye would become to me, to-day, a very traitor!^c
- Shall there ||to-day|| be put to death a man in Israel? for do I not know, that ||to-day|| ||I|| am king over Israel?
- 23 Then said the king unto Shimei—
Thou shalt not die.
And the king sware to him.
- 24 And ||Mephibosheth, son of Saul|| came down to meet the king,—he had neither dressed his feet, nor trimmed his beard, nor <his clothes> had he washed, from the day the king departed, until the day that he entered in peace. ²⁵ And it came to pass <when he entered Jerusalem to meet the king> that the king said unto him,
Wherefore' wentest thou not with me, Mephibosheth?
- 26 And he said,
My lord, O king, ||my servant|| betrayed me,—for thy servant said—
I will even saddle me mine ass, that I may ride thereon, and go with^a the king, for <lame> is thy servant.
- 27 And he hath slandered thy servant, unto my lord the king,—but ||my lord the king|| is as a messenger of God, do therefore what is good in thine own eyes.
- 28 For <when all the house of my father were nothing better^b than dead men^c unto my lord the king> then didst thou set thy servant among them that used to eat at thy table,—what then have I further ||by way of right||, or to cry out any further' unto the king?
- 29 Then the king said unto him,
Wherefore shouldst thou speak any further of thine affairs? I have said—
||Thou and Ziba|| shall share the land.^d
- 30 And Mephibosheth said unto the king,
<Even the whole> let him take,—now^e that my lord the king hath entered, in peace into his own house.
- 31 And ||Barzillai the Gileadite|| came down from Rogelim,—and passed, with the king, over the Jordan, to escort him over the Jordan. ³² Now ||Barzillai|| was very aged, eighty years old,—and ||he himself|| had sustained the king, throughout his sojourn in Mahanaim, for he was ||an exceeding great man||.
- 33 So then the king said unto Barzillai,—
||Thou|| come over with me, and I will sustain thee with me, in Jerusalem.
- 34 But Barzillai said unto the king,—
<Like unto what> are the days of the years of my life, that I should come up with the king, to Jerusalem. ³⁵ <Eighty years old> am I' to-day—could I discern between good and bad? or could thy servant taste' what I might eat, and what I might drink? or could I hearken any more' to the voice of singing men and singing women? Where-

^a Some cod. (w. 1 ear. pr. edn.): "to go down."
Cp. ver. 20—G.n.
^b So it shd read—G. Intro. 331.
^c Or: "for ye would be-

come to me to-day—Satan" (first betraying and then accusing—cp. 1 Sam. xix. 4; Ps. cix. 20, 29; Zech. iii. 1).

^a Some cod. (w. 5 ear. pr. edns.): "unto"—G.n.
^b Some cod. (w. 1 ear. pr. edn.): "when in all the house of my father were none other"—G.n.

^c Ml.: "Men of death."
^d Or: "estate," i.e. Saul's.
Cp. chaps. ix. 9-13; xvi. 1-4.
^e Ml.: "after."

fore, then, should thy servant yet' be a burden' unto my lord the king?

³⁶ <Just a little way> will thy servant pass over the Jordan with the king,—but wherefore' should the king recompense me with this reward? ³⁷ Let thy servant, I pray thee, turn back again, that I may die in mine own city, by the grave of my father, and my mother. But here' is thy servant Chimham—let him pass over with my lord the king, and do unto him that which may be good in thine eyes.

³⁸ Then said the king,
<With me> shall Chimham pass over, and ||I|| will do unto him that which shall be good in thine eyes,—and <whatsoever thou shalt choose to lay upon me> I will do for thee.

³⁹ And <when all the people had passed over the Jordan> then ||the king|| passed over, —and the king kissed Barzillai, and blessed him, and he returned unto his own place.

⁴⁰ And the king passed over to Gilgal, and ||Chimham|| passed over with him,—and ||all the people of Judah|| escorted the king, [yea moreover] ||half the people of Israel||.

⁴¹ Then lo! ||all the men of Israel|| were coming unto the king,—and they said unto the king—

Why' did our brethren the men of Judah steal' thee away, and escort the king and his household over the Jordan, and all the men of David with him?

⁴² And all the men of Judah made answer unto the men of Israel—

Because the king is ||near of kin|| unto us, [wherefore, then] is it, that ye are angry over this matter? Have we [eaten] at the king's cost? or hath he ||bestowed any gifts|| on us?

⁴³ And the men of Israel answered the men of Judah, and said—

<Ten parts> have we' in the king, therefore <even in David> have we more right than ye. Why, then, made ye light of us, so that our word was not heard first' as to bringing back our king?

And [the words of the men of Judah] were fiercer' than [the words of the men of Israel].

§ 27. *An incipient Rebellion under Bichri crushed by Joab, who assassinates his rival Amasa. New List of David's Ministers.*

²⁰ ¹ Now ||in that place|| there happened to be an abandoned man,^a ||whose name|| was Sheba son of Bichri,^b a man of Benjamin,—so he blew a horn, and said—

We have no' share in David,
Nor inheritance have we^c in the son of Jesse,
Every man to his home.^d O Israel!

^a Ml.: "man of Belial" ("the Lost One"). Cp. Hastings' D.B., art. "Belial."

^b "Translate rather 'the Bichrite,' i.e., a member of the clan which traced its descent to Becher, the

son of Benjamin: Gen. xlv. 21"—Hastings' D.B. p. 299.

^c Some cod. (w. 1 ear. pr. edn., Syr., Vul.) omit: "have we"—G-n.

^d Ml.: "tents." Cp. chaps. xviii. 17, xix. 8. But

² Then went up all the men of Israel' from following David, to follow Sheba son of Bichri,—but ||the men of Judah|| clave unto their king, from the Jordan, even as far as Jerusalem.

³ And David entered into his own house in Jerusalem, and the king took the ten women, the concubines whom he had left to keep the house, and put them in ward, and sustained them, but ||unto them|| went he not in,—so they were shut up until the day of their death, in lifelong widowhood.^a

⁴ Then said the king unto Amasa,
Assemble me the men of Judah, within three days,—and ||thou|| [here] take thy stand!

⁵ So Amasa went, to assemble Judah,—but he tarried beyond the fixed time, which he had appointed him. ⁶ Then said David unto Abishai,^b

||Now|| shall Sheba son of Bichri, do us more harm than Absalom, —||thou||^c take the servants of thy lord, and pursue him, lest he have got him into fortified cities, and so have escaped our eye.^d

⁷ Then went out after him—the men of Joab, and the Cherethites and the Pelethites, and all the mighty men,—and they went out from Jerusalem, to pursue Sheba son of Bichri.

⁸ <When ||they|| were by the great stone which is in Gibeon> ||Amasa|| had arrived before them. Now ||Joab|| was girded about with his war-coat as his upper garment, and ||over it||

a girdle with a sword, fastened upon his loins, in the sheath thereof, and ||it|| came out^e and fell. ⁹ Then said Joab unto Amasa,

Art thou' ||well||, my brother?

And Joab took Amasa by the beard with his right hand, to kiss him. ¹⁰ <Amasa not heeding the sword that was in the hand of Joab> he smote him therewith in the belly, and shed out his bowels to the ground, and [struck] him not again, and he died. So ||Joab

and Abishai his brother|| pursued Sheba son of Bichri. ¹¹ Now ||a man|| stood

over him, of the young men of Joab,—and said—

<Whosoever is well pleased with Joab, and whosoever pertaineth to David> let him follow Joab.

¹² But ||Amasa|| was wallowing in blood, in the midst of the highway,—and <when the man saw that all the people stood still> he moved Amasa, out of the highway into the field, and

N.B.: "We are told in the Mechilta, which contains the earliest record on this subject, that this is not the original reading, but that it exhibits an alteration of the Sopherim. Originally the text read, 'every one to his gods, O Israel.' . . The ancient authorities tell us the expression in question was also altered in the same phrase in 1 Kings xii. 16 and 2 Chron. x. 16, which record a similar event"—

G. Intro. 355-6.

^a Cp. O.G. 48, 313.

^b Syr. (Pesh.): "Joab"—Hastings D.B. 570.

^c Some cod. (w. 2 ear. pr. edns.): "now"—instead of "thou"; and some (w. Sep.) have: "now therefore"—G-n.

^d Some cod. (w. 5 ear. pr. edns., Sep. and Syr.): "eyes"—G-n. For other renderings, cp. O.G. 664.

^e So it shd be (w. Sep.)—G-n. Cp. G. Intro. p. 147.

cast over him a garment, ||as soon as he saw^a that every man that came up to him stood still||. ¹³ <When he had removed^a him out of the highway> every man passed on, after Joab, to pursue Sheba son of Bichri.

- ¹⁴ And he passed on throughout all the tribes of Israel, unto Abel and unto Beth-maachah, and all the Berites,^b—and they were called together, and came in, yea and followed him. ¹⁵ So they came, and laid siege against him, in Abel, Beth-maachah, and they cast up a mound against the city, so that it stood within a rampart,—and ||all the people who were with Joab|| were battering the wall to throw it down. ¹⁶ Then cried a wise woman out of the city,—

Hear ye! hear ye! I pray you, say unto Joab,

Come near hither, and let me speak unto thee.

- ¹⁷ So he came near unto her, and the woman said—

Art thou' Joab?

And he said—

I am.

And she said unto him—

Hear thou the words of thy handmaid.

And he said,

I do hear.

- ¹⁸ Then spake she, saying,—

They ||used to speak|| in former times, saying, ||Enquire|| in Abel! And ||so|| they ended it.

- ¹⁹ ||I|| am of the peaceable among the faithful in Israel,—||thou|| art seeking to put to death a city, and a mother in Israel, wherefore wouldest thou swallow up the inheritance of Yahweh?

- ²⁰ Then answered Joab and said,—

Far be it! far be it from me! I will neither swallow up nor lay waste. ²¹ <Not so> is the matter! but ||a man of the hill country of Ephraim, |Sheba son of Bichri| his name||, hath lifted up his hand against the king, even against David, give up him alone, and I will depart from the city.

And the woman said unto Joab,

Lo! ||his head|| shall be cast unto thee, through the wall.

- ²² So the woman came unto all^c the people in her wisdom, and they cut off the head of Sheba son of Bichri, and cast it out unto Joab. And he blew with a horn, and they dispersed themselves from the city, every man to his home;^d but ||Joab|| returned to Jerusalem unto the king.

^a "Thrust"—O.G.

^b "The M.T. [Massoretic Text] apparently intends to state that Joab came to the district of the Berites, possibly descendants of Beri, and that all the tribes of Israel gathered together." . . . Driver "understands that Sheba went through

all the tribes of Israel to Abel, and that the Berites—or rather Bichrites. . . followed him into Abel as allies."—Hastings' D.B. art. "Berites."

^c Some cod. (w. 3 ear. pr. eds.) omit: "all"^d—G.n.

^d Ml.: "tents." Cp. chap. xix. 8.

- ²³ And ||Joab|| was [restored] unto all the army of Israel,—

And ||Benaiah,^a son of Jehoiada|| was over the Cherethites and over the Pelethites,

- ²⁴ And ||Adoniram||^b was over the tribute,—

And ||Jehoshaphat, son of Ahilud|| was the remembrancer;

- ²⁵ And ||Sheva|| was scribe,—

And ||Zadok and Abiathar|| were priests;

[Moreover also] ||Ira the Jairite|| was chief ruler^c unto David.

- § 28. *A Famine sent in Vindication of the Gibeonites' right to a place in Israel: They avenge themselves on Saul's House: The Story of Rizpah.*

- ¹ And there came to be a famine, in the days ²¹ of David [for three years] ||year after year||, so then David sought the face of Yahweh,—and Yahweh said—

It respecteth Saul and his house, as to bloodshed, in that he put to death the Gibeonites.

- ² The king therefore called the Gibeonites, and said unto them (now ||the Gibeonites|| were [not of the sons of Israel] but of the remnant of the Amorites, with whom ||the sons of Israel|| had entered into an oath, and Saul had sought to smite them, in his jealousy for the sons of Israel and Judah)—³ wherefore David said unto the Gibeonites—

What shall I do for you,—and wherewith shall I make propitiation, so that ye may bless the inheritance of Yahweh?

- ⁴ And the Gibeonites said unto him—

It is not a matter with us of silver or gold, with Saul or with his house, neither would we have a man put to death in Israel.

And he said—

What do ye' say I should do for you?^d

- ⁵ Then said they unto the king,

<The man who consumed us, and who thought to have destroyed us from taking a place within any of the bounds of Israel> ⁶ let there be delivered up to us—seven men of his sons, and we will crucify^e them unto Yahweh in Gibeah of Saul, the chosen of Yahweh.^f

And the king said,

||I|| will deliver them up.

- ⁷ But the king had pity upon Mephibosheth, son of Jonathan, Saul's son,—because of the oath of Yahweh that was between them, ||between David and Jonathan, Saul's son||. ⁸ So the king took the two sons of Rizpah daughter of Aiah, whom she had borne to Saul, even Armoni and Mephibosheth,—and the five sons of Michal^g daughter of Saul, whom she had

^a Heb.: *benáyāh*, 11; 31, *benáyāhu*. See "Heb." p. 30.

^b So it shd be (w. Sep. and Syr.). Cp. 1 K. iv. 6 —G.n. [M.C.T.: "Adoniram."]

^c Heb.: *kohēn*, usually "priest." "Prob. *chief-tain* (exercising priestly functions)"—O.G. 463.

^d Or: <What ye' are saying > I will do for you."

^e Cp. Num. xxv. 4, n.

^f G.t.: "in the mountain of Y." (instead of "the chosen of Y.")—G.n.

^g Some cod. (w. Sep., cited in Mass. and Syr.): "Merab." Cp. 1 S. xviii. 19—G.n.

borne to Adriel son of Barzillai, the Mehola-thite; ⁹ and delivered them up into the hand of the Gibeonites, and they crucified them in the mountain, before Yahweh, so they seven fell together,—they being put to death in the first days of harvest, in the beginning of the barley harvest.

¹⁰ Then Rizpah daughter of Aiah, took sackcloth, and spread it out for herself, on the rock, from the beginning of harvest, until water poured out upon them from the heavens,—and suffered neither the birds of the heavens to rest on them by day, nor the wild beasts of the field [to devour them] by night.

¹¹ And it was told David,—what Rizpah daughter of Aiah, Saul's concubine, had done.

¹² So David went and fetched the bones of Saul, and the bones of Jonathan his son, from the owners of Jabesh-gilead,—who stole them from the broadway of Beth-shan, where the Philistines had hanged them, on the day when the Philistines had smitten Saul in Gilboa; and he brought up from thence the bones of Saul, and the bones of Jonathan his son,—and they gathered together the bones of them who had been crucified; ¹⁴ so they buried the bones of Saul and ^a Jonathan his son in the land of Benjamin, in Zelah, in the grave of Kish his father, thus did they all ^b that the king commanded,—and God suffered himself to be entreated for the land [after this].

§ 29. Various Encounters with the Philistines.

¹⁵ And the Philistines had yet again' a war with Israel,—so David went down, and his servants with him, and fought the Philistines, and David became faint. ¹⁶ So <Ishbi-benob, who was of the descendants of the giant,^c [the weight of whose spear-head] was three hundred shekels of bronze, he' also being newly armed> thought to smite ^d David; ¹⁷ but Abishai son of Zeruiah [came to his help], and smote the Philistine, and slew him. ||Then|| sware the men of David unto him, saying—

Thou must not go forth' any more with us, to battle, that thou quench not the lamp of Israel.

¹⁸ And it came to pass ||after this|| that there was yet again a battle in Gob,^e with the Philistines,—[then] Sibbekai the Hushathite smote Saph, who was of the descendants of the giant.

¹⁹ And there was yet again' a battle in Gob^e with the Philistines,—when Elhanan son of Jaare-oregim of Bethlehem, smote Goliath the Gittite, the shaft of whose spear was like a weaver's beam.

²⁰ And there was yet again' a battle in Gath; when there was a man of stature, with six fingers on each hand, and six toes on each foot, twenty-four in number; ||he also|| having been

born to the giant; ²¹ but <when he reproached Israel> Jonathan son of Shimeah David's brother [smote] him.

||These four|| had been born to the giant in Gath,—but they fell by the hand of David, and by the hand of his servants.

§ 30. David's Song of Triumph over all his Enemies.

(Cp. Psalm xviii.)

¹ And David spake unto Yahweh, the words ²² of this song,—in the day when Yahweh had rescued him, out of the hand of all his enemies, and out of the hand of Saul; ² and he said,—

||Yahweh|| was my mountain crag and my stronghold, and my deliverer—||mine||;

³ ||My God||^a was my rock,
I sought refuge in him,—
My shield, and my horn of salvation, my high tower, and my refuge,
My Saviour! <from violence> thou didst save me.

⁴ <As one worthy to be praised> called I on Yahweh,—

And <from my foes> was I saved.

⁵ <When the breakers of death had encompassed me,—

||the torrents of perdition||^b made me afraid,—

⁶ ||the meshes of hades|| had surrounded me,—

the snares of death had confronted me>

⁷ <In my distress> called I on Yahweh,
Yea <unto my God> did I call,—

And he hearkened, out of his temple, unto my voice,

And ||my cry for help|| was in his ears!

⁸ Then did the earth shake and quake,
||The foundations^c of the heavens|| were deeply moved,—

Yea they did shake, because he was angry,

⁹ There went up a smoke in his nostrils,
And ||a fire out of his mouth|| devoured,—
||Live coals|| were kindled from it:

¹⁰ Then he stretched out the heavens, and came down,—

And ||thick gloom|| was under his feet;

¹¹ Then he rode on a cherub, and flew,—
And was seen^d on the wings of the wind;

¹² And made of the darkness around him, pavilions,—

Gathering of waters, clouds of vapours.

¹³ <Out of the brightness before him> were kindled live coals of fire;

¹⁴ <Thunder from the heavens> did Yahweh give forth,—

Yea ||the Highest|| uttered his voice;

^a Some cod. (w. 2 ear. pr. eds. and Sep.) add: "the bones of"—G.n.

^b Some cod. (w. 1 ear. pr. edn.): "according to all"—G.n.

^c Or: "Raphah."

^d Or: "said he would smite."

^e Some cod. (w. 2 ear. pr. eds.): "Nob"—G.n.

^a So it shd be (w. Sep., Syr.)—G.n. [M.C.T.: "The God of my rock,"

^b Heb.: "Belig'yal" (= "the Abandoned One")—Hastings' D.B. on "B."

^c Some cod. (w. Sep., Syr.): "and the f."—G.n.

^d Some cod. (w. 2 ear. pr. eds. ("And darted." Cp. Ps. xviii. 11)—G.n.

- 15 And he sent forth arrows, and scattered them,—
Lightning, and confused them;
16 Then appeared' the channels of the sea,
Were uncovered' the foundations of the world,—
At the rebuke of Yahweh,
The blast of the breath of his nostrils;
17 He sent from on high, he took me,—
He drew me out of many waters;
18 He rescued me from my foe, in his might,—
From^a them who hated me, because they were too strong for me:
19 They confronted me, in the day of my necessity,—
Then became Yahweh my stay:
20 And brought out, into a large place, [even me],—
He delivered me, because he delighted in me:
21 Yahweh rewarded me, according to my righteousness,—
<According to the cleanness of my hands> he repaid me:
22 For I had kept the ways of Yahweh,—
And not broken away from my God;
23 For ||all his regulations||^b were before me,—
And <as for his statutes> I turned not from them.
24 So became I blameless towards him,—
And kept myself from mine iniquity:
25 Yahweh therefore repaid me, according to my righteousness,—
According to my pureness before his eyes.
26 <With the loving> thou didst shew thyself loving,—
<With^c the blameless hero>^d thou didst shew thyself blameless;
27 <With the pure> thou didst shew thyself pure,—
But <with the perverse> thou didst shew thyself ready to contend:
28 And <a patient people> thou didst save,—
But ||thine eyes|| were on the lofty—thou layedst them low;
29 For ||thou|| wast my lamp, O Yahweh,—
And ||Yahweh|| enlightened my darkness;
30 For <by thee> I ran through a troop,—
<By^e my God> I leapt over a wall.
31 <As for God> |blameless| is his way,—
||The speech of Yahweh|| hath been proved,
<A shield> he is' to all who seek refuge in him.
32 For who is a God, save Yahweh?
And who a Rock, save our God?
33 |God|| is my fortress of strength,—
And shewed to the blameless his way;^f

- Planting my^a feet like the hinds',—
Yea <on my high places> he caused me to stand;
35 Teaching my hands, to war,—
So that a bow of bronze was bent by mine arms;
36 Thus didst thou grant me, as a shield, thy salvation,—
And ||thy condescension|| made me great.
37 Thou didst widen my stepping-places, under me,—
So that mine ankles faltered not:
38 I pursued my foes, and destroyed them,—
And returned not, till they were consumed;
39 So I consumed them, and crushed them, and they rose not again,—
Thus fell they under my feet:
40 Thus didst thou gird me with strength, for the battle,—
Thou subduedst mine assailants under me:
41 And <as for my foes> thou didst give me their neck,—
Yea <them who hated me> that I might destroy them:
42 They cried out,^b
But there was none to save,—
Unto Yahweh,
But he answered them not.
43 Then did I beat them in pieces, like the dust of the earth,—
<Like the clay of the lanes> did I crush them, stamp them down.
44 Thus didst thou rescue me from the contentions of my people,^c—
Didst keep me to be the head of nations:—
||A people whom I had not known|| served me;
45 ||The sons of the foreigner|| came cringing unto me,—
<At the hearing of the ear> they submitted to me,—
46 ||The sons of the foreigner|| were disheartened,
And came quaking,^d out of their fortresses.
47 Yahweh liveth, and blessed be my rock,—
And exalted be the God (of the rock)^e of my salvation:—
48 The God who hath avenged me,^f
And brought down peoples under me;
49 And brought me forth from among my foes,—
Yea <from mine assailants> hast thou set me on high,
<From the man of violence> hast thou delivered me.
50 ||For this cause|| will I praise thee, O Yahweh, among the nations,—
And <to thy name> will I touch the strings:—

^a Some cod. (w. Syr. and Vul.): "And from." Cp. Ps. xviii. 18.

^b So read (plural); written in singular—G.n.

^c Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "my way." Cp. Ps. xviii. 32—G.n. [With "my way," render: "And he shewed to be blameless, my way."]

^d Cp. G. Intro. 149.

^e Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr.):

"And by my G." Cp. Ps. xviii. 29—G.n.

^f So written; but read, "my way." Some cod. (w. 2 ear. pr. edns.) have, both written and read: "my way." Cp. Ps. xviii. 32—G.n. [With "my way," render: "And he shewed to be blameless, my way."]

^a So read; but written: "his feet."

^b So it shd be (w. Aram., Sep., Syr., Vul.). Cp. Ps. xviii. 41—G.n. [M.C.T. has: "They looked about."]

^c Sp. v.r. (sevir): "the peoples." Some cod. (w.

Sep.) both read and write "the peoples."

^d So O.G. would read, as in Ps. xviii. 45. [M.C.T. has: "they girded."]

^e Perh. a slight error here. Cp. ver. 3—Tr.

^f Ml.: "who hath granted avengings to me."

- Who hath made great the victories^a of his King,—
And shown lovingkindness to his Anointed One,
To David and to his Seed,
Unto times age-abiding.

§ 31. *The Last Words of David: His Ideal of Kingship and Assurance of its Realisation in his House.*

23 ¹ Now ||these|| are the last words of David,—

The oracle of David, son of Jesse,
Yea the oracle of The man raised up on high,
The Anointed of the God of Jacob,
The Delight of the Songs of Israel:^b

² ||The Spirit of Yahweh|| spake in me,—
And ||his word|| was on my tongue;

³ Said the God of Israel,
< Unto me > spake the Rock of Israel:—

<One Ruling over Men,^c
||A Righteous One|| ruling in the reverence of God>

⁴ Is even as the light of the morning when
arise the sun,—
A morning |without clouds|,
As |from brightness, [and] from rain,^d the
fresh shoots out of the earth.

⁵ <When ||not so|| was my house with God>
Then <a covenant age-abiding> he appointed me.

Ordered in all things and guarded,
<Now that it is all my salvation and all my desire>

Will he not make it shoot forth?^e

⁶ But <as for the abandoned>^f like thorns to
be tossed away are they all,—

For <not with the hand> can they be taken;

⁷ But ||the man that would touch them||,
Must fence himself with iron, and the shaft of
a spear,—

Then <with fire> shall they be ||consumed||
on the spot!

§ 32. *David's Mighty Men.*

⁸ ||These|| are the names of the mighty men,
who belonged to David,—

<The president^g a Tachmonite head of the
charioteers^h ||the same||ⁱ was Adino the
Eznite,^k for eight hundred, slain at one time.

^a So written (cp. Ps. xviii. 50); read, "A tower of victories"—G.n.

^b Perh. "Israel's sweet singer of songs"—O.G. 654.

^c Or: "mankind."

^d Some cod. (w. 4 ear. pr. edns., Sep., Syr. and Vul.) : "and from rain"—G.n.

^e Or: "bud."

^f Heb.: *beliya'al*. Cp. Hastings' D.B., art. "Belial."

^g Or (as prop. name):

"Yosheb - bashebeth." O.G. would read: "Ish-boseth." *Gt.*: "Jashobeam son of a Hachmonite" [as in 1 Ch. xi. 11]—G.n. But cp. G. Intro. 403-4.

^h So written; read, "the thirty." Cp. 1 Ch. xi. 11.

ⁱ Some cod. (w. 2 ear. pr. edns.): "and the same"—G.n.

^k *Gt.*: "who brandished his spear." Cp. 1 Ch. xi. 11.

⁹ And <after him> Eleazar son of Dodo,^a son of Ahohi,^b—in the hero-class of mighty men, with David, <when they reproached the Philistines> they^c were gathered together there to battle, but the men of Israel had gone up;
¹⁰ ||he||, however, arose and smote among the Philistines until his hand was weary, and his hand clave unto his sword, so Yahweh wrought a great victory on that day,—||the people|| coming back after him, only to strip the slain.

¹¹ And <after him> Shammah son of Agee, the Hararite,—and <when the Philistines were gathered together into a troop, there being at hand an allotment of field-land full of lentils, but ||the people|| having fled from the face of the Philistines> ¹² then took he his stand in the midst of the allotment, and defended it, and smote the Philistines,—and Yahweh wrought a great victory.

¹³ And three^d of the thirty chiefs descended and came in, towards harvest, unto David, unto the cave of Adullam,—although ||a troop of Philistines|| were encamped in the vale of Rephaim; ¹⁴ and ||David|| then' was in a stronghold,—and ||a garrison of Philistines|| was then' in Bethlehem. ¹⁵ And David longed, and said,—

Who will give me to drink water out of the well of Bethlehem, that is within the gate?

¹⁶ And the three mighty men brake through the camp of Philistines, and drew water out of the well of Bethlehem, that was within the gate, and bare it, and brought it in unto David,—yet would he not drink, but poured it out unto Yahweh, ¹⁷ and said—

Be it far from me, O Yahweh,^e that I should do this! is it not the blood of the men who went with their lives^f [in their hands]?

So he would not drink it. <These things> did the three mighty men.

¹⁸ And <Abishai brother of Joab son of Zeruiah> ||he|| was chief of three,^g in that he brandished his spear against three hundred whom he slew; and ||he||^h had a name among three. ¹⁹ Was he not most honourable ||of the three||, and so became their captain? Nevertheless ||unto the three|| he attained not.

²⁰ <Benaiah also, son of Jehoiadah, son of an active man,ⁱ hero of many a deed, a man of

^a Written, "Dodi" but read, "Dodo." In some cod. (w. 4 ear. pr. edns.) both written and read: "Dodo." Cp. 1 Ch. xi. 12—G.n.

^b *Gt.*: (simply) "the Ahohite"; as in 1 Ch. xi. 12—G.n.

^c *Gt.*: "he was with David in Pas-dammin [1 S. xvii. 1] where the Philistines were gathered," etc. Cp. 1 Ch. xi. 13—G.n.

^d Written, "thirty"; read, "three." In some cod. (w. 4 ear. pr. edns., Aram., Sep., Syr.) both written and read: "three"

—G.n.

^e In some cod. (w. 3 ear. pr. edns., Aram., Syr.): "of from Y." Cp. 1 S. xxvi. 11.

^f Com.: "souls."

^g Some cod. (w. Syr.): "the thirty."

^h Some cod. write, "but had not"; but read: "and ||he|| had"—G.n.

ⁱ So written; read: "man of valour." Some cod. (w. 4 ear. pr. edns.): "man of valour" (both written and read)—G.n. "Man of valour" is to be preferred—O.G. 312.

Kabzeel> ||he|| smote the two sons of^a Ariel of Moab, ||he|| also went down and smote a lion in the midst of a pit, on a day of snow;
²¹ ||he|| also smote an Egyptian, who was^b of valiant bearing, and ||in the hand of the Egyptian|| was a spear, but he went down unto him with a staff,—and wrested the spear out of the hand of the Egyptian, and slew him with his own spear. ²² ||These things|| did Benaiah son of Jehoiada, and ||he|| had a name among three mighty men. ²³ He was the most honourable ||of thirty||, although ||unto the three|| he attained not,—so David added him to his council.

²⁴ Asahel, brother of Joab, was among the thirty,—Elhanan, son of Dodo, of Bethlehem;

²⁵ Shammah, the Harodite,
 Elikah, the Harodite;

²⁶ Helez, the Paltite,
 Ira, son of Ikesh, the Tekoite;

²⁷ Abiezer, the Anathothite,
 Mebunnai, the Hushathite;

²⁸ Zalmon, the Ahohite,
 Maharai, the Netophathite;

²⁹ Heleb,^c son of Baanah, the Netophathite,—
 Ittai, son of Ribai, of Gibeah, of the sons of Benjamin;

³⁰ Benaiah, a Pirathonite,
 Hiddai, of the torrents of Gaash;

³¹ Abi-albon, the Arbathite,
 Azmaveth, the Barhumite;

³² Eliahba, the Shaalbonite,
 (Of the sons of Jashen, Jonathan;

³³ Shammah, the Hararite,
 Ahiam, son of Sharar, the Ararite;^d

³⁴ Eliphelet, son of Ahasbai, son of the Maacathite.
 Eliam, son of Ahithophel, the Gilonite.

³⁵ Hezro,^e the Carmelite,
 Paarai, the Arbite;

³⁶ Igal, son of Nathan, of Zobah,
 Bani, the Gadite;

³⁷ Zelek, the Ammonite,— { Armour bearers^g to
 Naharai,^f the Beerothite, { Joab son of Zeruiah;

³⁸ Ira, the Ithrite,
 Gareb, the Ithrite;

³⁹ Uriah, the Hittite,
 ||In all|| thirty and seven.

§ 33. *David angers God by Numbering the People: Chooses three Days' Pestilence: The Plague stayed at Jerusalem, where the King buys the Threshing-floor of Araunah, builds an Altar, and offers Sacrifice.*

24 ¹ And again' was the anger of Yahweh kindled against Israel,—so that he suffered David to be moved against them, saying,
 Go, count Israel and Judah.

^a So it shd be (w. Sep.).

^b "Who," written; "a man," read. Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr. and Vul.): "a man," both written and read—G.n.

^c Some cod. (w. 1 ear. pr. edn. and Vul.): "Heled." Cp. 1 Ch. xi. 30—G.n.

^d So written; read, "Hararite"; but in some cod.

both written and read, "Ararite" (w. 2 ear. pr. edns. and Sep.)—G.n.

^e Written, "Hezro"; read, "Hezrai."

So in most MSS., and in ear. pr. edns.; but in some cod. (w. 2 ear. pr. edns.): "Nahrai"—G.n.

^f Written, "bearers"; read, "bearer."

² The king, therefore, said unto Joab, captain of the force, who was with him,—

Go to and fro, I pray thee, throughout all the tribes of Israel, from Dan even unto Beersheba, and number ye the people,—so shall I know the sum of the people.

³ Then said Joab unto the king—

Yea, Yahweh thy God add' unto the people |how many soever they be| a hundred-fold, and [suffer] ||the eyes of my lord the king|| to see it,—but ||my lord the king| wherefore doth he find pleasure in this thing?

⁴ Notwithstanding, the word of the king prevailed against Joab, and over the captains of the force,—so Joab went forth, with the captains of the force, before the king, to number the people—Israel. ⁵ And they passed over the Jordan,—and encamped in Arzer, on the right side of the city, that is in the midst of the ravine of Gad,^a even towards Jazer. ⁶ Thus came they to Gilead, and unto the land of Tahtim-hodshi,—and came to Dan-jaan,^b and round about Zidon; ⁷ and entered the fortress of Tyre, and all the cities of the Hivites, and of the Canaanites,—and they went out^c to the South^d of Judah, even to Beersheba. ⁸ So <when they had gone to and fro throughout all the land> they came <at the end of nine months and twenty days> unto Jerusalem. ⁹ And Joab delivered up the sum of the number of the people, unto the king,—and there were found to be |in Israel| eight hundred thousand men of valour, drawing the sword,—and ||the men of Judah|| five hundred thousand men.

¹⁰ And the heart of David smote him, after he had reckoned up the people,—and David said unto Yahweh—

I have sinned greatly, in what I have done, ||Now|| therefore, O Yahweh, take away, I beseech thee, the iniquity of thy servant, for I have done very foolishly.

¹¹ And <when David arose in the morning> ||the word of Yahweh|| had come unto Gad the prophet, the seer of David, saying:

¹² Go and speak unto David—

||Thus|| saith Yahweh,

||Three things|| do I' offer thee,—choose thee one of them, that I may do it unto thee.

¹³ So Gad came in unto David, and told him,—and said to him:

Shall there come unto thee seven years of famine in thy land?

Or ||for three months|| wilt thou flee before thine enemies, while ||they|| pursue thee?

Or shall there be |for three days| ||pestilence in thy land||?

||Now|| consider and see, what ||answer|| I shall return to him that sent me.

^a "The river-valley which belongs to Gad, i.e., the Jabbok"—Fu. H.L.

^b See O.G. 193 a.

^c Some cod., "came (in)" —G.n.

^d Some cod., "land"—G.n.

¹⁴ And David said unto Gad—

I am in a great strait,—let us fall, I pray thee, into the hand of Yahweh, for [mani-fold] are ||his compassions||,^a but ||into the hand of man|| let me not fall.^b

¹⁵ So Yahweh sent forth a pestilence throughout Israel, from the morning even unto the time appointed,^c—and there died of the people, from Dan even unto Beer-sheba, seventy thousand men.

¹⁶ But <when the messenger stretched out his hand towards Jerusalem, to destroy it> then relented Yahweh as to the evil, and he said to the messenger who was destroying the people—

Enough! ||now|| stay thy hand.^d

And ||the messenger of Yahweh|| was by the threshing-floor of Araunah the Jebusite.

¹⁷ Then said David unto Yahweh, when he saw the messenger who was smiting the people, yea he said—

Lo! ||I|| have sinned, and ||I|| have done perversely,

But what have ||these sheep|| done?

Let thy hand, I pray thee, be against me, and against the house of my father!

¹⁸ And Gad came unto David, on that day,—and said unto him—

Go up, rear thou unto Yahweh' an altar, in the threshing-floor of Araunah the Jebusite.

^a Written, "(is) his compassion; read, "(are) his compassions."

^b Sep. adds: "So David chose him the pestilence: now the days were the days of wheat-harvest"

—G.n.

^c Sep. adds: "and the plague began among the people"—G.n.

^d Some cod. (w. 3 ear. pr. eds.): "hands"—G.n.

¹⁹ So David went up, according to the word of Gad, as Yahweh had commanded.

²⁰ And Araunah looked out, and saw the king, and his servants, passing over unto him,—so Araunah went forth, and did homage unto the king, with his face to the ground.

²¹ Then said Araunah, [Wherefore] hath my lord the king come unto his servant?

And David said—

To buy of thee the threshing-floor, to build
an altar unto Yahweh, that the plague may be stayed from off the people.

²² Then said Araunah unto David,

Let my lord the king accept it and cause to ascend what is good in his own eyes,^a—see! the oxen for the ascending-sacrifice, and the threshing-sledges and ox-yokes for wood.

²³ <The whole> did Araunah give, [as a king to a king]. And Araunah said unto the king,

||Yahweh thy God|| accept thee!

²⁴ But the king said unto Araunah—

Nay! but I will ||buy|| it of thee, for a price, and will not cause to ascend unto Yahweh my God, ||offerings that have cost me nothing||.

So David bought the threshing-floor, and the oxen, for fifty shekels of silver; ²⁵ and David built there an altar unto Yahweh, and caused to go up ascending-sacrifices and peace-offerings,—then was Yahweh entreated 'for the land, and the plague was stayed from Israel.

^a Written, "eye"; read, "eyes."

THE FIRST BOOK OF THE KINGS.

§ 1. *In his Old Age, Abishag is given to David as his Companion.*

¹ Now ||King David|| was old, advanced in days,—and they covered him with clothes, but he gat no heat. ² Wherefore his servants said unto him—

Let there be sought for my lord the king, a young woman—a virgin, so shall she stand before the king, that she may become his companion,^a—and she shall lie in thy bosom, and my lord the king shall get ||heat||.

³ So they sought a fair young woman, throughout

all the bounds of Israel,—and found Abishag, the Shunammite, and brought her in, unto the king. ⁴ Now ||the young woman|| was exceeding fair,—so she became unto the king a companion,^a and ministered unto him, but ||the king|| knew her not.

§ 2. *Adonijah aspiring to the Throne, Solomon i. made King.*

⁵ And ||Adonijah son of Haggith|| exalted himself, saying—

||I|| will be king.

^a "Servitress"—O.G.

^a "Servitress"—O.G.

Therefore prepared he for himself chariots and horsemen, and fifty men to run before him.

⁶ Now his father had not displeased him all his days, by saying—

Why ||thus|| hast thou done?

Moreover also ||he|| was of exceeding handsome appearance, and <him> did his mother bear [after Absalom]. ⁷ So then he had speech with Joab, son of Zeruiah, and with Abiathar the priest,—and they gave help, following Adonijah.

⁸ But ||Zadok the priest, and Benaiah son of Jehoiada, and Nathap the prophet, and Shimei, and Rei, and the mighty men who belonged to David|| were not with Adonijah.

⁹ And Adonijah sacrificed sheep and oxen and heifers, near the stone of Zoheleth, which is beside En-rogel,—and invited all his brethren, sons of the king, and all the men of Judah, servants^a of the king; ¹⁰ but <Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother> he invited not.

¹¹ Then spake Nathan unto Bath-sheba mother of Solomon, saying—

Hast thou not heard that Adonijah son of Haggith hath become king, and ||our lord David|| knoweth it not? ¹² ||Now|| therefore, come; let me give thee counsel, I pray thee,—so shalt thou rescue thine own life, and the life of thy son, Solomon. ¹³ Go, and get thee in unto King David, and thou shalt say unto him—

Didst not ||thou thyself|| my lord O king, swear unto thy handmaid, saying—

||Solomon thy son|| shall become king after me, yea ||he|| shall sit upon my throne?

Why, then, hath |Adonijah| become king?

¹⁴ Lo!^b <while thou art yet speaking there with the king> ||I also|| will come in after thee, and confirm^c thy words.

¹⁵ So Bath-sheba went in unto the king, into the chamber, now ||the king|| was very old,—and ||Abishag the Shunammite|| was ministering unto the king. ¹⁶ And Bath-sheba bowed, and did homage unto the king,—and the king said^d—

What aileth thee?

¹⁷ And she said unto him—

My lord,^e ||thou thyself|| didst swear by Yahweh thy God, unto thy handmaid,

Assuredly ||Solomon thy son|| shall become king after me,—yea ||he|| shall sit upon my throne.

¹⁸ But ||now|| lo! ||Adonijah|| hath become king; ||now|| therefore, my lord, O king,^f thou knowest it not; ¹⁹ and he hath sacrificed oxen

and heifers and sheep, in abundance, and hath invited all the sons of the king, and Abiathar the priest, and Joab general of the army,—but <Solomon thy servant> hath he not invited. ²⁰ <Thou, therefore,^g my lord, O king> ||the eyes of all Israel|| are upon thee,—to tell them, who shall sit upon the throne of my lord the king, after him.

²¹ Otherwise it shall come to pass <when my lord the king shall sleep with his fathers> then shall I' and my son Solomon' be counted ||offenders||.

²² And lo! <while yet she was speaking with the king> ||Nathan the prophet|| came in.

²³ So they told the king, saying,

Lo! Nathan the prophet!

And <when he had come in before the king> he bowed himself down to the king with his face to the ground.

²⁴ Then said Nathan—

My lord, O king, hast ||thou|| said,

||Adonijah|| shall become king after me,—yea, ||he|| shall sit upon my throne?

²⁵ For he hath gone down to-day, and hath sacrificed oxen and heifers and sheep, in abundance, and hath invited all the sons of the king, and the generals of the army, and Abiathar the priest, and |there they are|—eating and drinking before him,—and they have said—

Long live King Adonijah!^h

²⁶ But <me, even me thy servant, and Zadok the priest, and Benaiah son of Jehoiada, and Solomon thy servant> hath he not invited. ²⁷ <If ||of my lord the king|| this thing had been brought to pass> then wouldest thou not have made known unto thy servant,ⁱ who' should sit upon the throne of my lord the king, after him?

²⁸ Then responded King David, and said,

Call me Bath-sheba.

So she came in before the king, and stood before the king. ²⁹ And the king sware, and said,—

||By the life of Yahweh, who hath redeemed my life^d out of every strait³⁰ <even as I swear unto thee by Yahweh, God of Israel, saying,

Assuredly ||Solomon thy son|| shall become king after me, yea ||he|| shall sit upon my throne, in my stead>

||even so|| will I do this day.

³¹ Then Bath-sheba bowed with her face to the ground, and did homage unto the king,—and said—

Let my lord, King David, live to times age-abiding!

³² Then said King David—

Call me Zadok the priest, and Nathan the prophet, and Benaiah, son of Jehoiada.

^a Some cod. (w. Syr.): "and the servants"—G.n.

^b Some cod. (w. Aram., Sep., Syr., Vul.): "And lo"—G.n.

^c Or: "fill up."

^d Some cod. (w. Syr. and Vul.) add: "to her"—G.n.

^e Some cod. (w. Sep. and Syr.) add: "O king." Cp. vers. 13, 18, 20, 21—

G.n.

^f Sp. v.r. (*servi*): "But ||thou|| m. l. O k." This reading is found in some cod. both written and read (w. 3 ear. pr. edns., Aram., Sep., Syr. and Vul.); but in one famous MS. (Codex Hilleli, c. 600 A.D.) has: "||Now|| therefore," as in text.—G.n., G. Intro. 192.

^g Some cod. (w. 3 ear. pr. edns., and Aram.): "Now therefore"—G.n.

^h Ml.: "May King Adonijah live!"

ⁱ Written, "servants," but read, "servant." In

some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr., and Vul.) both written and read: "servant"—G.n.

^d U.: "soul."

And they came in before the king. ³³ Then said the king unto them—

Take ye with you the servants of your lord, and cause Solomon my son to ride upon the mule which pertaineth unto myself,—and bring him down unto Gihon; ³⁴ then shall Zadok the priest and Nathan the prophet anoint^t him there^s as king over Israel,—and ye shall blow with the horn, and say—

Long live King Solomon!

³⁵ Then shall ye come up after him, and he shall enter, and sit upon my throne, yea ||he|| shall become king in my stead; even <him> have I charged to become leader, over Israel, and over Judah.

³⁶ Then did Benaiah son of Jehoiada make response unto the king, and say—

Amen! ||so|| say Yahweh, God of my lord the king.

³⁷ <As Yahweh hath been with my lord the king> ||so|| let him be with Solomon,—and make his throne greater than the throne of my lord, King David.

³⁸ So Zadok the priest, and Nathan the prophet, and Benaiah son of Jehoiada, with the Cherethites and the Pelethites, went down, and caused Solomon to ride upon the mule of King David,—and they escorted him to Gihon. ³⁹ Then took Zadok the priest, the horn of oil out of the Tent, and anointed Solomon,—and they blew with a [ram's] horn, and all the people said,

Long live King Solomon!

⁴⁰ And all the people came up after him, ||the people themselves also|| playing with flutes, and rejoicing with great joy,—so that the earth rent with the sound of them.

⁴¹ And Adonijah, and all the guests who were with him, heard^t it, just as ||they|| had made an end of eating,—and <when Joab heard^t the sound of a horn> he said—

Wherefore^t the noise of the city, in tumult?

⁴² <While yet he was speaking> lo! ||Jonathan son of Abiathar the priest|| came in,—and Adonijah said—

Come in, for <a worthy man> thou art, and <good tidings> dost thou bring.^a

⁴³ But Jonathan responded and said to Adonijah,—|Of a truth| ||our lord, King David|| hath made |Solomon| king. ⁴⁴ And the king hath sent with him—Zadok the priest, and Nathan the prophet, and Benaiah son of Jehoiada, with the Cherethites, and the Pelethites,—and they have caused him to ride upon the mule of the king; ⁴⁵ and Zadok the priest and Nathan the prophet have anointed^t him^s king, in Gihon, and they went up from thence rejoicing, so that the city rang again,—

||That|| is the noise ye have heard.

⁴⁶ |Moreover also| Solomon hath taken his seat^t upon the throne of the kingdom.

⁴⁷ |Moreover also| the servants of the king have

been in, to bless our lord King David, saying—

Thy God^a make the name of Solomon better than thy name, and make his throne greater than thy throne,—

And the king bowed himself^b upon his bed.

⁴⁸ |Moreover also| <thus and thus> hath said the king,—

Blessed be Yahweh, God of Israel, who hath given, to-day, one to sit upon my throne, mine own eyes also beholding it||.

⁴⁹ Then trembled and rose up, all Adonijah's guests,—and departed, ||every man his own way||. ⁵⁰ ||Adonijah also|| feared because of Solomon,—and rose and went, and caught hold of the horns of the altar. ⁵¹ And it

was told Solomon, saying,

Lo! ||Adonijah|| feareth King Solomon,—lo! therefore, he hath laid hold of the horns of the altar, saying,

Let King Solomon swear unto me at once^c that he will not put his servant to death with the sword.

⁵² Then said Solomon,

<If he will be^d a man of worth> there shall not one hair of him fall to the earth,—but <if mischief be found in him> then shall he die.

⁵³ So King Solomon sent, and brought him down from^e the altar, and he came in, and bowed himself down to King Solomon,—and Solomon said unto him—

Go to thine own house.

§ 3. *Nearing his End, David gives precautionary Charges to Solomon: The Father's Death; The Son's Prosperity.*

¹ And <when the days of David drew near ² that he must die> he charged Solomon his son, saying:—

² ||I|| am going the way of all the earth,—thou must be strong, therefore, and shew thyself a man; ³ and keep the observances of Yahweh thy God, by walking in his ways, by^f keeping his statutes, his^g commandments, and his regulations and his testimonies, as written in the law of Moses,—to the end thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself; ⁴ to the end that Yahweh may establish his word which he spake concerning me, saying,

<If thy sons will take heed to their way, by walking before me, in truth, with all their heart, and with all their soul> (then, said he) there shall not be cut off

^a Cod. vary; some: "Thy God," written and read; others: "God" (absolutely) written and read (w. Sep. and Vul.)—G.n.

^b Or: "worshipped."

^c Some cod. (w. Sep., Syr. and Vul.): "to-day"—G.n.

^d Some cod. (w. 1 ear. pr.

edn.) add: "towards me"—G.n.

^e Or: "from off."

^f Some cod. (w. 3 ear. pr. edns.): "and"—G.n.

^g Some cod. (w. 6 ear. pr. edns., Aram., Sep., Syr. and Vul.): "and his"—G.n.

to thee a man, from off the throne of Israel.

5 [Moreover also] [thou] knowest what Joab son of Zeruiah did to me, how he dealt with two generals of the armies of Israel—with Abner son of Ner, and with Amasa son of Jether—both of whom he slew, shedding the blood of war in peace,—and putting the blood of war upon his girdle, that was on his loins, and upon his sandals, that were on his feet. ⁶ Thou, therefore, must do according to thy wisdom,—but will not let his grey hair go down in peace, to hades.

7 But <with the sons of Barzillai the Gileadite> thou wilt deal in lovingkindness, and they will be among them who eat at thy table,—for [so] drew they near unto me, when I fled from Absalom thy brother.

8 Lo! also, there is with thee—Shimei son of Gera a Benjamite, of Behurim, well [he] it was who cursed me with a grievous curse, on the day I journeyed to Mahanaim,—but [he] came down to meet me, at the Jordan, and so I swear to him by Yahweh, saying—
I will not put thee to death, with the sword.

9 [Now] therefore, do not hold him guiltless, for <a wise man> thou art', and wilt know how thou oughtest to deal with him, and wilt suffer* his grey hairs to go down with blood, to hades.

10 So then David slept with his fathers,—and was buried in the city of David. ¹¹ Now [the days that David reigned over Israel] were forty years,—<in Hebron> reigned he seven years, and <in Jerusalem> reigned he thirty and three years.

12 But <when [Solomon] took his seat upon the throne of David his father> then was the kingdom firmly established.

§ 4. *Adonijah seeks Abishag to wife. How Solomon deals with him; also with Abiathar, Joab, and Shimei.*

13 And Adonijah son of Haggith came in unto Bath-sheba, mother of Solomon: And she said—

<Peaceably> comest thou?

And he said—

Peaceably.

14 Then said he—

I have somewhat to say unto thee.

And she said—^b

Say on.

15 And he said—

[Thou] knowest that <mine> was the kingdom, and <on me> had all Israel set their faces, that I should become king,—howbeit the kingdom [hath turned] about],

and become my brother's, for <from Yahweh> became it [his].

16 [Now] therefore, <one request> have I' to ask of thee, do not turn away my face.

17 And she said unto him—

Say on.

And he said—

Speak, I pray thee, unto Solomon the king, for he will not turn away thy face,—that he give me Abishag the Shunammite, to wife.

18 And Bath-sheba said:

Good! [I myself] will speak for thee, unto the king.

19 So Bath-sheba went in unto King Solomon, to speak to him for Adonijah,—and the king rose up to meet her, and bowed himself down to her, and sat down upon his throne, and caused a throne to be set for the mother of the king, and she sat on his right hand. ²⁰ Then said she—

<One small request> am I' asking of thee, do not turn away my face.

And the king said to her—

Ask on, my mother, for I will not turn away thy face.

21 And she said—

Let Abishag the Shunammite be given to Adonijah thy brother, to wife.

22 Then answered King Solomon, and said to his mother—

Wherefore, then, art thou' asking Abishag the Shunammite, for Adonijah? ask, then, for him the kingdom, because he' is mine elder brother,—[even for him, and for Abiathar the priest, and for Joab, son of Zeruiah].

23 Then swore King Solomon by Yahweh, saying,—

[So] let God do to me, and [so] let him add, if <at the cost of his life>* Adonijah hath not spoken this word.

24 [Now] therefore, <by the life of Yahweh, who hath established me, and seated me upon the throne of David my father, and who hath made for me a household, as he had spoken> surely [to-day] shall Adonijah' be put to death!

25 So King Solomon sent by the hand of Benaiah son of Jehoiada,—and he fell upon him, that he died. ²⁶ Also <unto Abiathar the priest>

said the king—

<To Anathoth> get thee unto thine own fields,^b for <death-doomed>^c thou art',—but [this day] will I not put thee to death, [because thou didst bear the ark of My Lord, Yahweh, before David my father, and because thou wast afflicted in all where—in my father was afflicted].

27 So Solomon thrust out Abiathar from being priest unto Yahweh,—to fulfil the word of

* Or: "cause."

^b Some cod. (w. 2 ear. pr. edns.) Sep., Syr. and

Vul.) add: "unto him" —G.n.

^a ML.: "with his life (soul)."

^b Some cod. (w. 3 ear. pr.

edns., Sep., Syr., Vul.): "field"—G.n.

^c ML.: "a man of death."

Yahweh which he spake concerning the household of Eli, in Shiloh.^a

²⁸ And ||the report|| came unto Joab, for ||Joab|| had inclined after Adonijah, although <after Solomon>^b he had not inclined,—so then Joab fled into the Tent of Yahweh, and laid hold of the horns of the altar. ²⁹ And it was told King Solomon—

Joab hath fled into the Tent of Yahweh, and [there he is] beside the altar.

So Solomon sent Benaiah son of Jehoiada, saying—

Go fall upon him!

³⁰ And Benaiah came into the Tent of Yahweh, and said unto him—

||Thus|| saith the king Come forth!

And he said—

Nay! but^c ||here|| will I die!

So Benaiah brought the king word again, saying,

||Thus|| spake Joab, and ||thus|| he answered me.

³¹ And the king said to him—

Do as he hath spoken, fall, then, upon him, and bury him,—and so put away the innocent blood, which Joab shed, ||from off me, and from off the house of my father||; thus will Yahweh bring back his blood upon his own head, in that he fell upon two men more righteous and better than he, and slew them with the sword, ||my father David' not knowing it||,—even Abner son of Ner, general of the army of Israel, and Amasa son of Jether, general of the army of Judah; ³² thus shall their blood come back upon the head of Joab, and upon the head of his seed unto times age-abiding,—but ||David, and his seed, and his house, and his throne|| shall have peace, unto times age-abiding, from Yahweh.

³⁴ So Benaiah son of Jehoiada went up, and fell upon him, and put him to death,—and he was buried in his own house, in the wilderness.

³⁵ And the king put Benaiah son of Jehoiada, in his stead, over the army,—and <Zadok the priest> did the king put in the stead of Abiathar.

³⁶ And the king sent, and called for Shimei, and said to him—

Build thee a house, in Jerusalem, so shalt thou dwell there,—and shalt not go forth from thence, hither or thither; ³⁷ but it shall be that <on the day thou goest forth, and passest over the Kidron ravine> ||know|| that thou shalt ||die||,—||thy blood|| shall be [upon thine own head].

³⁸ And Shimei said to the king—

||Good|| is the word, <as my lord the king hath spoken> ||so|| will thy servant' do.

And Shimei dwelt in Jerusalem many days.

³⁹ But it came to pass <at the end of three years> that two of the servants of Shimei' fled unto Achish son of Maachah, king of Gath. —an¹ they told Shimei, saying—

Lo! thy servants' are in Gath.

⁴⁰ So Shimei arose, and saddled his ass, and went to Gath, unto Achish, to seek his servants,—and Shimei went and brought in his servants, from Gath. ⁴¹ And it was told Solomon,

Shimei hath been out of Jerusalem to Gath, and returned.

⁴² Then sent the king and called for Shimei, and said unto him—

Did I not put thee on oath by Yahweh, and adjure thee, saying—

<On the day thou goest forth and takest thy journey hither or thither> ||know|| that thou shalt ||die||.

Then saidst thou unto me—

||Good|| is the word I have heard.

⁴³ Why, then, hast thou not kept the oath of Yahweh,—and the charge which I laid upon thee?

⁴⁴ Then said the king unto Shimei—

||Thou|| knowest all the wickedness' which thy heart is privy to, which thou didst unto David my father,—therefore shall Yahweh bring back thy wickedness, upon thine own head.

⁴⁵ But ||King Solomon|| shall be blessed,—and ||the throne of David|| shall be established before Yahweh, unto times age-abiding.

⁴⁶ So the king charged Benaiah son of Jehoiada, and he went out and fell upon him, that he died,—and ||the kingdom|| was established in the hand of Solomon.

§ 5. *Solomon marries Pharaoh's Daughter; but as yet retaining the Divine favour, Yahweh appears to him at Gibeon and promises him Wisdom.*

¹ And Solomon contracted an alliance' with ³ Pharaoh king of Egypt,—and took the daughter of Pharaoh, and brought her into the city of David, until he had made an end of building his own house, and the house of Yahweh, and the wall of Jerusalem, round about. ² <[Save only] that the people were sacrificing in the high places,—because there had not been built a house' unto the Name of Yahweh, until those days> ³ Solomon loved Yahweh, by walking in the statutes' of David his father,—[save only] that <in the high places> ||he himself|| was sacrificing and offering incense. ⁴ So then the king went to Gibeon, to sacrifice there, for ||that|| was the great high place,—<a thousand ascending-sacrifices> did Solomon offer up on that altar. ⁵ ||In Gibeon|| Yahweh appeared unto Solomon, in a dream by night,—and God said,

Ask, what I shall give thee.

⁶ Then said Solomon—

||Thou|| didst deal, with thy servant David my father, in great lovingkindness, according

^a Cp. 1 S. ii. 31-33.

^b So it shd be (w. Syr. and Vul.) — G.n. [M.C.T.: "Absolom."]

^c In the famous Mugah and

other cod. is found [to for to]: "And he said unto him—Verily here," etc.—G.n.

as he walked before thee in truth and in righteousness and in uprightness of heart, with thee,—and thou hast kept for him, this great lovingkindness, that thou hast given unto him a son, to sit upon his throne, [as it is this day].

7 ||Now|| therefore, O Yahweh my God, ||thou|| hast made thy servant' king, instead of David my father,—and ||I|| am but a little child, I know not^a how to go out and come in. ⁸ And ||thy servant|| is in the midst of thy people, whom thou hast chosen,—||a numerous people, that cannot be numbered or summed up, for multitude||.

9 Wilt thou, then, give unto thy servant, a heart that hearkeneth, to judge thy people, to discern between good and bad,—for who is able to judge' this thine honoured people?

10 And the thing was good in the eyes of the Lord,^b—that Solomon had asked this thing;

11 and God said unto him—

<Because thou hast asked this thing, and hast not asked for thyself many days, nor asked for thyself riches, nor asked the lives^c of thine enemies,—but hast asked for thyself discernment, in hearing a cause>

12 lo! I have given according to thy word,^d—lo! I have given unto thee a wise and discerning heart, so that <like thee> hath been none [before thee], and <after thee> shall rise up none [like thee].

13 [Moreover also] <what thou hast not asked> have I given unto thee, [both riches and honour],—so that there hath been none [like thee] among the kings, all thy days.

14 And <if thou wilt walk in my ways, by keeping my statutes, and my commandments, as [David thy father] walked> then will I lengthen out thy days.

15 And Solomon awoke, and lo! it was a dream. So he entered into Jerusalem, and stood before the ark of the covenant of the Lord,^e and caused to go up ascending-sacrifices and offered peace-offerings, and made a banquet for all his servants.

§ 6. Solomon shows his Wisdom in the case of two Unchaste Women.

16 ||Then|| came there in two unchaste women, unto the king,—and stood before him. ¹⁷ And the one woman said—

Pardon, my lord!

||I and this woman|| dwell in one house,—and I gave birth to a child near her, in the house. ¹⁸ And it came to pass <the third day after I bare> that [this woman also]

gave birth to a child,—||we two|| being together, there was^a no' stranger with us in the house, ||none but we two' in the house.

19 And this woman's son died in the night,—because she overlaid it.

20 Then arose she <in the middle of the night> and took my son from beside me, [while thy handmaid' was sleeping], and laid it in her own bosom,—but <her dead son> laid she in [my] bosom. ²¹ And <when I arose in the morning, to give suck unto my child> lo! it was dead! but <when I looked at it narrowly in the morning>, lo! it was not [my son that I had borne].

22 Then said the other woman—

Nay! but ||my son|| is the [living] and ||thy son|| the [dead].

But ||this|| one kept on saying—

Nay, verily! but ||thy son|| is the [dead] and ||my son|| the [living].

Thus spake they before the king.

²³ Then said the king,

||The one woman|| is saying ||[This] is [my son] ||the one that liveth|| and ||thy son|| is [the one that is dead],— and ||[the other] is saying, Nay! but ||thy son|| is [the dead one], and ||my son|| the [living].

24 And the king said—

Bring me a sword!

So they brought a sword before the king.

25 Then said the king,

Divide the living child, in twain,—and give half to the one, and half to the other.

26 Then spake the woman [whose was the living child] unto the king—for tender became her compassions over her son—so she said—

Pardon, my lord!

Give ||her|| the living child, and do not ||kill|| it.

But the other kept on saying—

<Neither mine, nor thine> shall^b it be, divide it.

27 Then responded the king, and said—

Give ||her|| the living child, ye shall not ||kill|| it,—||she|| is its mother.

28 And all Israel heard of the judgment which the king had delivered, and they stood in awe before the king,—for they saw, that ||the wisdom of God||^c was in him, to execute justice.

§ 7. Solomon's Chief Officers of State, and his Provincial Governors.

1 And so it came to pass, that ||King Solomon|| ⁴ was king, over all Israel. ² Now

||these|| were his chief officers of state,—Azariah^d son of Zadok, the priest;

^a Some cod. (w. Sep., Syr., Vul.): "and know not"—G.n.

^b Heb.: 'adhōnāy. Some cod. (w. 2 ear. pr. edns.): "the eyes of Yahweh"—G.n.

^c U.: "soul" [= "souls"].

^d So in one class of cod.; but in another (w. 3 ear. pr. edns. and Vul.): "words" both written

and read—G.n. ^e Heb.: 'adhōnāy.

^a In some cod. (w. Sep., Syr. and Vul.): "and there was"—G.n.

^b Oneschool of Massorites: "let." In some cod. (w. 2 ear. pr. edns.) it is both

written and read: "let"—G.n.

^c Or: "divine wisdom."

^d Heb.: 'azaryāhu, 15; 84, 'azaryāh. Cp. "Heb." p. 30.

- ³ Elihoreph and Ahijah, sons of Shisha, scribes,—
Jehoshaphat son of Ahilud, the recorder;
⁴ And Benaiah son of Jehoiada, over the army,—
And Zadok and Abiathar, priests;
⁵ And Azariah son of Nathan, over the governors,—
And Zabud son of Nathan, minister,* king's friend;
⁶ And Ahishar, over the household,—
And Adoniram son of Abda, over the tribute.
⁷ And ||Solomon|| had twelve governors over all Israel, who used to sustain the king and his household,— <for a month in the year> was it appointed unto each one, to find sustenance.
⁸ And ||these|| are their names,
Ben-hur in the hill country of Ephraim;
⁹ Ben-deker, in Makaz and in Shaalbim and Beth-shemesh,—and Elon-beth-hanan;^b
¹⁰ Ben-hesed, in Arubboth,—||to him|| pertaineth Socoh, and all the land of Hephher;
¹¹ Ben-abinadab, all the height of Dor,^c— <Taphath daughter of Solomon> had he' to wife;
¹² Baana son of Ahilud, in Taanach, and Megiddo,—and all Beth-shean which is beside Zarethan, beneath Jezreel, from Beth-shean as far as Abel-meholah,^d as far as over against Jokmeam;
¹³ Ben-geber, in Ramoth-gilead,—||to him|| belonged the towns of Jair,* son of Manasseh, which are in Gilead, ||his|| was the region of Argob which is in Bashan, sixty great cities, with walls and with bars of bronze;
¹⁴ Ahinadab son of Iddo, towards Mahanaim;
¹⁵ Ahimaaz, in Naphtali,—moreover ||he|| took Basemath daughter of Solomon, to wife;
¹⁶ Baana son of Hushai, in Asher and in Aloth;
¹⁷ Jehoshaphat son of Paruah, in Issachar;
¹⁸ Shimei son of Ela, in Benjamin;
¹⁹ Geber son of Uri, in the land of Gilead,—the land of Sihon king of the Amorites, and Og king of Bashan, being ||the one governor|| that was in the land.

§ 8. Solomon's Wide Dominion, Daily Provision, Horses and Chariots, Proverbs and Songs.

- ²⁰ ||Judah and Israel|| were many, as the sand that is by the sea,^f for multitude,—eating and drinking, and rejoicing.
²¹ And ||Solomon|| became ruler over all the kingdoms, from the River [even unto]^g the land of the Philistines, and as far as the boundary of Egypt,—and these were bringing presents, and serving Solomon, all the days of his life.

^a Heb.: *kohēn*, usually "priest," ^b Prob. *chēf-tain* (exercising priestly functions)—O.G. 468.

^b Some cod. (w. 3 ear. pr. edns.): "Elon-ben-hanan"; other cod.: "Elon and Beth-hanan"; Sep. has: "E. as far as Beth-hanan."
^c Cp. Josh. xii. 23.

^d = Dance-meadow; cp. Ju. vii. 22.

^e Or: "Encampments of J."; or, "Havvōth Jair," Deu. iii. 14, n.

^f Some cod. (w. Syr.): "sea-shore"—G.n.

^g Gt.: these words shd form part of the text. Cp. 2 Ch. ix. 26—G.n.

- ²² And it came to pass, that Solomon's provision for one day was,—thirty measures of fine flour, and sixty measures of meal; ²³ ten fat oxen, and twenty oxen out of the pastures, and a hundred sheep,—besides harts, and gazelles, and roebucks, and fatted fowl. ²⁴ For ||he|| had dominion over all on this side the River from Tiphseh even as far as Gaza, over all the kings on this side the River,—and he had ||peace|| on all sides of him, round about.
²⁵ And Judah and Israel dwelt securely, every man under his own vine, and under his own fig-tree, from Dan even unto Beer-sheba,—all the days of Solomon.
²⁶ And it came to pass that ||Solomon|| had forty thousand stalls of horses, for his chariots,—and twelve thousand horsemen.
²⁷ And these governors provided sustenance for King Solomon, and for all that drew near unto the table of King Solomon, ||every man in his month||,—they let [nought] be lacking. ²⁸ <Barley also and crushed straw,* for the horses and for the swift beasts> brought they in unto the place where it should be, ||every man according to his charge||.

- ²⁹ And God gave wisdom unto Solomon, and discernment, and very great largeness of heart,^b—like the sand that is on the shore of the sea: ³⁰ so that [the wisdom of Solomon] excelled' [the wisdom of all the sons of the East,—and all the wisdom of the Egyptians]
³¹ so that he was wiser than any man,^c—than Ethan the Ezrahite, and Heman and Calcol and Darda, sons of Mahol,—and it came to pass that ||his name|| was throughout all the nations round about. ³² And he spake three thousand proverbs,—and it came to pass that ||his songs|| were a thousand and five. ³³ And he discoursed of trees,—from the cedar that is in Lebanon, even unto the hyssop, that springeth out in the wall,—and he discoursed of beasts and of birds, and of creeping things, and of fishes. ³⁴ And there came in [of all the peoples], to hear the wisdom of Solomon,—of all the kings of the earth, who heard his wisdom.

§ 9. Solomon treats with Hiram King of Tyre for Materials to build a Temple.

- ¹ And Hiram King of Tyre sent his servants⁵ unto Solomon, for he had heard that <him> had they anointed king, in the room of his father,—for [Hiram] was [a lover] of [David] continually.^d
² So Solomon sent unto Hiram, saying:—
³ ||Thou|| knewest David my father, how that he could not build a house unto the Name of Yahweh his God, because of the wars that were about him on every side,—until Yahweh should put them' under the soles of his feet; ⁴ but ||now|| Yahweh my God

^a Or: "chaff."

^b Gt.: there is here a transposition, and that it shd be (w. Syr.) as in text—G.n.

^c Or: "any human being"; or: "all mankind."

^d Mt.: "all the days."

hath given me' rest on every side,—there is neither adversary^a nor incident of evil.

- ⁵ Behold me! then, purposing^b to build a house for the Name of Yahweh my God,—even as Yahweh spake unto David my father, saying—

<Thy son, whom I will set in thy stead, upon thy throne, ||he|| shall build the house for my Name.

- ⁶ ||Now|| therefore, command thou that they fell me cedars, out of Lebanon, and ||my servants|| shall be [with thy servants]; and <the hire of thy servants> will I give thee, according to all that thou shalt say,—for ||thou|| knowest, that ||none' amongst us|| hath skill to fell timber, ||like the Zidonians.

- ⁷ And it came to pass <when Hiram heard the words of Solomon> that he rejoiced greatly,—and said:

||Blessed|| be Yahweh, to-day, who hath given unto David a wise son, over this great people!

- ⁸ And Hiram sent unto Solomon, saying,

I have heard that which thou hast sent unto me,—||I|| will do all^c thy desire, as to timber of cedar, and timber of fir.^d ⁹ ||My servants|| shall bring them down out of Lebanon unto the sea, and ||I|| will put them in rafts on the sea, unto the place of which thou shalt send me word, and will cause them to be discharged there, and ||thou|| shalt receive them, and ||thou|| shalt do my desire, by giving food for my household.

- ¹⁰ So then Hiram began giving unto Solomon' timber of cedar, and timber of fir, even all his desire.^e ¹¹ and ||Solomon|| gave unto Hiram, twenty thousand measures of wheat, as food for his household, and twenty measures of beaten oil,—[thus]|| used Solomon to give unto Hiram, year by year.

- ¹² And ||Yahweh|| gave wisdom unto Solomon, as he promised him,—and it came to pass that there was peace between Hiram and Solomon, and [they two] solemnised a covenant.

- ¹³ And King Solomon raised a labour-band, out of all Israel,—and it came to pass that ||the labour-band|| was thirty thousand men. ¹⁴ And he sent them to Lebanon, ten thousand a month, by courses, ||a month|| were they in Lebanon, ||two^e months|| at home,—and ||Adoniram|| was over the levy. ¹⁵ And it came to pass that ||Solomon|| had seventy thousand bearers of burdens,—and eighty thousand hewers in the mountain; ¹⁶ besides the chiefs of Solomon's officers, who were over the work, three thousand and three hundred,—who ruled over the people that wrought in the work. ¹⁷ And the king commanded, and they quarried great stones,

costly stones, to found the house with hewn stones. ¹⁸ And Solomon's builders and Hiram's builders with the Gebalites^a wrought them,—thus made they ready the timber and the stones, for building the house.

§ 10. *The Temple described and built; also a House for the King. Hiram, a Tyrian Artificer, executes the Work.*

- ¹ And so it came to pass <in the four hundred and eightieth year, by the coming forth of the sons of Israel out of the land of Egypt, in the fourth year (in the month of Zif, ||the same|| being the second month)> of the reign of Solomon over Israel> that he began to build the house unto Yahweh.

² Now ||the house which King Solomon built unto Yahweh|| was sixty cubits in length, and twenty^b in breadth,—and thirty cubits in height. ³ And ||the porch in front of the temple of the house|| was twenty cubits in length, according to^c the breadth of the house,—ten^d cubits in breadth, in front of the house.

⁴ And he made to the house windows, with closed bars. ⁵ And he built—by the wall of the house—a gallery,^e round about, against the walls of the house, round about, both to the temple, and to the shrine,—and he made side chambers round about.

⁶ The ||lowest gallery|| was five cubits broad, and ||the middle|| six cubits broad, and ||the third|| seven cubits broad,—for he put ||ledges||^f against the house round about, on the outer side, so as not to make fastenings in the walls of the house.

⁷ Now <the house, when it was in building> ||with whole quarry-stones|| was built,—||neither hammer, nor axe, nor any tool^g of iron|| was heard in the house, [when it was in building]. ⁸ ||The entrance of the lowest^h story|| was on the right' side of the house,—and <by winding stairs> went they up unto the middle [story], and <out of the middle> into ||the third||.

⁹ So he built the house, and finished it,—and ceiledⁱ the house with planks and beams of cedar;

- ¹⁰ and built the gallery against all the house, five cubits in height,—and so fastened the house, with timber^k of cedar.

- ¹¹ Then came the word of Yahweh unto Solomon, saying:

- ¹² ||Concerning this house, which thou' art building||

<If thou wilt walk in my statutes, And ||my regulations|| wilt practise, And so observe all my commandments, by walking in them>

^a Josh. xiii. 5.

^b Some cod. (w. Sep., Syr. and Vul.) add: "cubits"—G.n.

^c Or: "in front of."

^d Some cod. (w. Sep. and Vul.): "and ten"—G.n.

^e Or: "flat"; O.G.: "a flat surface, only of lower projecting story of temple," p. 427.

^f O.G.: "recess, rebate—ment; i.e. ledge."

^g Some cod. (w. 3 ear. pr. edns., Sep., Syr. and Vul.): "nor any tool"—G.n. (M.C.T.: "no tool.")

^h So it shd be (w. Aram. and Sep.)—G.n.

ⁱ Or: "wainscotted."

^k Or: "trees."

^a Or: "traitor," "accuser." Heb.: *sāṭān*.

^b Ml.: "saying."

^c Some cod.: "according to all"—G.n.

^d Or: "cypress."

^e Some cod. (w. 3 ear. pr. edns., Sep. and Syr.): "and two"—G.n.

- Then will I establish my word^a with thee, which I spake unto David thy father; and will make my habitation^b in the midst of the sons of Israel,—and will not forsake^c my people Israel.
- ¹⁴ Thus Solomon built the house, and finished it; ¹⁵ and he built the walls of the house on the inside, with boards of cedar, <from the floor of the house, unto the cross-beams^a of the ceiling> he overlaid it with wood, on the inside,—and he overlaid the floor of the house with boards of fir.^b ¹⁶ And he built twenty cubits, at the hinder part of the house, with boards of cedar, from the floor as far as the cross-beams,^a—and he built it within, for a shrine, even for the holy of holies; ¹⁷ but ||forty cubits|| was the house itself,—||the same|| was the temple, before the oracle.^c ¹⁸ And ||the cedar for the house within|| was carved with colocyths, and with festoons of flowers,—||the whole|| was cedar, there was no^d stone to be seen. ¹⁹ And <the shrine in the midst of the house within> made he ready,—for placing there^e ||the ark of the covenant of Yahweh||,
- ²⁰ And ||the interior of the shrine|| was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in height, and he overlaid it, with pure^d gold,—and overlaid the altar with cedar. ²¹ Thus then did Solomon overlay the house within, with pure gold,—and he drew chains of gold across the front of the shrine, and overlaid it with gold; ²² yea ||all the house|| overlaid he with gold, until he had made all the house into one whole,—<even all the altar that was by the shrine> overlaid he with gold.
- ²³ And he made, within the shrine, two cherubim of wild olive wood,—ten cubits in height; ²⁴ and ||five cubits|| was the one wing of the cherub, and ||five cubits|| the second wing of the cherub,—||ten cubits, from the one end of his wings unto the other end of his wings.
- ²⁵ ||Ten cubits|| also was the second cherub,—<of one size and one shape> were the two cherubim. ²⁶ ||The height of the one cherub|| was ten cubits,—and ||so|| of the second^e cherub.
- ²⁷ And he placed the cherubim in the midst of the inner house, and the cherubim stretched forth their wings,^a—so that the wing of the one touched the [one] wall, and the wing of the other cherub, was touching the other wall,—and ||their wings in the midst of the house|| were touching, ||wing to wing||. ²⁸ And he overlaid the cherubim with gold.
- ²⁹ And <all the walls of the house round about> carved he with figures of cherubim, and palm-trees, and festoons of flowers,—||within and without||. ³⁰ <Even the floor of the house> overlaid he with gold,—||within and without||.
- ³¹ And ||the entrance of the shrine|| made he with doors, of wild olive-wood, the pillars and posts being a fifth. ³² ||The two doors|| also

were of olive-wood, and he carved upon them carvings of cherubim, and palm-trees, and festoons of flowers, and overlaid them with gold,—yea he spread out <over the cherubim and over the palm-trees> ||the gold||. ³³ ||So|| also, made he for the entrance of the temple, with posts of wild olive-wood,—a fourth part.

³⁴ And ||the two doors|| were of fir-wood,—||the two leaves of the one door|| were folding, and ||the two leaves of the other door|| were folding.

³⁵ And he carved cherubim, and palm-trees, and festoons of flowers,—and overlaid them with gold, smoothed out on the carved work.

³⁶ And he built the inner court, with three rows of hewn stone,—and a row of beams of cedar.

³⁷ <In the fourth year> was laid the foundation of the house of Yahweh, —[in the month Zif;^a ³⁸ and <in the eleventh year, in the month Bul^b—||the same|| is the eighth^c month> was the house finished, as to all the particulars thereof, and as to all the appointments^c thereof,—||so then he built it in seven years||.

- ¹ But <his own house> was Solomon thirteen⁷ years in building,—so he finished all his house.
- ² Yea he built the house of the forest of Lebanon, ||a hundred cubits|| the length thereof, and ||fifty cubits|| the breadth thereof, and ||thirty cubits|| the height thereof,—upon four rows of pillars of cedar, with beams of cedar, upon the pillars;
- ³ and it was covered with cedar above upon the joists, that were on forty-five pillars,—fifteen in a row. ⁴ And there were ||window spaces|| in three rows,—and light over against light, three times. ⁵ And ||all the openings and the posts,|| were square in their frame,—and light was over against light, three times. ⁶ And <a porch of pillars> made he, ||fifty cubits|| in length, and ||thirty cubits|| in breadth,—and ||a porch|| was on the one front of them, ||and pillars and threshold|| were on the other front of them. ⁷ And <a porch for the throne, where he should judge, even the porch of judgment> made he, and it was wainscotted with cedar, from floor to ceiling. ⁸ And <his own house where he should dwell, in the other court within the porch> was [of like workmanship unto this],—<a house also> made he, for the daughter of Pharaoh, whom Solomon had taken [to wife], in a similar porch. ⁹ ||All these|| were of costly stones, after the dimensions of hewn stones, sawn with saws, within and without,—even from the foundation, unto the coping, and without as far as the great court. ¹⁰ And ||the foundation|| was of costly stones, large stones, stones of ten cubits, and stones of eight cubits.
- ¹¹ And ||above|| were costly stones, after the dimensions of hewn stone, and cedar. ¹² And ||the great court round about|| was of three

^a So it shd be (w. Sep.)—G.n.

^b Or: "cypress"—O.G.

^c So it shd be (w. Sept. and Vul.)—G.n.

^d Or: "well-closed."

^a = "Brightness, bloom, hence the name of the month of bloom, Ziv, the second Hebrew month, from the new moon of May to the new moon of June"—Davies' H.L.

^b "Rain-month, the eighth Heb. month, from Nov.

to Dec. new moon—Davies' H.L.

^c Written: "appointment"; read: "appointments"; In some cod. (w. 2 ear. pr. eds.) both written and read, "appointments"—G.n.

rows of hewn stone, and a row of beams of cedar,—both to the inner court of the house of Yahweh, and to the porch of the house.

¹³ And King Solomon sent and fetched Hiram, out of Tyre: ¹⁴ <son of a widow woman> was he' of the tribe of Naphtali, but ||his father|| was a man of Tyre, a worker in bronze, and he was filled with wisdom, and discernment, and knowledge, for executing all manner of work in bronze,—so he came unto King Solomon, and executed all his work.

¹⁵ And he cast two pillars of bronze,—||eighteen cubits|| the height of each' pillar, and ||a line of twelve cubits|| would surround the second pillar.^a ¹⁶ And ||two capitals|| made he, to set upon the tops of the pillars, of molten bronze,—||five cubits|| was the height of the one' capital, and ||five cubits|| the height of the other' capital;

¹⁷ with a frame of checker work, wreaths of chain work, for the capitals which were upon the top of the pillars,—seven for the one' capital, and seven for the other' capital. ¹⁸ So he made the pillars,—and ||two rows round about|| upon the one frame of checker work, covering the capitals which were upon the top with pomegranates,^b ||thus also|| did he for the other' capital. ¹⁹ And ||the capitals which were upon the top of the pillars|| were of lily work, ||in span|| four cubits.

²⁰ And there were capitals upon the two pillars, [above also] close by the belly, which was beside the checker work,—and there were two hundred pomegranates, in rows round about, upon either^c capital. ²¹ So he reared the pillars for the porch of the temple,—yea he reared the right' pillar, and called the name thereof Jachin, and reared the left' pillar, and called the name thereof Boaz]. ²² And <upon the top of the pillars> was lily work,—which gave finish to the work of the pillars.

²³ And he made a molten sea,—ten cubits from the one' brim to the other, it was round all about, and ||five cubits|| was the height thereof, and ||a line of thirty cubits|| would encompass it round about. ²⁴ And ||colocynths||^d were under the brim thereof round about, encompassing it, ten in a cubit, encircling the sea, round about,—two rows of colocynths,^d made in the casting thereof: ²⁵ standing upon twelve oxen, three looking northward, and three looking westward, and three looking southward, and three looking eastward, ||the sea|| being upon them above,—||all their hinder parts|| being [inward]. ²⁶ And ||the thickness thereof|| was a handbreadth, and ||the brim thereof|| was like the brim-work of a cup, of lily-blossoms,—<two thousand baths>^e did it contain.

²⁷ And he made ten stands of bronze,—||four cubits|| the length of each' stand, and ||four cubits|| the breadth thereof, and ||three cubits|| the height thereof. ²⁸ And ||this|| was the

work of the stand, there were ||side walls|| to them,—and ||the side-walls|| were between joining ledges; ²⁹ and <upon the side-walls which were between the ledges> were lions, oxen, and cherubim, and ||upon the ledges|| was a pedestal^a above, and ||beneath the lions and oxen|| a wreath of hanging work. ³⁰ And ||four wheels of bronze|| had each stand, with axles of bronze, and ||the four steps thereof|| had shoulder pieces,—||under the laver|| were the molten shoulder-pieces, over against each wreath.

³¹ And ||the mouth thereof, within the capital and upwards|| was a cubit, and ||the mouth thereof|| was round, of pedestal work, a cubit and a half,—[moreover also] ||upon the mouth thereof|| were gravings, with their side-walls four-square, not round. ³² And ||four wheels|| were beneath the side-walls, ||the axletrees of the wheels|| being in the stands,—and ||the height of each wheel|| was a cubit and a half: ³³ and ||the work of the wheels|| was like the work of a chariot-wheel; and <their axletrees, and their fellos, and their spokes, and their naves> ||the whole|| were molten. ³⁴ And there were ||four shoulder-pieces|| at the four corners of each stand, <of the stand itself> were the shoulder-pieces thereof. ³⁵ And <in the top of the stand, half a cubit in height> was a circular piece round about,—and <on the top of the stand> the tenons thereof, and ||the side-walls thereof|| were of the same. ³⁶ Then carved he <upon the plates of the tenons thereof, and upon the side-walls thereof> cherubim, lions, and palm-trees,—according to the open space of each with a wreath round about. ³⁷ ||Thus|| made he the ten stands,—||one mould, one measure, one shape|| had they [all].

³⁸ Then made he ten lavers of bronze,—||forty baths|| would each laver contain, ||four cubits|| was each laver, ||one laver|| was on each' of [the ten stands].

³⁹ And he set the stands, five on the right' side of the house, and five on the left' side of the house,—but ||the sea|| he set on the right' side of the house eastward, over against the south.

⁴⁰ And Hiram made lavers^b and shovels, and bowls,—and Hiram ended the doing of all the work which he wrought for King Solomon, for the house of Yahweh: ⁴¹ two pillars,—and the bowls of the capitals which were upon the top of the two pillars,—and the two frames of checker-work, covering the two bowls of the capitals, which were upon the top of the pillars;

⁴² and the four hundred pomegranates, for the two frames of checker-work,—two rows of pomegranates to each frame, for covering the two bowls of the capitals, which were on the face^c of the pillars; ⁴³ and the ten stands,—with the ten lavers upon the stands; ⁴⁴ and the one sea,—with the twelve oxen under the sea; ⁴⁵ and the pans, and the shovels, and the tossing

^a Sep. has here: "would surround it, the thickness of the pillar was four fingers, hollow; and so the second pillar." Cp. Jer. lii. 21—G.n.

^b Some cod.: "the top of the pillar"—G.n.

^c Or: "the second."

^d Or: "wild cucumbers."

^e A bath=about 8½ gallons.

^a Or: "stand."

^b Some cod. (w. 3 ear. pr. edns., Sep. and Vul.): "pans." Cp. ver. 45; 2 Ch. iv. 11—G.n.

^c Some cod. (w. 1 ear. pr. edn., Syr. and Vul.): "top." Cp. ver. 41.—G.n.

bowls, and ||all these vessels which Hiram made King Solomon, for the house of Yahweh|| were of burnished bronze.

⁴⁶ <In the circuit of the Jordan> did the king cast them, in the clay ground,—between Succoth and Zarethan.

⁴⁷ And Solomon let all the vessels be, because of their exceeding great multitude,—the weight of the bronze was not found out.

⁴⁸ And Solomon made all the vessels^a that were in the house of Yahweh,—the altar of gold, and the table of gold, whereon was the presence-bread; ⁴⁹ and the lamp-holders—five on the right and five on the left, before the shrine, [of pure gold],—with the blossoms, and the lamps, and the tongs, [of gold]; ⁵⁰ and the bowls, and the snuffers, and the tossing bowls, and the spoons, and the censers, [of pure gold],—and the hinge-holes, for the doors of the inner house, the holy of holies, and for the doors of the house itself, the temple, of [gold].^b ⁵¹ So was completed all the work which King Solomon made for the house of Yahweh, and Solomon brought in the hallowed things of David his father—<the silver, and the gold, and the vessels> did he put in the treasuries of the house of Yahweh.

§ 11. *The Dedication of the Temple: Solomon's Prayer and the Divine Answer.*

- ⁸ ¹ ||Then|| did Solomon call together the^c elders of Israel, and^d all the heads of the tribes, chiefs of the fathers of the sons of Israel, unto King Solomon in Jerusalem,—that they might bring up the ark of the covenant of Yahweh, out of the city of David, ||the same^e is Zion||. ² So all the men of Israel came together unto King Solomon, in the month of steady flowings,^e at the festival,—||the same is the seventh month||.
- ³ And all the elders of Israel came in,—and the priests took up the ark; ⁴ and they brought up the ark of Yahweh, and the Tent of Meeting, and all the hallowed vessels that were in the tent,—yea [the priests and the Levites] did bring them up. ⁵ And ||King Solomon, and all the assembly of Israel who had assembled themselves unto him|| were with him, before the ark,—sacrificing sheep and oxen, which could neither be recorded nor counted, for multitude:
- ⁶ So the priests brought in the ark of the covenant of Yahweh into its place, into the shrine of the house, into the holy of holies,—under the wings of the cherubim. ⁷ For ||the cherubim|| were spreading forth their two wings, over^f the place of the ark,—and the cherubim made a covering over the ark and over the staves thereof [above]. ⁸ And they drew out the staves, and the heads of the staves were seen from the holy

place, in front of the shrine, although they were not seen on the outside,—||and they have remained there until this day||. ⁹ There was nothing in the ark, save the two tables of stone, which Moses deposited there in Horeb,—the tables of the covenant^a which Yahweh solemnised with the sons of Israel, when they came forth out of the land of Egypt.

¹⁰ And so it was <when the priests came forth out of the holy place> that ||a cloud|| filled the house of Yahweh; ¹¹ so that the priests could not stand to minister, because of the cloud,—for [the glory of Yahweh] filled^g [the house of Yahweh]. ¹² ||Then|| said Solomon,—

||Yahweh|| said, that he would make his habitation in thick gloom:

¹³ I have ||built||^b a house as a high abode for thee,—

A settled place for thee to abide in, for ages.

¹⁴ And the king turned about his face, and blessed all the convocation of Israel,—||while all the convocation of Israel was standing||; ¹⁵ and he said—

||Blessed|| be Yahweh, God of Israel, who spake with his month, unto David my father,—that which with his hand he hath fulfilled, saying:—

¹⁶ <Since the day that I brought forth my people Israel, out of Egypt> I had chosen no city, out of all the tribes of Israel, for building a house, where my Name might be,—but I have chosen Jerusalem, that my Name should be there,^c and I have chosen David, to be^e over my people Israel:

¹⁷ And so it came to pass, that it was near the heart of David my father,—to build a house^f for the Name of Yahweh, God of Israel. ¹⁸ Then said Yahweh unto David my father,

<Because it was near thy heart to build a house for my Name> thou didst well that it was^g near thy heart;

¹⁹ [Only] ||thou thyself|| must not build the house,—but <thine own son who hath proceeded out of thy loins> ||he|| shall build the house, for my Name.

²⁰ So then Yahweh hath established his word which he spake,—and I have been raised up in the room of David my father, and have taken my seat upon the throne of Israel, [as spake Yahweh], and have built the house^f for the Name of Yahweh, God of Israel; ²¹ and have appointed there a place^g for the ark, wherein is the covenant of Yahweh,—which he solemnised with our fathers, when he brought them forth out of the land of Egypt.

²² And Solomon stood before the altar of Yahweh, in the presence of all the convocation of Israel,—

^a Or: "utensils," "furniture."

^b Some cod. (w. 2 ear. pr. eds.): "the temple round about"—G.n.

^c Some cod. (w. Sep., Svr. and Vul.): "all the"—G.n.

^d Some cod. (w. 4 ear. pr.

eds., Aram., Sep.) omit: "and"—G.n.

^e "—7th mo., Oct.-Nov."—O.G.

^f So it shd be (w. Aram., Sep. and Vul.), Cp. 2 Ch. v. 8—G.n. [M.C.T.: "unto."]

^a So it shd be (w. Sep.)—G.n.

^b In some cod. written, "thou hast built"; read, "I have built." Cp. ver.

^c 48—G.n.

^d So it shd be (w. Sep.) Cp. 2 Ch. vi. 6—G.n. G. Intro. 174-5.

and spread forth his hands towards the heavens ;

²³ and said—

O Yahweh, God of Israel !

<Not like thee> is there a God, in the heavens above, or upon the earth beneath,—keeping Covenant and Lovingkindness for thy servants who are walking before thee, with all their heart ; ²⁴ who hast kept for thy servant David my father, that which thou didst promise him,—in that thou didst promise with thy mouth, and <with thy hand> hast fulfilled, [as it is this day].

²⁵ ||Now|| therefore, O Yahweh, God of Israel, keep thou for thy servant David my father, that which thou didst promise him, saying,

There shall not be cut off to thee a man from before me, to sit upon the throne of Israel,—[if only] thy sons take heed' to their way, by walking before me, [as thou hast walked before me].

²⁶ ||Now|| therefore, O God^a of Israel,—verified be thy word,^b I pray thee, which thou didst speak to thy servant, David my father.

²⁷ But <in very deed> will God dwell [upon the earth] ? Lo ! ||the heaven, yea the heaven of heavens|| cannot contain thee, how much less this house which I have built ? ²⁸ Yet wilt thou turn unto the prayer of thy servant, and unto his supplication, O Yahweh my God,—to hearken unto the cry, and unto the prayer, wherewith thy servant doth pray before thee to-day ; ²⁹ that thine eye^c may be opened toward^d this house, night and day, toward the place of which thou hast said,

[My Name shall be [there] ;

hearkening unto the prayer which thy servant shall offer toward this place. ³⁰ Wilt thou, therefore, hearken unto the supplication of thy servant, and of thy people Israel, whensoever they shall pray toward this place,—yea wilt [thou thyself] hear, in thine own dwelling-place, in the heavens, and <when thou hearest> then wilt thou forgive ?

³¹ <When a man shall sin against his neighbour, and there shall be taken up against him an oath, to put him on oath,—and he shall come in and swear^e before thine altar, in this house> ³² then wilt [thou thyself] hear in the heavens, and act, and judge thy servants, condemning the lawless, by setting his way upon his own head,—and justifying the righteous, by giving to him, according to his righteousness ?

³³ <When thy people Israel are smitten before an enemy, because they have been sinning

against thee,—and they turn again unto thee, and confess thy Name, and pray and make supplication unto thee, in this house> then wilt [thou thyself] hear in the heavens, and forgive the sin of thy people Israel, and bring them back unto the soil, which thou gavest unto their fathers ?

³⁵ <When the heavens are shut up, and there is no rain, because they have been sinning against thee,—and they shall pray toward this place, and confess thy Name, and <from their sin> shall return, because thou hast been afflicting them> ³⁶ then wilt [thou thyself] hear in the heavens, and forgive the sin of thy servants, and of thy people Israel, that thou mayest teach them the good^a way, wherein they should walk,—and give rain upon thy land, which thou hast given unto thy people, for an inheritance ?

³⁷ <When there shall be [famine] in the land, when there shall be [pestilence], when there shall be [blasting, mildew, locust, caterpillar],^b when their enemy shall besiege them in one of^c their own gates,—whatsoever plague, whatsoever^d sickness ; any prayer, any^e supplication which [any son of earth] may have, of all thy people Israel,—who will certainly know every man the plague of his own heart, and so he shall spread abroad his hands towards this house> ³⁹ then wilt [thou thyself] hear in the heavens, in the settled place of thine abode, and forgive and act, and give unto every man according to all his ways, whose heart thou wilt know,—for [thou thyself alone] knowest the heart of all the sons of men ; ⁴⁰ to the end they may revere thee, all the days which they do live, upon the face of the soil,—which thou gavest unto our fathers ?

⁴¹ [Moreover also] <unto the stranger, who is, [not of thy people Israel],—but hath come in out of a far country, for the sake of thy Name,—⁴² (for they will certainly hear of thy great Name, and of thy strong hand, and of thy stretched-out arm,—and so will come in and pray towards this house)> wilt^f [thou thyself] hear in the heavens, the settled place of thine abode, and act, according to all for which [the stranger] shall cry unto thee,—to the end that all the peoples of the earth may truly know^g thy Name, so as to revere thee, [like thy people Israel], and to know that [thine own Name] hath been given unto^h this house, which I have built ?

⁴⁴ <When thy people go forth to war against

^a Some cod. (w. Sep., Syr. and Vul.) : "O Yahweh, God"—G.n.

^b Written : "words" ; read : "word." In some cod. (w. 2 ear. pr. edns., Sep. and Syr.) both written and read : "word"—G.n.

^c In some cod. (w. 4 ear. pr. edns.) : "eyes"—G.n.

^d In some cod. written : "toward" ; but read : "upon"—G.n.

^e So it shd be (w. Aram., Sep. and Syr.)—G.n.

^a Or : "right."

^b A species of locust.

^c So it shd be (w. Sep. and Syr.)—G.n.

^d Some cod. (w. 2 ear. pr. edns. and Syr.) "or whatsoever." Cp. 2 Ch. vi. 28—G.n.

^e Some cod. (w. Syr.) : "or any"—G.n.

^f Some cod. (w. 2 ear. pr. edns., Sep. and Syr.) : "then wilt." Cp. 2 Ch. vi. 33—G.n.

^g Ml. : "called upon."

their enemy,^a whithersoever thou mayest send them,—and shall pray unto Yahweh, in the direction of the city which thou hast chosen, and the house which I have built for thy Name> ⁴⁵ then wilt thou hear, in the heavens, their prayer and their supplication,—and maintain their cause?^b

⁴⁶ <When they sin against thee—for there is ||no son of earth|| that sinneth not, and thou shalt be angry with them, and deliver them up before an enemy,—who shall carry them away as their captives, into the land of the enemy, far or near; ⁴⁷ and they come back to their right mind,^c in the land whither they have been taken captive,—and so turn and make supplication unto thee, in the land of their captors, saying,

We have sinned and done perversely, we have been lawless;

⁴⁸ and so they turn unto thee with all their heart, and with all their soul, in the land of their enemies, who have carried them away captive,—and pray unto thee in the direction of their own land, which thou gavest unto their fathers, the city^d which thou hast chosen, and the house which I have built^e for thy Name> ⁴⁹ then wilt thou hearken in the heavens, the settled place of thine abode, unto their prayer, and unto their supplication,—and maintain their cause;^f ⁵⁰ and grant forgiveness to thy people, who have sinned against thee, even as to all their transgressions wherein they have transgressed against thee,—and grant them compassion before their captors, so that they may have compassion upon them; ⁵¹ because <thy people and thine inheritance> they are,—whom thou didst bring forth out of Egypt, out of the midst of the smelting-pot of iron; ⁵² that thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel,—to hearken unto them, in all their crying unto thee; ⁵³ because ||thou thyself|| didst separate them unto thee, for an inheritance, out of all the peoples of the earth,—as thou spakest by the hand of Moses thy servant, when thou broughtest forth our fathers out of Egypt, O Lords Yahweh.

⁵⁴ And it came to pass <when Solomon had made an end of praying unto Yahweh all this prayer and supplication> that he arose from before the altar of Yahweh, from kneeling on his knees, with his hands outspread to the

heavens; ⁵⁵ and stood and blessed all the convocation of Israel,—[with a loud voice] saying:

⁵⁶ ||Blessed|| be Yahweh, who hath given rest^a unto his people Israel, according to all that he promised,—there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.

⁵⁷ Yahweh our God be with us', as he was with our fathers,—let him not leave us, nor forsake us; ⁵⁸ but bow our heart^b unto himself,—to walk in all his ways, and to keep his commandments, and his statutes, and his regulations, which he commanded our fathers.

⁵⁹ And let these my words, wherewith I have made supplication before Yahweh, be near unto Yahweh our God, day and night,—that he may maintain the cause of his servant, and the cause of his people Israel, ||as any need ariseth||:^c

⁶⁰ To the end that all the peoples of the earth may know, that ||Yahweh|| is God,^d —||there^e is none else||.

⁶¹ So shall your heart be sound' with Yahweh our God,—to walk in his statutes, and to keep his commandments, [as at this day].

⁶² And [the king, and all Israel with him] were offering sacrifice before Yahweh. ⁶³ So Solomon offered as a sacrifice of peace-offerings, which he offered unto Yahweh—

Oxen, two and twenty thousand, and

Sheep, a hundred and twenty thousand,—

Thus did [the king and all the sons of Israel] ||dedicate the house of Yahweh||. ⁶⁴ <On

that day> did the king hallow the middle of the court, that was before the house of Yahweh,—for he offered there' the ascending-sacrifice, and the meal-offering, and the fat portions of the peace-offerings, because ||the altar of bronze that was before Yahweh|| was too small to receive the ascending-sacrifice and the meal-offering, and the fat portions of the peace-offerings.

⁶⁵ And Solomon made, at that time, a festival—and all Israel with him—a great convocation, from the entering in of Hamath unto the ravine of Egypt, before Yahweh our God, [seven days, and seven days],—||fourteen days||.

⁶⁶ <And^f on the eighth day> he sent the people away, and they blessed the king,—and departed to their homes,^g rejoicing and glad of heart, over all the goodness which Yahweh had done for David his servant, and for Israel his people.

¹ And it came to pass <when Solomon had made ⁹ an end of building the house of Yahweh, and the house of the king, and everything that Solomon desired, which he was pleased to make> ² then appeared Yahweh unto Solomon, [a second time],

^a Some cod. (w. Aram., Sep., Syr. and Vul.): "enemies." Cp. 2 Ch. vi. 34—G.n.

^b Or: "execute judgment for them."

^c ML: "bring back unto their heart."

^d Some cod. (w. 2 ear. pr. edns. and Vul.): "and the city"—G.n.

^e Written: "thou hast built"; read: "I have built." In some cod. (w. 3 ear. pr. edns., Aram., Sep. and Vul.) both written and read: "I have built." Cp. ver. 44; 2 Ch. vi. 34—G.n.

^f Or: "execute judgment for them."

^g Heb.: 'adhōnāy.

^a Or: "a resting-place."

^b Some cod. (w. 3 ear. pr. edns., Sep. and Vul.): "hearts"—G.n.

^c ML: "the matter of a day upon its day."

^d Cp. chap. xviii. 39.

^e Some cod. (w. Sep., Syr.

and Vul.): "and there"—G.n.

^f So it shd be (w. Sep., Syr. and Vul.)—G.n.

^g ML: "tents," but idiomatically = "homes."

Cp. 2 S. xviii. 17; xix. 8.

—as he appeared unto him, in Gibeon. ³ And Yahweh said unto him—

I have heard thy prayer and thy supplication, wherewith thou hast made supplication before me, I have hallowed this house, which thou hast built, to put my Name there unto times age-abiding,—and mine eyes and my heart shall be there, continually; ^a

⁴ ||As for thee, therefore|| <if thou wilt walk before me, as David thy father walked, with a whole heart and with uprightness, to do according to all that I have commanded thee,—and ^b <my statutes and my regulations> wilt keep> ⁵ then will I establish the throne of thy kingdom over Israel, unto times age-abiding,—as I promised unto David thy father, saying,

There shall not be cut off to thee a man, from off the throne of Israel.

⁶ <If ye ||turn back|| ||ye or your sons|| from following me, and keep not my commandments, my statutes, ^c which I have set before you,—but depart and serve other gods, and bow yourselves down to them> ⁷ then will I cut off Israel, from the face of the soil, which I have given unto them, and <the house which I have hallowed for my Name> will I suffer to be carried away from before me,—and Israel shall become a byword and a mockery, among all the peoples; ⁸ and ||this house which had been renowned|| shall be desolate, ^d ||every one that passeth by it|| shall be astonished and shall whistle,—and men shall say—

[For what cause] hath Yahweh done, [thus], unto this land, and unto this house?

⁹ And men will answer—

<Because they forsook Yahweh their God, who brought forth their fathers out of the land of Egypt, and laid hold of o'her gods, and bowed themselves down to them, and served them> ||for this cause|| hath Yahweh brought in upon them all this ruin.

§ 12. King Hiram dissatisfied with his Cities.

¹⁰ And it came to pass <at the end of twenty years, when Solomon had built the two houses,—the house of Yahweh, and the house of the king; ¹¹ Hiram king of Tyre having supplied Solomon with timber of cedar, and with timber of fir ^e and with gold, according to all his desire> that ||then|| King Solomon gave unto Hiram twenty cities, in the land of Galilee. ¹² And Hiram came out from Tyre to view the cities which [Solomon] had given him,—and

they were not pleasing in his eyes. ¹³ So he said—

What cities are these' which thou hast given me, my brother?

And he called them, Unfruitful Land, ^a [as they are called] unto this day. ¹⁴ Now Hiram had sent to the king,—a hundred and twenty talents of gold.

§ 13. Solomon's Taxes, Yearly Sacrifices: Fleet.

¹⁵ Now ||the following|| is an account of the tax which King Solomon raised, for building the house of Yahweh and his own house, and Millo, and the wall of Jerusalem,—and Hazor and Megiddo, and Gezer. ¹⁶ ||Pharaoh king of Egypt|| had gone up and captured Gezer, and burned it with fire, <the Canaanites also who were dwelling in the city> had he slain,—and had given it as a dowry, to his daughter, wife of Solomon. ¹⁷ So then Solomon built Gezer, and Beth-horon, the nether, ¹⁸ and Baalath and Tadmor ^b in the wilderness, [in the land]; ¹⁹ also all the store' cities, which Solomon had, and the cities for chariots, and the cities for horsemen,—and the desire ^c of Solomon that he was pleased to build in Jerusalem, and in Lebanon, and in all the land that he ruled over. ^d ²⁰ <All the people that were left, of the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites, who were ||not of the sons of Israel||; ²¹ their sons, who were left after them in the land, whom the sons of Israel were not able to devote to destruction> Solomon levied them for a toiling labour-band [which remaineth] unto this day. ²² But <of the sons of Israel> Solomon devoted none to bondservice,—but ||they|| were men of war, and his servants, and his generals, and his heroes, and captains of his chariots, and his horsemen. ²³ ||These|| were the chiefs of the officers, who were over the work, for Solomon, five hundred and fifty,—who ruled over the people that wrought in the work. ²⁴ <Scarcely had Pharaoh's daughter come up out of the city of David, into her own house, which he had built for her> when he built Millo.

²⁵ And Solomon used to offer, three times a year, ascending-sacrifices and peace-offerings, upon the altar which he had built unto Yahweh, and to offer incense at the altar which was before Yahweh,—thus Solomon gave completeness unto the house.

²⁶ <A fleet also> did King Solomon build in Ezion-geber, which is beside Elath on the shore of the Red Sea, in the land of Edom. ²⁷ And Hiram sent in the fleet his servants, seamen, ^e having knowledge of the sea,—with the servants of Solomon; ²⁸ and they came to Ophir, and

^a ML: "all the days."

^b So it shd be (w. Sep., Syr. and Vul.) Cp. 2 Ch. vii. 17—G.n.

^c Some cod. (w. 3 ear. pr. edns., Sep., Syr. and

Vul.): "and my statutes"—G.n.

^d So it shd be (w. Aram.) Cp. 2 Ch. vii. 21—G.n.

^e Or: "cypress."

^a So Fuerst. O.G.: possibly—"A land as good as nothing."

^b Written: "Tamar"; read: "Tadmor." In some cod. (w. 4 ear. pr. edns.) both written and read: "Tadmor." Cp. 2 Ch. viii. 4

—G.n.

^c Some cod. (w. Aram. and Vul.): "and all the desire." Cp. 2 Ch. viii. 6—G.n.

^d Cp. chap. iv. 21.

^e ML: "ship-men."

fetched from thence gold, four hundred and twenty talents,—and brought it to King Solomon.

§14. *Visit of the Queen of Sheba.*

- 10 ¹ And <when ||the queen of Sheba|| heard the report of Solomon, as pertaining to the Name of Yahweh> she came to prove him, with abstruse questions. ² Yea she came to Jerusalem with a very heavily-laden train, of camels bearing spices, and gold in great abundance, and precious stones,—and <when she was come to Solomon>^a she spake unto him all that was near her heart; ³ and Solomon answered her all her questions,^b—there was nothing hidden from the king, which he told her not. ⁴ And <when the queen of Sheba had seen all the wisdom of Solomon,—and the house which he had built; ⁵ and the food of his table, and the seated assembly^c of his servants, and the attendance of his ministers with their apparel and his cupbearers, and his ascent by which he ascended unto the house of Yahweh> there was in her no more spirit. ⁶ And she said unto the king, ||True|| was the word which I heard in mine own land,—concerning thine affairs, and concerning thy wisdom.
- 7 Howbeit I believed not the words, until that I had come and mine own eyes had seen, and lo! there had not been told me [the half],—thou dost exceed in wisdom and prosperity, even the report which I heard!
- ⁸ ||How happy|| are thy wives,^d ||how happy||^e are these thy servants,—who do stand before thee continually, who hear thy wisdom!
- ⁹ Yahweh thy God be blessed, who delighted in thee, to set thee upon the throne of Israel,—<because Yahweh loveth Israel unto times age-abiding> therefore hath he appointed thee to be king, to execute justice and righteousness.
- ¹⁰ And she gave unto the king a hundred and twenty talents of gold, and spices in great abundance, and precious stones,—||there came in no more|| such spice for abundance, as that which the queen of Sheba gave unto King Solomon.
- ¹¹ [Moreover also] ||the fleet of Hiram, which brought gold from Ophir|| brought in, from Ophir, sandal-wood^f in great abundance, and precious stones. ¹² So the king made of the sandal-wood a footpath to the house of Yahweh, and to the house of the king, lyres also and harps,^g for the singers,—there hath neither come in such sandal-wood, nor been seen, unto this day.
- ¹³ And <when ||King Solomon|| had given unto

the queen of Sheba, all her desire, which she asked, ||besides that which he gave her as the bounty of King Solomon||> she turned, and went to her own land, [she and her servants].

§15. *Various material Tokens of Solomon's Greatness.*

- ¹⁴ And it came to pass that ||the weight of the gold which came in unto Solomon in one year|| was six hundred and sixty-six talents of gold; ¹⁵ besides the tribute of the subjugated, and of the travelling merchants,—and of all the kings of Arabia, and the pashas of the land.
- ¹⁶ And King Solomon made two hundred shields, of beaten gold, ||six hundred [shekels] of gold|| laid he upon one shield; ¹⁷ and three hundred bucklers, of beaten gold ||one hundred and fifty shekels of gold|| laid he upon one buckler,—and the king put them in the house of the forest of Lebanon.
- ¹⁸ And the king made a great throne of ivory,—and overlaid it with gold from Uphaz. ¹⁹ There were ||six steps|| to the throne, and there was ||a circular top|| to the throne, behind it, and there were supports on this side and on that, unto the place of the seat,—with two lions standing beside the supports; ²⁰ and ||twelve lions|| were standing there, upon the six steps, on this side and on that,—there had never been made the like, for any of the kingdoms.
- ²¹ And ||all the drinking vessels of King Solomon|| were of gold, and ||all the vessels of the house of the forest of Lebanon|| were of pure gold,—none was of silver, it was accounted in the days of Solomon [as nothing]. ²² For <a fleet of Tarshish> had the king, at sea,^a with the fleet of Hiram,—<once in three years> came in the fleet of Tarshish, bringing gold and silver, ivory and apes, and peacocks.
- ²³ So King Solomon became greater^b than any of the kings of the earth,—for riches and for wisdom. ²⁴ And ||all the earth|| did seek the face of Solomon,—to hear his wisdom, which God had put in his heart. ²⁵ And ||they|| did bring every man his present—vessels of silver, and vessels of gold, and garments, and armour, and spices, horses and mules,—a rate of a year in a year.
- ²⁶ And Solomon gathered together chariots and horsemen, and so it was that he had a thousand and four hundred chariots, and twelve thousand horsemen,—for whom he found place in the chariot cities, and near the king, in Jerusalem.
- ²⁷ And the king caused silver in Jerusalem to be as stones,—<cedars also> caused he to be as the sycamores that are in the lowlands, for abundance. ²⁸ And the horses that Solomon had were ||an export|| out of Egypt,—and ||a company of the merchants of the king|| used to fetch ||a drove|| at a price.^b ²⁹ And a chariot came up and forth out of Egypt, for six hundred

^a Some cod. (w. 5 ear. pr. eds., Syr. and Vul.): "King Solomon"—G.n.

^b Ml.: "told her all her words."

^c So O.G. renders, p. 444.

^d So it shd be (w. Sep. and Syr.)—G.n.

^e Some cod. (w. 3 ear. pr. eds., and Vul.): "and how happy"—G.n.

^f See Hastings' D.B., art. "Algum," and Expository Times, vol. ix. p. 470.

^g Or: "lutes"—O.G.

^a Ml.: "in the sea."

^b So T.G. Cp., however, Fuerst on *mlkweh*.

shekels of silver and a horse for a hundred and fifty,—and ||so|| for all the kings of the Hittites, and for the kings of Syria, <by their means> came they^a forth.

§ 16. *Solomon's Foreign Wives seduce him into Idolatry; for which cause Yahweh declares his anger and raises up enemies; one of whom, Jeroboam, is commissioned to reign over Ten Tribes. Solomon's Death.*

- 11 ¹ But ||King Solomon|| loved many foreign women, together with the daughter of Pharaoh,—women of the Moabites, Ammonites, Edomites, Zidonians, Hittites: ² out of the nations concerning whom Yahweh had said unto the sons of Israel—

Ye shall not go in unto them', and ||they|| shall not come in unto you', surely they will turn aside your heart after their gods.

<Unto these> did Solomon cleave in love. ³ So it came to pass that he had seven hundred wives who were princesses, and three hundred concubines,—and ||his wives|| turned aside' ||his heart|. ⁴ Yea it came to pass <in the old age of Solomon> that ||his wives|| turned aside his heart after other gods,—his heart therefore was not sound^b with Yahweh his God, ||as was the heart of David his father|. ⁵ And Solomon went after Ashtoreth, goddess of the Zidonians, and after Milcom^c the abomination of the Ammonites. ⁶ Thus Solomon did the thing that was wicked in the eyes of Yahweh,—and went not fully after Yahweh, as did David his father.

- ⁷ ||Then|| did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem,—and for Molech, the abomination of the sons of Ammon; ⁸ and ||thus|| did he for all his foreign wives,—who burned incense and offered sacrifices unto their gods.

⁹ Therefore did Yahweh shew himself angry with Solomon,—because his heart had turned aside from Yahweh God of Israel ||who had appeared unto him twice||; ¹⁰ and had been giving command to him concerning this thing, that he should not go away after other gods,—but he had not taken heed unto that which Yahweh had commanded.^d ¹¹ Wherefore Yahweh said unto Solomon—

<Forasmuch as this hath come to pass with thee, and thou hast not heeded my covenant and my statutes, which I charged upon thee> I will ||rend|| the kingdom away from thee, and will give it unto a servant of thine.

- ¹² ||Notwithstanding| <in thine own days> will I not do it, for the sake of David thy father, —<out of the hand of thy son> will I rend it.

- ¹³ |Howbeit| <all the kingdom> will I not rend away, <one tribe> will I give unto thy son, ||for the sake of David my servant, and for the sake of Jerusalem, which I have chosen||.

¹⁴ And Yahweh raised up an adversary against Solomon, Hadad the Edomite,—<of the seed of the king> was he, in Edom. ¹⁵ And it came to pass <when David was dealing with Edom, and Joab general of the army went up to bury the slain,—and had smitten every male in Edom,—¹⁶ for ||six months|| did Joab remain there, with all Israel,—until he had cut off every male in Edom> ¹⁷ that Hadad fled, ||he and certain men of Edom of the servants of his father, with him||, to go into Egypt,—||Hadad being a little boy|. ¹⁸ So they arose out of Midian, and came into Paran,—and took certain men with them out of Paran, and came into Egypt, unto Pharaoh king of Egypt, who gave him a house, and <food> appointed him, and <land> did give unto him. ¹⁹ And Hadad found great favour in the eyes of Pharaoh,—so that he gave him to wife, the sister of his own wife, the sister of Tahpenes the queen. ²⁰ And the sister of Tahpenes bare to him Genubath his son, and Tahpenes' weaned him, in^a the house of Pharaoh,—and so it came about, that Genubath was of the household of Pharaoh, among^a the sons of Pharaoh. ²¹ And <when ||Hadad|| heard in Egypt, that David slept with his fathers, and that Joab general of the army was dead> Hadad said unto Pharaoh,

Let me go, that I may take my journey unto mine own land.

- ²² Then said Pharaoh unto him—

But what hast thou' been lacking with me, that lo! thou art seeking to take thy journey unto thine own land?

And he said—

Nothing, howbeit ||let me go||.^b

- ²³ And God raised up against him an adversary, Rezon son of Eliada,—who had fled from Hadadezer^c king of Zobah, his lord; ²⁴ and he gathered unto him men, and became captain of a band when David slew them [of Zobah],—then went they to Damascus, and dwelt therein, and reigned in Damascus. ²⁵ Thus became he an adversary unto Israel, all the days of Solomon, ||this|| is^d the mischief which Hadad did,—so then, he abhorred Israel, when he reigned over Syria.

²⁶ <Jeroboam also, son of Nebat, an Ephrathite from Zeredah, whose |mother's name| was Zeruah, a widow woman, he being servant to Solomon> lifted up a hand against the king. ²⁷ And ||this| was the cause that he lifted up a hand against the king,—||Solomon|| built Millo, he closed up the breach' of the city of David his father.

- ²⁸ Now ||the man Jeroboam|| <being an able,

^a So it shd be (w. Sep.)—G.n.

^b Or: "whole," "undivided."

^c See G. Intro. 460.

^d Some cod. (w. 3 ear. pr. edns., Sep., Syr. and Vul.) add: "him"—G.n.

^a Ml. "in the midst of."
^b Some cod. read: "And he said to him, Howbeit let me go"; and so some cod. (w. Sep.) both write and read—G.n.

^c In some cod. (w. ear. pr. edns., Syr. and Vul.):

"Hadarezer." In other cod., "Hadad-ezer" or "Hadar-ezer" (two words)—G.n.

^d So it shd be (w. Sep. and Vul.)—G.n. [M.C.T.: "and (also) (besides) the mischief."]

man>, Solomon observed his servant, that he was ||one to execute a work||, so he gave him oversight of all the charge of the house of Joseph. ²⁹ And it came to pass <at that time, when ||Jeroboam|| went forth out of Jerusalem> that there met him Ahijah the Shilonite, the prophet in the way, ||he having wrapped himself about with a new mantle||; and ||they two|| were by themselves in the field. ³⁰ Then Ahijah laid hold of the new mantle, that was upon him,—and rent it into twelve pieces; ³¹ and said to Jeroboam,

Take thee ten pieces,—for

||Thus|| saith Yahweh, God of Israel—

Behold me! about to rend the kingdom, out of the hand of Solomon, and I will give unto thee ten tribes:

³² Howbeit <one tribe> shall he retain,—for the sake of my servant David, and for the sake of Jerusalem, the city that I have chosen, out of all the tribes of Israel:

³³ Because they have forsaken me, and bowed themselves down to Ashtoreth, goddess of the Zidonians, to Chemosh, god of the Moabites, and to Milcom,^a god of the sons of Ammon,—and have not walked in my ways, by doing what is right in mine eyes, even my statutes and my regulations, like David his father.

³⁴ Yet will I not take all the kingdom out of his hand,—but will suffer him to be ||leader|| all the days of his life, for the sake of David my servant, whom I chose,—who kept my commandments and my statutes.

³⁵ But I will take the kingdom out of the hand of his son,—and will give it to thee, ||even the ten tribes||.

³⁶ Nevertheless <to his son> will I give one tribe,—to the end there may remain a lamp unto David my servant always before me, in Jerusalem, the city that I have chosen for myself, to put my Name there.

³⁷ But <thee> will I take, and thou shalt reign over all that thy soul could desire,—and thou shalt be king^c over Israel.

³⁸ So shall it be <if thou wilt hearken unto all that I shall command thee, and wilt walk in my ways, and do that which is right in mine eyes, by keeping my statutes and my commandments, as did David my servant> then will I be with thee, and will build thee an assured house, as I have built for David, and will give unto thee |Israel|.

³⁹ Thus will I humiliate the seed of David, because of this; ||yet not for ever||.^b

⁴⁰ <When therefore Solomon sought to put |Jeroboam| to death> Jeroboam arose and fled into Egypt, unto Shishak king of Egypt,—and remained in Egypt, until the death of Solomon.

⁴¹ Now <the rest of the story of Solomon, and all that he did, and his wisdom> are ||they|| not written in the book of the records of

Solomon? ⁴² Now ||the days which Solomon reigned in Jerusalem, over all Israel|| were forty years. ⁴³ So then Solomon slept with his fathers, and was buried in the city of David his father,—and Rehoboam his son reigned in his stead.

§ 17. Rehoboam reigns instead of Solomon, and loses the Ten Tribes.

¹ And Rehoboam went to Shechem,—for <to **12** Shechem> had all Israel come to make him king. ² And it came to pass <when Jeroboam son of Nebat heard of it—^a he being yet in Egypt, whither he had fled from the face of Solomon the king>^b that Jeroboam returned from^c Egypt>; ³ yea they sent, and called him, and Jeroboam and all the convocation of Israel came,—and spake unto Rehoboam, saying:

⁴ ||Thy father|| made our yoke |grievous|,—||now|| therefore, do ||thou|| lighten the grievous service of thy father, and his heavy yoke which he put upon us, that we may serve thee.

⁵ And he said unto them—

Depart ye for yet' three days, and then come again unto me.

And the people departed.

⁶ Then King Rehoboam consulted the elders who used to stand before Solomon his father, while he yet lived, saying,—

How do ||ye|| advise, that I answer this people?

⁷ And they^d spake unto him, saying—

<If ||to-day|| thou wilt be servant unto this people, and wilt serve them,—and answer them kindly, and speak unto them good words> then will they be |thy| servants, |always|.^e

⁸ But he declined the counsel of the elders which they gave him, and consulted with the young men, who had grown up with him, who were standing before himself; ⁹ and said unto them—

What counsel do ||ye|| give as to how we shall answer this people who have spoken unto me, saying—

Make a lightening of the yoke which thy father put upon us?

¹⁰ Then spake unto him the young men who had grown up with him, saying,

||Thus|| shalt thou say to this people that have spoken unto thee, saying—

||Thy father|| made our yoke heavy, ||thou|| therefore, lighten it upon us,

||Thus|| shalt thou speak unto them,

||My little finger|| is thicker than my father's loins;

¹¹ ||Now|| therefore, <whereas ||my father|| laid upon you a heavy yoke>

||I|| will add to your yoke,—

^a Vul.: "heard that Solomon was dead"—G-n.

^b Some cod. (w. 6 ear. pr. edns., Aram., Sep., Syr. and Vul.) have: "King Solomon"—G-n.

^c So it shd be (w. Sep. and

Vul.). Cp. 2 Ch. x. 2. [M.C.T.: "and Jeroboam dwelt in Egypt."]

^d Witten: "one"; read: "they"—G-n.

^e Ml.: "all the days."

• See G. Intro. 460.

^b Ml.: "all the days."

||My father|| did chastise you with whips,
But ||I|| will chastise you with scorpions.^a

¹² So Jeroboam and all the people came in unto Rehoboam, on the third day,—as the king had bidden, saying—

Come again unto me, on the third day.

¹³ And the king answered the people harshly, — and declined the counsel of the elders wherewith they had counselled him; ¹⁴ and spake unto them after the counsel of the young men, saying,

||My father|| made your yoke heavy,

But ||I|| will add unto your yoke,—

||My father|| chastised you |with whips|,

But ||I|| will chastise you |with scorpions|. ^a

¹⁵ Thus the king hearkened not unto the people,—for there had come about a turn^b from Yahweh, that he might establish his word, which Yahweh had spoken by Ahijah the Shilonite, unto Jeroboam, son of Nebat. ¹⁶ So <when all Israel saw' that the king hearkened not unto them> the people answered the king, saying—

What portion have |we| in |David|,

Or inheritance in the son of Jesse?

To your homes^c O Israel!

||Now|| see to thine own house, O David!

And Israel departed to their homes.^d ¹⁷ But <as for the sons of Israel who were dwelling in the cities of Judah> Rehoboam reigned over them.

¹⁸ Then King Rehoboam sent Adoniram^e who was over the tribute, but all Israel stoned him with stones, that he died,—||King Rehoboam|| therefore, hastily mounted his chariot, to flee unto Jerusalem. ¹⁹ So Israel rebelled against the house of David,—unto this day.

²⁰ And it came to pass <when all Israel heard that Jeroboam had returned> that they sent and called him into the assembly, and made him king over all Israel,—there^f were none that followed the house of David, |saving the tribe of Judah only|.

²¹ And <when Rehoboam entered Jerusalem> he called together all the house of Judah and the tribe of Benjamin—a hundred and eighty thousand chosen men, able to make war,—to fight against the house of Israel, to bring back the kingdom' to Rehoboam, son of Solomon. ²² Then came the word of God^g unto Shemaiah^h the man of God, saying:

²³ Speak unto Rehoboam, son of Solomon, king of Judah, and unto all the house of Judah, and Benjamin,—and the remnant of the people, saying:

||Thus|| saith Yahweh—

Ye shall not go up, neither shall ye fight with

your brethren the sons of Israel,—return ye every man to his own house, for <from me> hath this thing been brought about.

So they hearkened unto the word of Yahweh, and turned back to depart, according to the word of Yahweh.

§ 18. *Jeroboam, partly from Motives of Policy, leads Israel into Idolatry, which a Prophet out of Judah rebukes, and then comes to a tragic End.*

²⁵ Then Jeroboam built Shechem, in the hill country of Ephraim, and dwelt therein,—and went forth from thence, and built Penuel. ²⁶ And Jeroboam said in his heart,—

||Now|| shall the kingdom return to the house of David:

²⁷ <If this people go up to offer sacrifices in the house of Yahweh, in Jerusalem> then will the heart of this people return unto their lord, unto Rehoboam, king of Judah,—and they will slay me, and return unto Rehoboam, king of Judah.

²⁸ Whereupon the king took counsel, and made two calves of gold,—and said unto them—

It is ||too much for you|| to go up to Jerusalem,

Lo! thy gods, O Israel, that brought thee up out of the land of Egypt;

²⁹ And he set the one in Bethel,—and <the other> put he in Dan. ³⁰ And this thing became a sin,—and the people went before the one, as far as Dan. ³¹ And he made a house of high-places,—and made priests from the whole compass of the people, who were not of the sons of Levi. ³² And Jeroboam made a festival in the eighth month, on the fifteenth day of the month, like the festival which [was held] in Judah, and offered up on the altar, <likewise> did he in Bethel, sacrificing to the calves which he had made,—and he kept in attendance^a in Bethel, the priests of the high-places which he had made. ³³ And he offered up on the altar which he had made in Bethel, on the fifteenth day in the eighth month, in the month which he had devised out of his own heart,^b—thus made he a festival for the sons of Israel, and offered up on the altar, to make a perfume.

¹ And lo! ||a man of God|| came in out of ¹³ Judah, by the word of Yahweh, unto Bethel,—||as Jeroboam was standing by the altar, to make a perfume||. ² And he made proclamation against the altar, by the word of Yahweh, and said,

O altar! altar!

||Thus|| saith Yahweh,—

Lo! a son to be born unto the house of David, ||Josiah^c his name||, who shall

^a "A kind of scourge, furnished with sharp points"—T.G.; "Prob. a thong with sharp hooks"—Fu.

^b P. 2 Ch. x. 15, n.
^c Ml.: "To your tents."
But see, by all means, 2 S. xx. 1, n.

^d Ml.: "tents." Cp. 2 S. xviii. 17; xix. 8.

^e So it shd be (w. Syr.)—G.n.

^f Some cod. (w. Sep., Syr. and Vul.): "and there"—G.n.

^g Some cod. (w. Aram., Sep., Syr. and Vul.): "the w. of Yahweh"—G.n.

^h Heb.: *shema'yāhu*, 34; 7, *shema'yāhu*.

^a Or: "stationed."
^b So read: *written*, "by himself." In some cod. (w. 3 ear. pr. eds., Aram., Sep., Syr. and Vul.) both *written* and

read: "out of his own heart"—G.n.
^c Heb.: *yōshiyāhu*, 51; 1, *yōshiyāhu*. Cp. "Heb." p. 30.

sacrifice upon thee the priests of the high-places, who are making a perfume upon thee, and ||human bones|| shall be burned upon thee; ³ and he shall give, on that day, a sign, saying,

||This|| is the sign of which Yahweh hath spoken,—

Lo! ||the altar|| is to be rent', and the ashes that are upon thee shall be |poured out|!

⁴ And it came to pass <when the king heard the word of the man of God which he proclaimed against the altar in Bethel, Jeroboam thrust forth his hand, from off the altar, saying—

Lay hold of him!

and his hand which he had thrust forth against him was dried up, that he could not draw it back to him. ⁵ Moreover ||the altar|| was rent, and the ashes poured out from the altar,—according to the sign which the man of God had given, by the word of Yahweh. ⁶ Then responded the king and said unto the man of God—

Appease, I pray thee, the face of Yahweh thy God, and pray for me, that my hand may be restored unto me.

So the man of God appeased the face of Yahweh, and the hand of the king was restored unto him, and became as aforetime. ⁷ Then spake the king unto the man of God,

Come home with me, and refresh thyself,—and let me give thee a present.

⁸ But the man of God said unto the king—

<If thou wouldst give me the half of thy house> I would not go in with thee,—neither would I eat bread or drink water, in this place; ⁹ for ||so|| he charged me, by the word of Yahweh, saying,

Thou shalt not eat bread,

Nor shalt thou drink water,—

Neith'r shalt thou come back by the way thou wentest.

¹⁰ So he departed another way,—and went not back by the way by which he came unto Bethel.

¹¹ But ||a certain aged prophet|| was dwelling in Bethel,—whose sons^a came in and related to him all the deeds which the man of God had done that day in Bethel—and^b the words which he had spoken unto the king, and they related them to their father. ¹² And their father said unto them,

Which way then went he?

Now his sons had seen' the way which the man of God went' who had come in out of Judah. ¹³ So he said unto his sons,

Saddle for me, the ass.

And they saddled for him the ass, and he rode thereon; ¹⁴ and went after the man of God, and found him, sitting under an oak. And he said unto him—

Art ||thou|| the man of God who came in out of Judah?

So it shd be (w. Sep., Syr. and Vul.)—G.n.

^b So it shd be (w. Syr. and Vul.)—G.n.

And he said—

I am.

¹⁵ Then said he unto him,

Come home with me,—and eat bread.

¹⁶ And he said—

I may not return with thee, nor go in with thee,—neither will I eat bread or drink water with thee, in this place; ¹⁷ for there came a message unto me by the word of Yahweh,

Thou shalt neither eat bread, nor drink water there,—thou shalt not* turn back to come by the way by which thou wentest.

¹⁸ And he said to him—

||I also|| am a prophet, like unto thee, and ||a messenger|| hath spoken unto me, by the word of Yahweh, saying—

Bring him back with thee, into thy house, that he may eat bread, and drink water.

He deceived him. ¹⁹ So he went back with him, and did eat bread in his house, and drank water.

²⁰ And so it was <as ||they|| were sitting at the table> yea ||so it was|| that the word of Yahweh came unto the prophet who had brought him back; ²¹ and he cried out unto the man of God who had come in out of Judah, saying,

||Thus|| saith Yahweh,—

<Forasmuch as thou hast rebelled against the bidding of Yahweh, and hast not kept the commandment' which Yahweh thy God commanded thee; ²² but hast returned, and eaten bread and drunk water, in the place of which he said unto thee,

Thou mayest neither eat bread nor drink water:

thy dead body shall not enter the burying-place of thy fathers.

²³ And it came to pass <after he had eaten bread, and after he had drunk> that he saddled for him the ass, for the prophet whom he had brought back. ²⁴ And <when he had gone> there met him a lion by the way, and slew him,—and his dead body was cast out in the way, and ||the ass|| was standing near it, and ||the lion|| was standing near the dead body.

²⁵ And lo! ||certain men, passing by|| saw the dead body, cast out in the way, and the lion standing near the dead body,—so they came in, and spake [of it] in the city, wherein ||the aged prophet|| dwelt. ²⁶ And <when the prophet who had brought him back from the way heard' of it> he said—

||The man of God|| it is, who rebelled against the bidding of Yahweh,—therefore did Yahweh deliver him unto the lion, and it hath torn him and slain him, ||according to the word of Yahweh which he spake unto him||.

²⁷ And he spake unto his sons, saying,

Saddle for me the ass.

And they saddled it.

²⁸ So he went and

^a In some cod. (w. 3 ear. pr. edns., Aram., Sep.,

Syr. and Vul.): "nor shalt thou"—G.n.

found his dead body cast out in the way, with ||the ass and the lion|| standing near the dead body,—the lion had neither eaten the dead body, nor had it torn the ass. ²⁹ And the prophet took up the dead body of the man of God, and laid it upon the ass, and brought it back,—and the aged prophet came into the city, to make lamentation, and to bury him.

³⁰ And he laid his dead body in his own grave,—and they lamented over him [saying]—
Alas, my brother!

³¹ And it came to pass <after he had buried him> that he spake unto his sons, saying,

<When I die> then shall ye bury me in the grave wherein the man of God is buried; ||beside his bones|| lay my bones; ^a

³² For the message which he proclaimed, by the word of Yahweh, against the altar which is in Bethel,—and against all the houses of the high places which are in the cities of Samaria ||shall surely come to pass||.

³³ ||After this thing|| Jeroboam turned not from his wicked way,—but again made [from the whole compass of the people] priests of high places, ||whomsoever he would|| he installed, and he became priest^b of high places. ³⁴ And so this thing^c became the sin of the house of Jeroboam,—that it should be both taken away and destroyed, from off the face of the ground.

§ 19. *Jeroboam, sending his Wife to the Prophet Ahijah, at Shiloh, in behalf of their Sick Son, is severely rebuked; dies, and is succeeded by Nadab his Son.*

14 ¹ ||At that time|| fell sick, Ahijah son of Jeroboam. ² Then said Jeroboam to his wife—

Arise, I pray thee, and feign thyself another, that it be not known, that ||thou|| art the wife of Jeroboam,—and thou shalt go thy way to Shiloh, lo! ^d ||there|| is Ahijah the prophet, who promised I should be king over this people; ³ and thou shalt take with thee^e ten loaves, and cracknels, and a bottle of honey, and shalt go unto him,—||he||^f will tell thee what shall befall the young man.

⁴ And the wife of Jeroboam [did so], and arose, and went to Shiloh, and entered the house of Ahijah,—now ||Ahijah|| could not see, for his eyes were fixed^g by reason of his old age. ⁵ But ||Yahweh|| had said unto Ahijah—

Lo! ||the wife of Jeroboam|| coming to enquire something of thee, concerning her son, for he' is [sick] ||thus and so|| shalt thou speak unto her,—though <when she cometh in> she feign to be a stranger-woman.

⁶ So it came to pass <when Ahijah heard the

sound of her feet, as she entered the doorway> that he said—

Come in, thou wife of Jeroboam,—[wherefore] is' it that thou art feigning to be a stranger-woman, seeing that ||I|| am sent unto thee, with something hard to bear? ⁷ Go, say to Jeroboam—

||Thus|| saith Yahweh, God of Israel,

<Forasmuch as I exalted thee out of the midst of the people,—and gave thee to be leader' over my people Israel; ⁸ and rent the kingdom away from the house of David, and gave it to thee,—and yet thou hast not been like my servant David, who kept my commandments, and who followed me' with all his heart, to do only that which was right in mine eyes; ⁹ but hast made wicked thy doings beyond any who were before thee,—and hast gone and made thee other gods, even molten images, to provoke me to anger, and hast cast ||me|| behind thy back> ¹⁰ ||therefore|| behold me! bringing misfortune against the house of Jeroboam, and I will cut off the meanest pertaining to Jeroboam, whether shut up or left at large, in Israel,—and will consume after the house of Jeroboam, as one consumeth dung, till it be all gone:

¹¹ <Him that dieth of Jeroboam in the city> shall [the dogs] eat,

And <him that dieth in the field> shall [the birds of heaven] eat,—

For ||Yahweh|| hath spoken.

¹² ||Thou|| therefore, arise, go to thine own house, — <as thy feet are entering the city> the young man shall die.

¹³ Then shall all Israel lament for him, and bury him, for ||this one, pertaining to Jeroboam|| shall reach a burying-place,—because there hath been found in him something good toward Yahweh, God of Israel, in the house of Jeroboam.

¹⁴ Therefore will Yahweh raise up for himself a king over Israel, who will cut off the house of Jeroboam, this day, but why, ||even now||?^a

¹⁵ Therefore will Yahweh smite Israel, as a reed shaketh in water, and will root out Israel, from off this goodly soil, which he gave unto their fathers, and will scatter them beyond the River (Euphrates),—because they have made their Sacred Stems, provoking Yahweh to anger:

¹⁶ That he may deliver up Israel,—on account of the sin of Jeroboam, which he committed, and which he caused [Israel] to commit.

¹⁷ Then arose the wife of Jeroboam, and went her way and entered Tirzah,—<as ||she|| was coming into the entrance hall> ||the young man died||. ¹⁸ And <when they buried him> all Israel lamented him,—according to the word

^a Sep. has: "beside his bones lay me, to the end that my bones may be saved (or escape) with his bones." Cp. 2 K. xxiii. 18.—G.n.

^b So it shd be (w. Sep., Syr. and Vul.)—G.n.

^c So it shd be (w. Aram.,

Sep. and Syr.)—G.n.

^d Some cod. (w. 2 ear. pr. edns. and Sep.): "and lo!"—G.n.

^e Mi.: "in thy hand."

^f Some cod. (w. Syr.): "and he"—G.n.

^g 1 Sam. iv. 15.

of Yahweh, which he spake through^a his servant Ahijah the prophet.

- ¹⁰ Now <the rest of the story of Jeroboam, how he warred, and how he reigned> behold them! written in the book of the Chronicles of the Kings of Israel. ²⁰ And ||the days which Jeroboam reigned|| were twenty-two years,—and he slept with his fathers, and |Nadab his son| reigned |in his stead|.

§ 20. *The Story of Rehoboam's Reign resumed.*

- ²¹ And ||Rehoboam, son of Solomon|| reigned in Judah,—||forty-one years old|| was Rehoboam when he began to reign, and ||seventeen years|| reigned he in Jerusalem, the city which Yahweh had chosen to put his Name there, out of all the tribes of Israel, and ||his mother's name|| was Naamah, the^b Ammonitess.
- ²² And Judah did the thing that was wicked in the eyes of Yahweh,—and provoked him to jealousy, above all that their fathers' had done, with their sins which they committed. ²³ And ||they also|| built for themselves high places and pillars, and Sacred Stems,—upon every high hill, and under every green tree. ²⁴ |Moreover also| there were ||male devotees||^c in the land,—they did according to all the abominable practices of the nations, which Yahweh dispossessed from before the sons of Israel.
- ²⁵ And it came to pass <in the fifth year of King Rehoboam> that Shishak^d king of Egypt, came up against Jerusalem; ²⁶ and took away the treasures of the house of Yahweh, and the treasures of the house of the king, yea ||the whole|| took he away,—and took away all^e the bucklers of gold, which |Solomon| had made.
- ²⁷ So King Rehoboam made, in their stead, bucklers of bronze,—and committed them unto the hand of the captains of the runners, who kept guard at the entrance of the house of the king.
- ²⁸ And so it was <whenever the king went into the house of Yahweh> the runners bare them, and then brought them back into the chamber of the runners.
- ²⁹ Now <the rest of the story of Rehoboam, and all that he did> are |they| not written in the book of the Chronicles of the Kings of Judah? ³⁰ And there was ||war|| between Rehoboam and Jeroboam, continually.^f ³¹ So then Rehoboam slept with his fathers, and was buried with his fathers in the city of David, and ||the name of his mother|| was Naamah the Ammonitess,—and |Abijah^g his son| reigned |in his stead|.

§ 21. *Abijah (a bad King) reigns over Judah.*

- ¹⁵ ¹ Now <in the eighteenth year of King Jeroboam son of Nebat> began Abijah^g to reign

^a *ML.*: “by the hand of.” edns. and Vul.) omit: “Or: “an.” all”—G.n.
^c *CP. Den.* xxiii. 17. ^f *ML.*: “all the days.”
^d “Shushak,” written; ^g So it shd be (w. Sep. and “Shishak” or “Sheshak.” read—G.n. Syr.). *CP. 2 Ch. xii. 16* —G.n.
^e Some cod. (w. 3 ear. pr.

over Judah. ² <Three years> reigned he in Jerusalem,—and ||the name of his mother|| was Maachah, daughter of Abishalom. ³ And he walked in all the sins of his father which he had done before him,—and his heart was not blameless with Yahweh his God, like the heart of David his father. ⁴ But <for the sake of David> did Yahweh his God give him a lamp, in Jerusalem,—by raising up a son of his after him, and by suffering Jerusalem to stand; ⁵ because David did that which was right in the eyes of Yahweh,—and turned not aside from anything that he commanded him, all the days of his life, ||save only^h in the matter of Uriah the Hittite|. ⁶ And there was ||war|| between Rehoboam^a and Jeroboam, all the days of his life.

- ⁷ Now <the rest of the story of Abijah^b and all that he did> are ||they|| not written in the book of Chronicles of the Kings of Judah? And there was ||war|| between Abijah^b and Jeroboam. ⁸ So then Abijah^b slept with his fathers, and they buried him in the city of David,—and |Asa his^c son| reigned |in his stead|.

§ 22. *Asa (a good King) reigns over Judah.*

- ⁹ Now <in the twentieth year of Jeroboam king of Israel> began Asa to reign as king of Judah; ¹⁰ and ||forty-one years|| reigned he in Jerusalem,—and ||the name of his mother|| was Maachah, daughter of Abishalom. ¹¹ And Asa did that which was right in the eyes of Yahweh,—like David his father; ¹² and he put away the male devotees^c out of the land,—and removed all the idols that his fathers had made. ¹³ |Moreover also| <even Maachah his mother> he removed from being queen, because she had made a monstrous thing to the Sacred Stem,^d—and Asa cut down her monstrous thing and burned it in the Kidron ravine. ¹⁴ But <the high places> removed he not,—nevertheless ||the heart of Asa|| was blameless with Yahweh, all his days.
- ¹⁵ And he brought in the hallowed things of his father, and his own hallowed things, into the house of Yahweh,—silver and gold and vessels.^e
- ¹⁶ And there was ||war|| between Asa and Baasha^f king of Israel, all their days. ¹⁷ And Baasha king of Israel came up against Judah, and built Ramah,—so as not to suffer any one to come out or go in unto Asa king of Judah. ¹⁸ So Asa took all the silver and the gold, that were left in the treasures of the house of Yahweh, and the^g treasures of the house of the king, and delivered them into the hand of his servants,—and King Asa sent them unto Ben-hadad, son of Tabrimmon, son of

^a Some cod. (w. Syr.): sils.”
^b “Abiyah”—G.n. ^f Some cod. and edns. have: “Baasa”—G.n.
^c So it shd be (w. Sep. and Syr.). *CP. 2 Ch. xii. 16* ^g Some cod. (w. 2 ear. pr. edns., Aram., Syr. and Vul.): “and among the” —G.n.
^d *CP. chap. xiv. 24.*
^e Heb.: “asherah (fem.).”
^f Or: “furniture,” “uten-

Hezion, king of Syria, who dwelt in Damascus, saying:

¹⁹ [Let there be a] covenant between me and thee, [as] between^a my father and thy father:

Lo! I have sent thee a gift, silver and gold,
Come break thy covenant with Baasha, king of Israel,

That he may go up from against me.

²⁰ So Ben-hadad hearkened unto King Asa, and sent the generals of the forces which he had, against the cities of Israel, and smote Iyyohn [Ijon], and Dan, and Abel-beth-maacah,—and all Chinneroth, against all the land of Naph-tali. ²¹ And it came to pass, <when Baasha heard thereof> he left off building Ramah,—and returned to^b Tirzah.

²² And ||King Asa|| published it unto all Judah, none was exempted, so they carried away the stones of Ramah, and the beams thereof, wherewith Baasha had built,—and King Asa built therewith Geba of Benjamin, and Mizpah.

²³ Now <the rest of all the story of Asa, and all his might, and all that he did and the cities which he built> are ||they|| not written in the book of the Chronicles of the Kings of Judah? Howbeit <in the time of his old age> he was diseased in his feet. ²⁴ So then Asa slept with his fathers, and was buried with his fathers, in the city of David his father,—and |Jehoshaphat his son| reigned |in his stead|.

§ 23. *Nadab (a bad King) reigns over Israel: Slain by Baasha (another bad King), who succeeds him.*

²⁵ Now ||Nadab son of Jeroboam|| began to reign over Israel, in the second year of Asa king of Judah,—and he reigned over Israel, two years. ²⁶ And he did the thing that was wicked in the eyes of Yahweh,—and walked in the way of his father, and in his sin, wherewith he caused |Israel| to sin. ²⁷ And Baasha son of Ahijah, of the house of Issachar, conspired against him, and Baasha smote him in Gibbethon, which belonged to the Philistines,—|Nadab and all Israel being in siege against Gibbethon|. ²⁸ And Baasha slew him, in the third year of Asa king of Judah,—and reigned in his stead. ²⁹ And it came to pass <when he became king> that he smote all the house of Jeroboam, he left not remaining any breathing thing pertaining to Jeroboam, until he had destroyed him,—according to the word of Yahweh, which he spake by the hand of his servant Ahijah the Shilonite: ³⁰ for the sins of Jeroboam which he committed, and which he caused |Israel| to commit,—by his provocation wherewith he provoked to anger^c Yahweh God of Israel.

³¹ Now <the rest of the story of Nadab, and all that he did> are ||they|| not written in

the book of the Chronicles of the kings of Israel? ³² And there was ||war|| between Asa and Baasha king of Israel, all their days.^a

³³ <In the third year of Asa king of Judah> began Baasha, son of Ahijah, to reign over all Israel, in Tirzah, [and he reigned] twenty-four years. ³⁴ And he did that which was wicked in the eyes of Yahweh,—and walked in the way of Jeroboam, and in his sin wherewith he caused |Israel| to sin.

¹ Then came the word of Yahweh unto Jehu **16** son of Hanani, against Baasha, saying:

² <Forasmuch as I exalted thee out of the dust, and gave thee to be leader^c over my people Israel,—and yet thou hast walked in the way of Jeroboam, and caused |my people Israel| to sin, provoking me to anger with their sins>

³ Behold me! consuming after Baasha, and after his house,—and I will deliver up thy house, like the house of Jeroboam son of Nebat:

⁴ <Him that dieth of Baasha in the city> shall |the dogs| eat,
And <him that dieth of his in the field> shall |the birds of heaven| eat.

⁵ Now <the rest of the story of Baasha, and what he did, and his might> are ||they|| not written in the book of the Chronicles of the Kings of Israel? ⁶ So Baasha slept

with his fathers, and was buried in Tirzah,—and |Elah his son| reigned |in his stead|.

⁷ [Moreover also] <through Jehu son of Hanani the prophet> |the word of Yahweh| came against Baasha and against his house, even^b because of all the wickedness that he had done in the eyes of Yahweh, provoking him to anger with the work of his hands, becoming like the house of Jeroboam,—|notwithstanding that he smote him|.

§ 24. *Elah succeeds his father Baasha, is slain by Zimri his servant, who is speedily besieged and destroys himself by fire.*

⁸ <In the twenty-sixth year of Asa king of Judah> began Elah son of Baasha to reign over Israel, in Tirzah, [and he reigned] two years. ⁹ Then conspired against him his servant Zimri, captain of half the chariots,—as he^c was in Tirzah drinking himself drunk, in the house of Arza, who was over the household in Tirzah. ¹⁰ And Zimri went in, and smote him and slew him, in the twenty-seventh year of Asa king of Judah,—and reigned in his stead.

¹¹ And it came to pass <when he began to reign, as soon as he sat on his throne, that he smote all the house of Baasha, he left him not even the meanest,—|neither of his kinsfolks, nor of his friends|. ¹² Thus did Zimri destroy all the house of Baasha,—according to the word of

^a Some cod. (w. 3 ear. pr. eds., Aram., Sep., Syr. and Vul.): “and between.” Cp. 2 Ch. xvi.

³—G.n.

^b So it shd be (w. Sep. and Vul.)—G.n.

^a Some cod. (w. 2 ear. pr. eds.): “all the days” [=“continually”]—G.n.

^b Some cod. (w. Sep. and Syr.) omit: “even”—G.n.

Yahweh which he spake unto^a Baasha, through Jehu the prophet; ¹³ as to all the sins of Baasha, and the sins of Elah his son,—wherewith they sinned, and wherewith they caused [Israel] to sin, provoking to anger Yahweh God of Israel, with their vanities.

¹⁴ Now <the rest of the story of Elah, and all that he did> are ||they|| not written in the book of the Chronicles of the Kings of Israel?

¹⁵ <In the twenty-seventh year of Asa king of Judah> did Zimri reign, seven days in Tirzah, —but ||the people|| were encamped against Gibbethon, which belonged to the Philistines.

¹⁶ <When therefore the people who were encamped, heard say,

Zimri hath conspired, |moreover also| he hath smitten the king>

all Israel made Omri, general of the army, king over Israel, on that day, in the camp.

¹⁷ So Omri, and all Israel with him, went up from Gibbethon,—and laid siege' against Tirzah.

¹⁸ And it came to pass, <when Zimri saw that the city was captured> that he entered into the citadel of the house of the king,—and burned over him the house of the king, with fire, and died: ¹⁹ because of his sins^b which he committed by doing the thing that was wicked in the eyes of Yahweh,—by walking in the way of Jeroboam, and in his sin which he committed, by causing [Israel] to sin.

²⁰ Now <the rest of the story of Zimri, and his conspiracy wherein he conspired> are ||they|| not written in the book of the Chronicles of the Kings of Israel?

²¹ ||Then|| were the people of Israel divided,^c—||half the people|| were following Tibni son of Ginath, to make him king, and ||half|| following Omri. ²² But |the people that followed Omri| prevailed against |the people that followed Tibni son of Ginath|; so that |Tibni| died,^d and |Omri| reigned'.

§ 25. *The Reign of Omri, a very wicked King.*

²³ <In the thirty-first year of Asa king of Judah> began Omri to reign over Israel [and he reigned] twelve years: <in Tirzah> reigned he six years. ²⁴ And he bought the hill Samaria, of Shemer, for two talents of silver,—and built on the hill, and called the name of the city which he built, after the name of Shemer lord^e of the hill—||Samaria||. ²⁵ And Omri did the thing that was wicked in the eyes of Yahweh,—and did more wickedly than all who were before him; ²⁶ yea he walked in all the way of Jeroboam son of Nebat, and in his sin^f wherewith he caused [Israel] to sin,—provoking to anger Yahweh, God of Israel, with their vanities.

^a So one school of Massorites. The other: "concerning"—G.n.

^b One school of Massorites write: "sin"—G.n.

^c So it shd be (w. Sep.)—G.n. [M.C.T. adds: "into two parts."]

^d Sep. here adds: "and Joram his brother at that time, and Omri reigned after Tibni"—G.n.

^e Lit.: "lords." Cp. chap. xviii. 8.

^f So read; written: "sins."

²⁷ Now <the rest of the story of Omri, what^g he did, and his might that he shewed> are ||they|| not written in the book of the Chronicles of the Kings of Israel? ²⁸ So Omri slept with his fathers, and was buried in Samaria,—and |Ahab his son| reigned |in his stead|.

§ 26. *Ahab succeeds his father Omri, marries the Zidonian Jezebel, and worships Baal—to whom he erects an Altar in Samaria.*

²⁹ Now ||Ahab son of Omri|| began to reign over Israel, in the thirty-eighth year of Asa king of Judah,—and Ahab son of Omri reigned over Israel, in Samaria, twenty-two years. ³⁰ And Ahab son of Omri did the thing that was wicked in the eyes of Yahweh,—and did more wickedly^b than all that were before him.

³¹ And it came to pass <as though it had been too light a thing that he should walk in the sins of Jeroboam son of Nebat> that he took to wife Jezebel, daughter of Ethbaal, king of the Zidonians, and went and served Baal, and bowed down to him.

³² And he reared an altar unto Baal,—in the house of Baal, which he built in Samaria. ³³ And Ahab made the Sacred Stem,^c—and Ahab did yet more to provoke to anger Yahweh God of Israel than all the kings of Israel who were before him.

³⁴ <In his days> did Hiel the Bethelite build Jericho,—

<At the price of Abiram his firstborn> he laid its foundation,

And <at the price of Segub his youngest> he set up its doors,

||according to the word of Yahweh which he spake through Joshua son of Nun||.^d

§ 27. *Elijah appears upon the Scene, threatening a long Drought. The Prophet dwells by the Ravine of Cherith; then lodges with a Widow at Zarephath in Zidon, whose Son he restores to Life.*

¹ Then said Elijah^e the Tishbite, of Tishbe in 17 Gilead, unto Ahab,

<By the life of Yahweh, God of Israel, before whom I stand>

There shall not, these two years, be either dew or rain,—save at the bidding of my word.

² Then came the word of Yahweh unto him saying:

³ Get thee hence, and turn thee eastward,—and hide thyself in the ravine of Cherith, which faceth the Jordan; ⁴ and it shall be that <of the torrent> shalt thou drink,—and <the ravens> have I commanded to sustain thee, there.

⁵ So he went and did, according to the word of Yahweh,—yea he went and dwelt in the ravine

^a Some cod. (w. 4 ear. pr. eds., Sep. and Syr.): "and all that"—G.n.

^b So it shd be (w. Sep.). Cp. ante, ver. 25—G.n.

^c Heb.: "the asherah"

(fem.)

^d Josh. vi. 26.

^e Heb.: 'ēi āhū, 63; 8, 'ē. yāhū. Cp. "Heb." 30.

of Cherith, which faceth the Jordan. ⁶ And [the ravens] used to bring him bread and flesh, in the morning, and bread and flesh, in the evening,—and <of the torrent> used he to drink. ⁷ But it came to pass <at the end of [certain] days> that the torrent dried up,—because there had been no rain in the land. ⁸ Then came the word of

Yahweh unto him, saying—

⁹ Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there,—

Lo! I have commanded, there, a widow woman, to sustain thee.

¹⁰ So he arose and went to Zarephath, and <when he came to the entrance of the city> lo! there, [a widow woman gathering sticks],—and he called to her, and said,

Fetch me, I pray thee, a little water in a vessel, that I may drink.

¹¹ And <as she went to fetch it> he called to her and said,

Bring me, I pray thee, a morsel of bread, in thy hand.

¹² And she said—

<By the life of Yahweh, thy God> verily I have not a cake, only a handful of meal in the jar, and a little oil in the cruse,—and lo! I have been gathering a couple of sticks, so I shall go in and make it ready for me and for my son, that we may eat it—and die!

¹³ And Elijah said unto her—

Do not fear, go in—make ready according to thy word,—howbeit, make me^a thereof a little cake [first], and bring it out to me, and <for thyself and thy son> make ready [afterwards]. ¹⁴ For [thus] saith Yahweh, God of Israel,

[The jar of meal] shall not waste.

And [the cruse of oil] shall not fail,—

Until the day that Yahweh giveth rain^a upon the face of the ground.

¹⁵ So she went and made ready, according to the word of Elijah,—and did eat [she, and he,^a and her house] [certain] days:

¹⁶ [The jar of meal] did not waste,—

And [the cruse of oil] did not fail,—

According to the word of Yahweh, which he spake through Elijah.

¹⁷ And it came to pass <after these things> that the son of the woman, owner of the house, fell sick,—yea it came to pass that his sickness was very severe, until no [breath] was left in him. ¹⁸ Then said she unto Elijah,

What have I in common with thee,^b O man of God? Hast thou^c come unto me, to call to remembrance mine iniquity, and to cause the death of my son?

¹⁹ And he said unto her—

Give me^a thy son.

And he took him out of her bosom, and carried

him unto the upper room, where [he] was staying, and laid him upon his own bed. ²⁰ Then cried he unto Yahweh, and said,—

O Yahweh, my God!

<Even upon the widow with whom I am sojourning> hast thou brought misfortune by causing the death of her son?

²¹ And he stretched himself out^a upon the boy, three times, and cried unto Yahweh, and said,—

O Yahweh, my God!

Let the life^b of this boy, I pray thee, come again within him.

²² And Yahweh hearkened^c unto the voice of Elijah,—and the life^b of the boy came again within him, and he lived. ²³ Then Elijah took the boy, and carried him down out of the upper room, into the house, and gave him to his mother,—and Elijah said,

See! thy son liveth.

²⁴ And the woman said unto Elijah,

[Now] then I know, that <a man of God> thou art,—and that [the word of Yahweh is in thy mouth,] of a truth].

§ 28. *Elijah, as a Herald of Rain, meets Obadiah; shows himself to Ahab; encounters the Prophets of Baal on Mount Carmel.*

¹ And it came to pass <after many days> that **18** [the word of Yahweh] came unto Elijah, in the third year, saying,—

Go, shew thyself unto Ahab, that I may send rain upon the face of the ground.

² And Elijah went, to show himself unto Ahab. Now [the famine] was severe in Samaria.

³ And Ahab had called for Obadiah,^a who was over his house. Now [Obadiah] was

one who revered Yahweh, exceedingly. ⁴ And so it came to pass <when Jezebel was cutting off the prophets of Yahweh> that Obadiah took a hundred prophets, and hid them by fifties in caves,^a and sustained them, with bread and water. ⁵ So then Ahab said unto Obadiah,

Go, and let us pass^f throughout the land, unto all the fountains of water, and unto all the ravines,—peradventure we may find grass, and save alive horse and mule, and not have more of the beasts cut off.

⁶ So they divided to them the land, to pass through it,—[Ahab] went one way, [by himself], and [Obadiah] went another way, [by himself]. ⁷ And so it was <as Obadiah was on the road> that lo! [Elijah] met him,—and he recognised him, and fell upon his face, and said—

Now art [thou] [my lord Elijah]?

^a *ML.*: “measured himself.”

^b *U.*: “soul.”

^c *Cp. Lu. vii. 15.*

^d *Heb.*: *‘ô‘hadhyâhû*, 9; 11, *‘ô‘hâ hyâh*. *Cp.* “*Heb.*” p. 30.

^e *ML.*: “fifty in a cave”;

but some *cod.* (*w. Sep., Syr. and Vul.*): “by fifties,” as in *ver. 13*—*Gn.*

^f *Or.*: “Go and pass.” So it shd be (*w. Sep. and Syr.*)—*Gn.*

^a *Written*: “he and she”; *read*: “she and he”—*Gn.*

^b *Lit.*: “what to me and

to thee.” *Cp. Jno. ii. 4.* Some *cod.*: “that thou hast”—*Gn.*

⁸ And he said to him—

I |am|! ^a Go, say to thy lord: ^b

|Here| is |Elijah|!

⁹ And he said—

How have I sinned,—that ||thou|| art delivering thy servant into the hand of Ahab, to put me to death?

¹⁰ <By the life of Yahweh thy God> there is no' nation or kingdom, whither my lord hath not sent to seek thee, and <when they have said— Nay!> he hath taken an oath of the kingdom or the nation, that no one could find thee; ¹¹ and ||now|| ||thou|| art saying,—

Go say to thy lord, ||Here|| is |Elijah|; ¹² so shall it come to pass <as soon as ||I|| go from thee> that ||the spirit of Yahweh|| shall carry thee away—whither I know not, and so <when I go in to tell Ahab, and he cannot find thee> then will he slay me,—||and yet |thy servant| hath revered Yahweh, from my youth||.

¹³ Was it not told my lord, what I did when Jezebel was slaying the prophets of Yahweh,—how I hid, of the prophets of Yahweh, a hundred men—by fifties—in caves, and sustained them with bread and water? ¹⁴ and yet ||now|| ||thou|| art saying, Go, tell thy lord— ||Here|| is |Elijah|; and so he will slay me!

¹⁵ Then said Elijah—

<By the life of Yahweh of hosts, before whom I stand> ||to-day|| will I show myself unto him.

¹⁶ So Obadiah went to meet Ahab, and told him, —and |Ahab| went to meet |Elijah|.

¹⁷ And it came to pass <when Ahab saw Elijah> that Ahab said unto him,

Now, art ||thou|| troubling Israel?

¹⁸ And he said—

I have not troubled Israel, but ||thou and the house of thy father||,—in that ye have forsaken the commandments of Yahweh, and followed Baal.^c

¹⁹ ||Now|| therefore, send, gather unto me all Israel, unto Mount Carmel,—and the prophets of Baal,^d four hundred and fifty, and the prophets of the Sacred Stem, four hundred, ||who do eat at the table of Jezebel||.

²⁰ So Ahab sent among all^e the sons of Israel,—and gathered the prophets^f unto Mount Carmel. ²¹ And Elijah drew near unto all the people, and said—

How long are ye limping on the two divided opinions?^g

<If ||Yahweh|| be GOD>^h follow |him|, but <if ||Baal||> follow |him|.

But the people answered him, not a word. ²² Then said Elijah unto the people ⁱ—

^a Lit.: emphatic "I" only.

^b ML.: "lords"—intensive plural, as frequently. Cp. chap. xvi. 2.

^c Or: "the baals"; Heb.: "the baalim."

^d Heb.: "the baal."

^e Some cod. add: "the

bounds of"—G.n.

^f Some cod. (w. Sep.): "all the prophets"—G.n.

^g "As on unequal legs"—O.G. 704.

^h Lit.: "the Elohim."

ⁱ Some cod.: "unto all the people"—G.n.

||I|| am left, Yahweh's |only| prophet,—but ||the prophets of Baal|| are four hundred and fifty men.

²³ Let there be given us, therefore, two bullocks, and let them choose for themselves one bullock, and cut it in pieces, and lay it upon the wood, but <fire> shall they not put,—then ||I|| will make ready the other bullock and place upon the wood, but <fire> will I not put.

²⁴ Then shall ye call on the name of your god, and ||I|| will call on the name of Yahweh, and it shall be <the God that respondeth by fire> ||he|| is GOD.

And all the people responded—

Well spoken! ^a

²⁵ Then said Elijah to the prophets of Baal—

Choose for yourselves one bullock, and make ye ready |first|, for ||ye|| are many,—and call ye on the name of your god, but <fire> shall ye not put.

²⁶ So they took the bullock which was given them,^b and made ready, and called on the name of Baal—from the morning even until the noon, saying—

O Baal! answer us.

But there was no' voice, nor any' that answered. And they leaped about by the altar which had been made.^c ²⁷ And it came to pass <at noon> that Elijah mocked them, and said—

Cry with a loud voice, for <a god> he is', either he hath ||a meditation, or an occasion to retire||, or he hath ||a journey||,—|per-adventure| he ||sleepeth|| and must be awaked.

²⁸ And they cried, with a loud voice, and cut themselves, after their custom, with swords, and with lances,—until the blood gushed out upon them. ²⁹ And so it was <when noon was passed> that although they prophesied until the offering up of the evening gift> yet was there no' voice nor any' that answered, nor any' that hearkened.

³⁰ Then said Elijah unto all the people:

Draw near unto |me|.

And all the people drew near unto |him|. Then repaired he the broken-down altar of Yahweh; yea Elijah took twelve stones, according to the number of the tribes of the sons of Jacob,^d—

³¹ unto whom the word of Yahweh came, saying— <Israel> shall be thy name;

³² and built, with the stones, an altar, in the name of Yahweh,—and he made a trench, as large as would contain two measures^e of seed, round about the altar; ³³ and he put in order the wood,—and cut in pieces the bullock, and laid upon the wood. Then said he—

Fill four pitchers with water, and pour out upon the ascending-sacrifice, and upon the wood.

^a ML.: "Good the word."

^b Or: "which he (or 'one') gave to them."

^c ML.: "which he (or 'one') had made"; but a sp. vr. (*sevir*) and some cod. (w. Aram., Sep.,

Syr. and Vul.): "which they had made"—G.n.

^d Some cod. (w. 1 ear. pr. edn. and Sep.):

"Israel"—G.n.

^e Or: "three pecks."

And they did so.^a ³⁴ And he said—

Do it the second time.

And they did it the second time. And he said—

Do it the third time.

And they did it the third time. ³⁵ And the water ran round about the altar,—[moreover also] <the trench> filled he with water. ³⁶ And it came to pass <at the time of the offering of the gift> that Elijah the prophet drew near, and said,

O Yahweh, God of Abraham, Isaac and Israel!

||To-day|| let it be known—

That ||thou|| art God in Israel,^b

And that ||I|| am thy servant,—

And that <by thy word>^c have I done all these things.

³⁷ Answer me, O Yahweh! answer me,
That this people may know, that ||thou—
Yahweh|| art GOD,—
So shalt ||thou thyself|| have turned
their heart back again.

³⁸ Then fell fire from^d Yahweh, and consumed the ascending-sacrifice, and the wood, and the stones, and the dust,—<even the water that was in the trench> it licked up.

³⁹ And <when all the people saw it> they fell upon their faces,—and said,
[Yahweh] ||he|| is GOD,
[Yahweh] ||he|| is GOD.

⁴⁰ And Elijah said unto them—

Seize ye the prophets of Baal—let not [a man] of them escape.

So they seized them. And Elijah took them down unto the ravine of Kishon, and slaughtered them there.

⁴¹ Then said Elijah unto Ahab,
Go up, eat and drink,—for there is a sound of a downpour of rain.

⁴² So Ahab went up, to eat and to drink,—but ||Elijah|| went up to the top of Carmel, and bowed himself to the earth, and put his face between his knees.^e ⁴³ Then said he unto his young man—

Go up, I pray thee, and look about in the direction of the sea.

So he went up, and looked about, and said—

There is [nothing whatever].

Then said he—

Go again, seven times.^f

⁴⁴ And it came to pass <at the seventh time> that he said—

Lo! a little cloud, like a man's hand, coming up from the sea.

Then he said—

Go up,^g say unto Ahab—

^a So it shd be (w. Sep.)—G.n.

^b Some cod. (w. 1st pr. edn. Rab. Bible 1517): "to Israel"—G.n.

^c Written: "words"; read (w. 2 ear. pr. edns., Syr. and Vul.): "word"—G.n.

^d So it shd be (w. Aram. and Sep.)—G.n. [M.C.T.:

"the fire of Y."]

^e Written: "knee"; read, "knees." In some cod. (w. 2 ear. pr. edns.) both written and read:

"knees"—G.n.

^f Sep. here adds: "and the young man went again seven times"—G.n.

^g For the "up," cp. Gen. xlv. 31.

Harness, and get thee down, lest the rain shut thee in.

⁴⁵ And it came to pass <meanwhile> that ||the heavens|| had enshrouded themselves with clouds and wind, and there came a great rain, and Ahab rode, and went to Jezreel; ⁴⁶ but ||the hand of Yahweh|| came upon Elijah, so he girded his loins,—and ran before Ahab, until thou enterest Jezreel.

§ 29. *Elijah flees from Jezebel, first to Beer-sheba, then to Horeb, where he is commissioned anew; and, returning, summons Elisha to become his Successor.*

¹ And Ahab told Jezebel, all that Elijah had done,—and withal| how^a he had slain all^b the prophets with the sword. ² Then sent Jezebel a messenger unto Elijah, saying,—

||So|| let the gods do,^c and ||so|| let them add, if <by this time to-morrow> I make not thy life as the life of one of them.

³ And <when he saw [that]> he arose,^d and went for his life, and came to Beer-sheba, which belongeth to Judah,—and left his servant^e there. ⁴ But ||he himself|| went into the wilderness^f a day's journey, and came and sat down under a certain shrub,—and asked for his life that he might die, and said—

||Enough, now|| O Yahweh! take away my life, for [no better] am ||I|| than ||my fathers||.

⁵ And <as he lay, and slept, under a certain shrub> lo! a messenger, touching him, who said to him—

Rise, eat.

⁶ So he looked about, and lo! <at his head> ||a cake baked on hot stones, and a cruse of water||,—and he did eat and drink, and then went back and lay down. ⁷ And the messenger of Yahweh came again a second' time, and touched him, and said—

Rise, eat,—because <too much for thee> is the journey.

⁸ So he arose, and did eat and drink,—and journeyed, <in the strength of that eating> forty days and forty nights, as far as the mountain of God—||Horeb||. ⁹ And he entered, there, into a cave, and lodged there,—and lo! the word of Yahweh [came] unto him, and said to him,

What doest thou here, Elijah?

¹⁰ And he said—

||Very jealous|| have I been, for Yahweh, God of hosts,

Because the sons of Israel have forsaken thy covenant,

<Thine altars> have they thrown down,

<Thy prophets> also have they slain with the sword,—

^a Or: "all about how."

^b Some cod. (w. Sep.) omit: "all"—G.n.

^c Some cod. (w. Sep., Syr., Vul.) add: to me." Cp. chap. xx. 10—G.n.

^d Some cod. (w. Aram. MS., Sep., Syr. and Vul.): "And he feared and arose"—G.n.

^e Or: "young man."
^f Or: "desert."

- And ||I alone|| am left,
And they have sought my life, to take it.
- 11 And he said—
Go forth to-morrow,^a and stand in the mountain, before Yahweh.
And lo! ||Yahweh, passing by||, and a great and strong wind—rending the mountains, and breaking in pieces the crags, before Yahweh,
Not <in the wind> was |Yahweh|,—
And <after the wind> an |earthquake|,
Not <in the earthquake> was |Yahweh|;
- 12 And <after the earthquake> a |fire|,
Not <in the fire> was |Yahweh|,—
And <after the fire> |the voice of a gentle whisper|.
- 13 And it came to pass <when Elijah heard it> he wrapped his face in his mantle, and went forth, and stood at the entrance of the cave,—and lo! |unto him| ||a voice||; and it said—^b
What doest thou here, Elijah?
- 14 And he said—
<Very jealous> have I been, for Yahweh, God of hosts,
Because the sons of Israel have forsaken thy covenant,
<Thine altars> have they thrown down,
<Thy prophets also> have they slain with the sword,—
And ||I alone|| am left,
And they have sought my life, to take it.
- 15 And Yahweh said unto him,
Go, return to thy way,^c towards the wilderness of Damascus,—
And <when thou interest>
Then shalt thou anoint Hazael to be king over Syria;
- 16 And <Jehu son of Minshi> shalt thou anoint to be king over Israel,—
And <Elisha son of Shaphat of Abel-meholah> shalt thou anoint to be prophet in thy stead:
- 17 Then shall it come to pass, that—
<Him that escapeth the sword of Hazael> shall ||Jehu|| slay,—
And <him that escapeth the sword of Jehu> shall ||Elisha|| slay;
- 18 Yet will I leave remaining in Israel, seven thousand,—all knees' which have not bowed to Baal, and all mouths which have not kissed to him.
- 19 So he departed from thence, and found Elisha son of Shaphat, ||as he' was plowing, with twelve yoke of oxen before him, he being with the twelfth||,—so Elijah crossed over unto him, and cast his mantle towards him;
- 20 and he left the oxen, and ran after Elijah, and said—
Let me, I pray thee, kiss my father and my mother, that I may follow thee.

^a So it shd be (w. Sep.)—
G.n.

^b Some cod. (w. Syr.) add:
"unto him." Cp. ver. 9

—G.n.

^c N.B.: Query—Had he
wandered out of his way?

And he said unto him,—

- Go, turn back, for what have I done to thee?
- 21 So he turned back from following him, and took the yoke of oxen, and sacrificed them, and <with the implements of the oxen> boiled their flesh,^a and gave unto the people, and they did eat.—then he arose, and followed Elijah, and ministered unto him.

§ 30. *Ben-hadad king of Syria, laying siege to Samaria, is twice defeated; Ahab is punished for suffering him to escape.*

- 1 Now ||Ben-hadad, king of Syria|| had gathered 20 together all his forces, and ||thirty-two kings|| were with him, and horses and chariots,—then came he up, and laid siege to Samaria, and made war against it. 2 And he sent messengers unto Ahab king of Israel, into the city, and said^b to him,—
||Thus|| saith Ben-hadad,
3 ||Thy silver and thy gold|| are ||mine||, and ||thy wives and thy sons the goodliest|| are ||mine||.
- 4 Then responded the king of Israel, and said,
<According to thy word|| my lord O king!
||thine|| am I, and all that I have.
- 5 And the messengers came back again, and said,
||Thus|| speaketh Ben-hadad, saying,—
<Because I sent unto thee, saying,
||Thy silver and thy gold and thy wives and thy sons|| |to me| shalt thou give>
6 Therefore ||about this time to-morrow|| will I send my servants unto thee, and they shall search thy house, and the houses of thy servants,—and it shall be, that <all the delight of thine eyes> shall they put in their hand, and take away.
- 7 Then called the king of Israel, for all the elders of the land, and said—
Mark, I pray you, and see, how this man is seeking ||mischief||,—for he had sent unto me, for my wives, and for my sons, and for my silver, and for my gold, and I refused him not.
- 8 And all the elders and all the people said unto him,—
Do not thou hearken, neither do thou consent.
- 9 So he said unto the messengers of Ben-hadad—
Say ye to my lord the king,—
<All that thou didst send for, to thy servant at the first> will I do, but <this thing> I cannot' do.
- And the messengers departed, and took him back word. 10 Then Ben-hadad sent unto him and said,—
||So|| let the gods do to me, and ||so|| let them add,—if the dust of Samaria suffice by handfuls, for all the people who are at my feet.

^a ML: "boiled them the flesh." GL: "boiled of the flesh" (by regrouping letters)—G.n., G.

Intro. 160.

^b A sp. vr. (*sevir*). "and they said"—G.n.

11 And the king of Israel responded and said :

Tell him,—

Let not [him that girdeth] boast' himself
like him [that looseneth].

12 And it came to pass <when he heard this message, as [he] was drinking, he' and the kings' in the pavilions> that he said unto his servants—

Make ready !

So they made ready, against the city.

13 And lo ! [a certain prophet] drew near unto Ahab king of Israel, and said,—

[Thus] saith Yahweh,

Hast thou seen all this great multitude ?

Behold me ! delivering it into thy hand,
to-day, so shalt thou know that [I] am
[Yahweh].

14 And Ahab said—

By whom ?

And he said—

[Thus] saith Yahweh,

By the young men of the princes of the provinces.

Then said he—

Who shall begin the war ?

And he said—

Thou !

15 Then numbered he the young men of the princes of the provinces, and they were found to be, two hundred and thirty-two, — and <after them> he numbered all the people, all the sons of Israel, seven thousand. ¹⁶ And they went forth at noon. Now [Ben-hadad]

was drinking himself drunk, in the pavilions, [he'] and the thirty-two kings helping him. ¹⁷ Then went forth the young men of the princes of the provinces, [first], — and

<when Ben-hadad sent> they told him, saying—

[Men] have come forth, out of Samaria.

18 And he said—

<If [peaceably] they have come> take them alive,—or <if [fighting] they have come> [alive] take ye them.

19 Now <when [these] had come forth out of the city, even the young men of the princes of the provinces,—with the force which was following them> ²⁰ then smote they every one his man, and the Syrians fled, and Israel pursued them,—but Ben-hadad king of Syria escaped' on a horse, with horsemen. ²¹ And the king of Israel went forth, and took^a the horses and the chariots,—and he went on smiting the Syrians, with a great smiting.

22 Then drew near the prophet, unto the king of Israel, and said unto him—

Go strengthen thyself, and mark and see, what thou wilt do,—for <at the return of the year> is [the king of Syria] coming up against thee.

23 And [the servants of the king of Syria] said unto him,—

<Gods of the mountains> are their' gods, [for

this cause] prevailed they against us,—but <only let us fight with them in the plain> and verily we shall prevail against them.

24 But <this thing> do,—set aside the kings, every man out of his place, and put governors^a in their stead; ²⁵ and [thou] must number thee a force, like the force which thou hast lost, [both horse for horse and chariot for chariot], and <if we fight with them in the plain> verily we shall prevail against them.

And he hearkened unto their voice, [and did so]. ²⁶ And so it came to pass at the return

of the year, that Ben-hadad numbered the Syrians,—and came up to Aphek, to fight with^b Israel; ²⁷ and [the sons of Israel] were numbered, and provisioned, and went to meet them,—and the sons of Israel encamped before them like two little flocks of goats, whereas [the Syrians] filled the land.

28 Then approached the man of God, and spake unto the king of Israel, and said^c—

[Thus] saith Yahweh—

<Because the Syrians have said—

<A god of the mountains> is Yahweh,
but <not a god of the vales> is he'>

Therefore will I deliver all this great multitude, into thy hand, so shalt thou know,^d that [I] am Yahweh.

29 So they encamped, [these] over against [those] seven days,—and it came to pass, <on the seventh day> that the battle was joined, and the sons of Israel smote the Syrians, [a hundred thousand footmen, in one' day].

30 And they who were left fled to Aphek, into the city, and the wall fell upon twenty-seven thousand men who were left,—and [Ben-hadad] fled, and came into the city, [into a chamber within a chamber]. ³¹ And his servants said unto him,

Lo ! we pray thee, we have heard' <of the kings of the house of Israel> that <kings known for lovingkindness> they are'.

Let us, we pray thee, put sackcloth' upon our loins, and ropes' about our head,^e and let us go forth unto the king of Israel, [peradventure' he will save alive thy soul].

32 So they girded sackcloth upon their loins, and [put] ropes about their heads, and came in unto the king of Israel, and said,

[Thy servant, Ben-hadad] saith,—

Let my soul live, I pray thee.

And he said,—

Is he yet' alive ? <My brother> he is'.

33 Now [the men] could divine, so they hastened to let him confirm the word of his own accord,^f and they said,—

<Thy brother> is Ben-hadad !

^a Or : "pashas."

^b Some cod. (w. 3 ear. pr. edns., Sep. and Vul.) have : "against"—G.n.

^c Some cod. (w. Sep. and Vul.) simply : "and said unto the king of Israel"

—G.n.

^d So it shd be (w. Sep.). Cp. ver. 13, above—G.n.

^e Some cod. (w. 3 ear. pr. edns., Sep., Syr. and Vul.) : "heads"—G.n.

^f Or : "let him explain

^a So it shd be (w. Sep.)—G.n. [M.C.T. : "smote."]]

He said therefore,—

Go fetch him.

So Ben-hadad came forth unto him, and he made him come up unto him^a on his chariot.

³⁴ And he said unto him—

<The cities which my^c father took from thy^c father> will I restore, and <bazaars>^b shalt thou make thee in Damascus, as my father made in Samaria.

So then ||I|| <with this covenant> will let thee go.

So he solemnised with him a covenant, and let him go.

³⁵ And ||a certain man of the sons of the prophets|| said unto his neighbour, by the word of Yahweh—

Smite me, I pray thee.

But the man refused to smite him.

he said to him—

<Because thou hast not hearkened unto the voice of Yahweh> lo! <when thou art departing from me> there shall smite thee a lion.

And when he departed from beside him, a lion found him, and smote him.

he another man, and said,—

Smite me, I pray thee.

So the man smote him—||kept on smiting and wounding||.

³⁸ Then the prophet departed, and waited for the king, by the way,—and disguised himself with his turban over his eyes.

³⁹ And so it was <when |the king| was passing> ||he|| cried out unto the king,—and said—

||Thy servant|| went out in the midst of the battle, and lo! |a man| turned aside and brought unto me a man, and said—

Keep this man, <if he be ||missing||> then shall |thy life| go for |his life|, or <a talent of silver> shalt thou weigh out.

⁴⁰ And so it was, <as thy servant was busy here and there> that ||he|| was gone.^c

And the king of Israel said unto him—

||Such|| is thy judgment, ||thou thyself|| hast decided it.

⁴¹ Then hastened he, and removed the turban^c from over his eyes,—and the king of Israel knew him, that <of the prophets> was |he|. ⁴² And he said unto him—

||Thus|| saith Yahweh,

<Because thou hast let go the man whom I had devoted out of thy^d hand> therefore shall |thy life| be instead of |his life|, and |thy people| instead of |his people|.

⁴³ And the king of Israel departed unto his house, sullen and disturbed,—and entered Samaria.

whether it was his real mind." Another reading (by another school of Massorites): "and they caught it from him"—G.-n., G. Intro. 438-9. Cp. O.G. 319a.

^a So it shd be (w. Sep.)—

G.-n.

^b Ml.: "streets." Cp. O.G. p. 300.

^c Ml.: "was not."

^d So some cod. (w. Sep. and Vul.); other cod. (w. 2 ear. pr. edns.): "my hand"—G.-n.

§ 31. *Naboth's Vineyard, coveted by Ahab, is recklessly procured by Jezebel: Ahab, rebuked by Elijah, humbles himself and is spared.*

¹ And it came to pass <after these things> ²¹ that Naboth the Jezreelite had ||a vineyard||, which was in Jezreel,—hard by the palace of Ahab, king of Samaria. ² Ahab, therefore, spake unto Naboth, saying—

Come! give me thy vineyard, that I may have it for a garden of herbs, for ||the same|| is near by my house, and let me give thee instead thereof, a vineyard better than it,—<if it be good in thine eyes> I will give thee silver^c to the value of this.

³ And Naboth said unto Ahab,—

Far be it from me, of Yahweh! that I should give up the inheritance of my fathers, unto thee!

⁴ So Ahab came into his house, sullen and disturbed, because of the word which Naboth the Jezreelite had spoken unto him, that he should have said,

I will not give thee the inheritance of my fathers.

So he laid him down upon his bed, and turned away his face, and did eat no food.

⁵ Then came unto him Jezebel his wife,—and said unto him—

Why is' it, that thy spirit is sullen, that thou art |not eating food|?

⁶ And he said unto her—

Because I spake unto Naboth, the Jezreelite, and said unto him—

Come! give me thy vineyard for silver, or <if thou^c wouldst prefer> I will give thee a vineyard, in its stead;

and he said—

I will not give thee my vineyard.

⁷ Then Jezebel his wife said unto him:

Art ||thou|| ||still|| going to carry on the kingdom over Israel?

Rise! eat food, and let thy heart be merry, ||I|| will give thee the vineyard of Naboth the Jezreelite!

⁸ So she wrote letters, in the name of Ahab, and sealed them with his signet-ring,—and sent the letters unto the elders, and unto the nobles who were in his city, dwelling with Naboth. ⁹ Now she wrote in the letters, saying,—

Proclaim ye a fast, and cause Naboth to sit at the head of the people; ¹⁰ then let two reckless men^a take their seats before him, that they may bear witness against him, saying,

Thou hast reviled^b God and king!

then shall ye carry him forth and stone him, that he die.

¹¹ So the men of his city, the elders and the nobles who dwelt in his city, did^c just as Jezebel had

^a Heb.: "sons of Belial." Cp. 1 S. i. 16; ii. 12, nn.

^b So it shd be. That is, either *gāḏaṣ* or *kāḏaḥ*, both meaning prop. "to

revile"; and not *bārak*, which never means that —G.-n. and G. Intro. 365-7.

sent unto them,—as it was written in the letters' which she had sent unto them:—¹² they proclaimed a fast,—and caused Naboth' to sit at the head of the people. ¹³ Then came in the two reckless men,^a and sat before him, and the men bare witness against him, even against Naboth, before the people, saying.

Naboth hath reviled^b God and king!

So they carried him forth, outside the city, and stoned him with stones, that he died. ¹⁴ Then sent they unto Jezebel, saying,—

Naboth is stoned' and is dead.

¹⁵ And it came to pass <when Jezebel heard that Naboth was stoned' and was dead> that Jezebel said unto Ahab—

Rise! take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for silver, for Naboth is not' alive, but dead!

¹⁶ And it came to pass <when Ahab heard that Naboth was dead> that Ahab arose, to go down unto the vineyard of Naboth the Jezreelite, to take possession thereof. ¹⁷ Then came

the word of Yahweh unto Elijah the Tishbite, saying:

¹⁸ Arise! go down to meet Ahab king of Israel, who is in Samaria,—lo! he is in the vineyard of Naboth, whither he hath gone down, to take possession thereof. ¹⁹ Then shalt thou speak unto him, saying—

||Thus|| saith Yahweh,

Hast thou committed murder,
And also taken possession?

Then shalt thou speak unto him, saying:

||Thus|| saith Yahweh,

<In the place where the dogs have lapped
up the blood of Naboth> shall the dogs
lap up thy blood [even thine].

²⁰ Then said Ahab unto Elijah,

Hast thou found me, O mine enemy?

And he said:

I have found [thee]!

Because thou hast sold thyself to do the thing
that is wicked in the eyes of Yahweh>

²¹ Behold me! [saith he] bringing in upon thee, calamity, and I will consume after thee,—and cut off of Ahab, even the meanest, whether shut up or left at large in Israel; ²² and will deliver up thy house—

Like the house of Jeroboam son of Nebat,

And like the house of Baasha son of Ahijah,—

for the provocation wherewith thou hast provoked, and caused [Israel] to sin.

²³ [Moreover also] <concerning Jezebel> hath Yahweh spoken, saying,—

||The dogs|| shall eat Jezebel, in the town-land^c of Jezreel:

^a Heb.: "sons of Belial."
Cp. 1 S. i. 16; ii. 12, nn.

^b So it shd be. That is, either *gā'af* or *kā'af*, both meaning prop. "to revile"; and not *bārak*, which never means that

—G.n. and G. Intro. 365-7.

^c So it shd be (w. Aram., Syr. and Vul.). Cp. 2 K. ix. 36—G.n. [M.C.T.: "within the rampart."]

²⁴ <Him that dieth of Ahab, in the city>
shall [the dogs] eat,—

And <him that dieth^a in the field> shall
[the birds of heaven] eat.

²⁵ But' indeed, there was none like Ahab, who sold himself to do the thing that was wicked in the eyes of Yahweh,—whom Jezebel his wife goaded on; ²⁶ so that he did very abominably, in going after the manufactured gods,^b—according to all which the Amorites' had done, whom 'Yahweh' dispossessed from before the sons of Israel.

²⁷ And it came to pass <when Ahab heard these words> that he rent his clothes, and put sackcloth upon his flesh, and fasted,—and lay in sackcloth, and went softly.

²⁸ Then came the word of Yahweh unto Elijah the Tishbite, saying:

²⁹ Hast thou seen that Ahab hath humbled himself, before me?

<Because he hath humbled himself before me> I will not bring in the calamity in his days,

<In the days of his son> will I bring in the calamity upon his house.

§ 32. *Ahab and Jehoshaphat in Samaria, and at Ramoth-gilead, where Ahab is slain. Ahaziah his Son reigns in his stead. Jehoshaphat's Reign over Judah: he is succeeded by Jehoram.*

¹ And there continued three years' without ²² war between Syria and Israel. ² But it came

to pass <in the third' year> that Jehoshaphat king of Judah went down unto the king of Israel. ³ And the king of Israel said unto his servants,

Know ye that ||ours|| is Ramoth-gilead,—yet ||we|| are too idle to take it out of the hand

of the king of Syria?

⁴ And he said unto Jehoshaphat,

Wilt thou go with me to make war upon Ramoth-gilead?

⁵ And Jehoshaphat said unto the king of Israel,

I am as thou art,

My people are as thy people,

My horses as thy horses.

⁶ Then said Jehoshaphat unto the king of Israel,—Seek, I pray thee, at once, the word of Yahweh.

So the king of Israel gathered together the prophets, about four hundred men, and said unto them—

Shall I go against Ramoth-gilead, to battle, or shall I forbear?

And they said—

Go up, that the Lord^c may deliver it into the hand of the king.

⁷ Then said Jehoshaphat,

Is there not here a prophet of Yahweh, besides',—that we may seek [from him]?

^a Some cod. (w. Aram., Sep. and Syr.) add: "of him"—G.n.

^b Cp. Lev. xxvi. 30, n.

^c Heb.: *'adhōnāy*; but some cod. (w. Aram., Sep., Syr. and Vul.) read: "Yahweh"—G.n.

⁸ And the king of Israel said unto Jehoshaphat, <Besides> is a certain man, by whom we might seek Yahweh, but ||I|| hate him, for he is never moved to prophesy concerning me anything good, |only evil|, Micaiah, son of Imlah.

And Jehoshaphat said,

Let not the king say so'.

⁹ Then the king of Israel called a certain courtier, —and said,

Hasten Micaiah son of Imlah.

¹⁰ Now ||the king of Israel and Jehoshaphat king of Judah|| were sitting—each man upon his throne, having put on robes, in a level place, at the entrance of the gate of Samaria,—and ||all the prophets|| were being moved to prophesy before them; ¹¹ when Zedekiah^a son of Chenaanah made himself horns of iron,—and said—

||Thus|| saith Yahweh,—

||With the-e|| shalt thou push down the Syrians, until thou hast consumed them.

¹² And ||all the prophets|| were being moved to prophesy |in like manner|, saying,—

Go up to Ramoth-gilead, and thou shalt prosper, and Yahweh will deliver it, into the hand of the king.

¹³ Now ||the messenger who went to call Micaiah||, spake unto him, saying—

Behold, I pray thee, ||the words of the prophets|| <with one mouth> are good, as touching the king,—let thy word,^b I pray thee, be as the word of one of them, so wilt thou speak that which is good.

¹⁴ And Micaiah said,—

||By the life of Yahweh|| <what Yahweh saith unto me> ||that|| will I speak.

¹⁵ So he came unto the king, and the king said unto him—

Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear?

And he said unto him—

Go up and prosper, and Yahweh will deliver it into the hand of the king.

¹⁶ And the king said unto him,

||How many times|| must |I| adjure^c thee,—that thou speak unto me nothing but truth, in the name of Yahweh?

¹⁷ And he said—

I saw all Israel, scattered among the mountains, like sheep that have no shepherd,—so Yahweh said,

These have ||no masters|| let them return every man unto his own house, in peace.

¹⁸ Then said the king of Israel, unto Jehoshaphat,—

Did I not say unto thee, He will not be moved to prophesy concerning me anything good, ||only calamity||.

¹⁹ Then he said,

||Therefore|| hear thou the word of Yahweh,—I saw Yahweh, sitting upon his throne, and

all the host of the heavens, standing by him, on his right hand, and on his left.

²⁰ And Yahweh said—

Who will persuade Ahab, that he may go up and fall, at Ramoth-gilead?

And |one|| said in this^d manner, and ||another|| said in that^e manner. ²¹ Then

came forth a^a spirit, and stood before Yahweh, and said—

||I|| will persuade him.

²² And Yahweh said unto him—

Wherewith?

And he said—

I will go forth, and become a spirit of falsehood in the mouth of all his prophets,—

So he said—

Thou mayest persuade, yea' and prevail, go forth, and do so.

²³ ||Now|| therefore, lo! Yahweh hath suffered a spirit of falsehood^f to be put into the mouth of all these thy prophets.

But ||Yahweh himself|| hath-spoken concerning thee, ||calamity||.

²⁴ Then drew near Zedekiah^b son of Chenaanah, and smote Micaiah on the cheek,—and said—

Where then^c passed the Spirit of Yahweh, from me, to speak unto thee?

²⁵ Then said Micaiah,

Lo! thou art about to see, on that day,—when thou enterest a chamber within a chamber, to hide thyself.

²⁶ And the king of Israel said,

Take Micaiah, and carry him back unto Amon captain of the city,—and unto Joash son of the king; ²⁷ and thou shalt say—

||Thus|| saith the king, Put this man into the prison,—and let him eat the bread of oppression, with the water of oppression, until I enter in peace.

²⁸ Then said Micaiah,

<If thou |return|| in peace> Yahweh hath not spoken by me.

And he said,

Hear, ye peoples, ||all of you||!⁴

²⁹ So the king of Israel went up, with Jehoshaphat king of Judah, unto Ramoth-gilead.

³⁰ And the king of Israel said unto Jehoshaphat— I am about to disguise myself, and enter into the battle, ||thou|| therefore, put on thy robes.

So the king of Israel disguised himself, and entered into the battle.

³¹ Now ||the king of Syria|| had commanded the captains of chariots which he had, thirty and two, saying,

Ye shall not fight with small or great,—||save with the king of Israel alone||

³² And it came to pass <when the chariot-captains saw Jehoshaphat> that ||they said Surely it is ||the king of Israel||!

^a Heb.: *zidhkiyah*, 6; 57, *zidhkiyahu*. See "Heb." ante, p. 30.

^b So to be read; but written: "words." In some cod.

(w. 3 ear. pr. edns., Syr. and Vul.) both written and read: "word." Cp. 2 Ch. xviii. 12—G.n.

^c Or: "am ||I|| adjuring."

^d Mt.: "the." But Heb. usage differs from Eng.

^e Heb.: *zidhkiyahu*. See ver. 11.

^f *Gt.*: "Which way then," as in 2 Ch. xviii. 23—G.n.

⁴ Lit.: "all of them"—Cp. O.G. 481^b, d (a).

But <when they turned aside against him to fight> Jehoshaphat cried out. ³³ And it came to pass <when the chariot-captains saw that it was ||not the king of Israel||> that they turned back, from pursuing him. ³⁴ But ||a certain man|| <drawing a bow in his innocence> smote the king of Israel, between the shoulder-joints and the coat of mail,—wherefore he said to his charioteer—

Turn thy hand,^a and convey me out of the host, for I am sore wounded.

³⁵ But the battle increased that day, and ||the king|| was propped up in the chariot, before the Syrians,—and died in the evening, and so the blood of the wound ran out into the hollow of the chariot. ³⁶ And a loud cry went through the host, at the going in of the sun, saying—

Every man to his own city! and every man to his own land!^b

³⁷ So the king died, and was brought into Samaria,—and they buried the king in Samaria. ³⁸ And <when the chariot was washed out at the pool of Samaria> the dogs lapped up his blood, also ||the harlots|| bathed [there],—||according to the word of Yahweh which he had spoken||.

³⁹ Now <the rest of the story of Ahab, and all that he did, and the house of ivory that he built, and all the cities that he built> are ||they|| not written in the book of the Chronicles of the kings of Israel? ⁴⁰ So Ahab slept with his fathers,—and ||Ahaziah his son|| reigned [in his stead].

⁴¹ Now ||Jehoshaphat son of Asa|| began to reign over Judah,—in the fourth' year of Ahab king of Israel. ⁴² ||Jehoshaphat|| was thirty-five years old when he began to reign, and <twenty-five years> reigned he in Jerusalem,—and ||the name of his mother|| was Azubah, daughter of Shilhi. ⁴³ And he walked in all the

way of Asa his father, he turned not^a aside therefrom,—doing that which was right in the eyes of Yahweh: nevertheless' ||the high places|| were not taken away,—still' were the people offering sacrifices and burning incense in the high places. ⁴⁴ And Jehoshaphat made peace with the king of Israel.

⁴⁵ Now <the rest of the story of Jehoshaphat, and his might that he shewed, and how he warred> are ||they|| not written in the book of the Chronicles of the kings of Judah? ⁴⁶ Moreover <the rest of the male devotees who remained' in the days of Asa his father> he consumed out of the land.

⁴⁷ And <king> was there none' in Edom, ||a prefect|| was king. ⁴⁸ ||Jehoshaphat|| made^b ships of Tarshish,^c to go to Ophir, for gold; but they went not,—for ships had been broken to pieces in Ezion-geber.

⁴⁹ ||Then|| said Ahaziah son of Ahab, unto Jehoshaphat,

Let [my servants] go with [thy servants] in the ships,—

but Jehoshaphat did not consent.

⁵⁰ So Jehoshaphat slept with his fathers, and was buried with his fathers, in the city of David his father,—and ||Jehoram^d his son|| reigned [in his stead].

⁵¹ ||Ahaziah son of Ahab|| began to reign over Israel in Samaria, in the seventeenth' year of Jehoshaphat king of Judah,—and reigned over Israel two years. ⁵² And he did the thing that was wicked in the eyes of Yahweh,—and went in the way of his father, and in the way of his mother, and in the way of Jeroboam son of Nebat, who caused [Israel] to sin. ⁵³ Yea he served Baal, and bowed down to him,—and provoked to anger Yahweh, God of Israel, ||according to all that his father' had done||.

^a So read; written: "hands."

In some cod. (w. 3 ear. pr. edns.) both written and read: "hand"—G.n.

^b In some cod. (w. 2 ear. pr.

edns., Sep. and Vul.): "and to his own land," omitting "every man" in this clause—G.n.

^a Some cod. (w. 2 ear. pr. edns., Syr. and Vul.): "and turned not"—G.n.

^b Written: "had" ten";

but read: "made." In some cod. (w. 4 ear. pr. edns., Aram., Sep., Syr.

and Vul.) both written and read: "made"—G.n.

^c I.e.: "large sea-going ships"—O.G.

^d Heb.: yehôram, 49; 20, yôrâm. See "Heb." ante, p. 30.

THE SECOND BOOK OF THE KINGS.

§ 1. *Ahaziah, King of Israel, warned by Elijah, sends Parties of Fifty Men to take him; Two Parties destroyed, the Third spared.*

1¹ Then Moab revolted against Israel, after the death of Ahab. ² And Ahaziah^a fell through the lattice in his upper chamber, which was in Samaria, and becomsick, —so he sent messengers, and said unto them—

Go enquire of Baalzebub, god of Ekron, whether I shall recover from this sickness.

³ But ||the messenger of Yahweh|| spake unto Elijah^b the Tishbite,

Rise, go up to meet the messengers of the king of Samaria,—and say unto them—

Is it <because there is no' God in Israel> that |ye| are going to enquire of Baalzebub, god of Ekron?

4 ||Wherefore||

||Thus|| saith Yahweh,

<From the bed whereunto thou hast gone up> shalt thou not come down, for thou shalt ||surely die||.

And Elijah departed. ⁵ And <when the messengers returned unto him> he said unto them—

How is' it that ye have returned?

6 And they said unto him—

||A man|| came up to meet us, and said unto us—

Go, return unto the king who sent you, and ye shall say unto him,

||Thus|| saith Yahweh—

Is it <because there is no' God in Israel> that |thou| art sending to enquire of Baalzebub, god of Ekron? Therefore' <from the bed whereunto thou hast gone up> shalt thou not come down, for thou shalt ||surely die||.

7 And he said unto them,

What was the manner of the man who came up to meet you,—and spake unto you these words?

8 And they said unto him—

A hairy man, with a leathern girdle girt about his loins.

And he said—

<Elijah the Tishbite> it was'.

9 Then sent he unto him a captain of fifty, with his fifty,—and he went up unto him, and lo! he

abode on the top of the mountain, and he said unto him,

O man of God! ||the king|| hath said,

Come down!

10 And Elijah responded and said unto the captain of fifty,

<If, then,^a ||a man of God|| I am'> let fire come down out of the heavens, and devour thee and thy fifty.

So there came down fire out of the heavens, and devoured him and his fifty. ¹¹ Then

he again sent unto him another captain of fifty, with his fifty. And he also spake and said unto him,

O man of God! ||thus|| saith the king,

Haste thee, come down!

12 And Elijah responded and said unto them ^b—

<If ||a man of God|| I am'> let fire come down out of the heavens, and devour thee and thy fifty.

And there came down a fire of God, out of the heavens,^c and devoured him and his fifty. ¹³ Then he again sent a third

captain of fifty, with his fifty,—and the third captain of fifty ascended and came near, and bowed down upon his knees before Elijah, and made supplication unto him, and said unto him,

O man of God! let my life, I pray thee, and the lives of these thy fifty servants, be precious in thine eyes.

14 Lo! there hath come down fire out of the heavens, and devoured the captains of the former fifties, with their fifties,—||now|| therefore, let my life^d be precious in thine eyes.

15 And the messenger of Yahweh said unto Elijah,

Go down with him, do not fear because of him,

So he arose, and went down with him, unto the king; ¹⁶ and said unto him—

||Thus|| saith Yahweh—

<For that thou didst send messengers to enquire of Baalzebub, god of Ekron> was it because there was no' God in Israel, for whose word thou couldst enquire?

^a Some cod. (w. 1 ear. pr. edn., Aram., Syr. and Vul.) omit: "then."

^b In some cod. (w. Sep. and Syr.): "unto him"—G.n.

^c Some cod. (w. Aram., Sep. and Vul.) have sim-

ply: "fire out of the heavens"; omitting: "of God." Cp. ver. 10—G.n.

^d Some cod. (w. Sep. and Vul.) add: "I pray thee." Cp. ver. 13—G.n.

^a Heb.: 'ahazyāh, 7; 30. 'ahazyāhu. Cp. "Heb." p. 30, ante.

^b Heb.: 'ēlyāh, 8; 63, 'ēlyāhu.

[Therefore] <from the bed whereunto thou hast gone up> shalt thou not come down, for thou shalt ||surely die||.

17 And he died, according to the word of Yahweh which [Elijah] had spoken, and Jehoram reigned in his stead, in the second year of Jehoram son of Jehoshaphat king of Judah,—because he had no son.

18 Now <the rest of the story of Ahaziah, the things that he did> are ||they|| not written in the book of the Chronicles of the Kings of Israel?

§ 2. *Elijah taken to Heaven in a Storm: Elisha works various Wonders.*

2¹ And it came to pass <when Yahweh was about to take up Elijah in a storm into the heavens> that Elijah departed, with Elisha, from Gilgal. ² Then said Elijah unto Elisha—

Tarry here, I pray thee, for ||Yahweh|| hath sent me as far as Bethel.

And Elisha said,

<By the life of Yahweh and by the life of thine own soul> I will not leave thee.

So they went down to Bethel. ³ And

the sons of the prophets who were in Bethel came forth unto Elisha, and said unto him,

Knowest thou that, to-day, Yahweh is taking away thy lord, from thy head?

And he said—

||I also|| know, be silent.

4 Then Elijah said to him—

Elisha, I pray thee, tarry here, for ||Yahweh|| hath sent me to Jericho.

And he said—

<By the life of Yahweh and by the life of thine own soul> I will not leave thee.

So they came to Jericho. ⁵ Then drew

near the sons of the prophets who were in Jericho, unto Elisha, and said unto him,

Knowest thou that, to-day, Yahweh is taking away thy lord, from thy head?

And he said—

||I also|| know; be silent.

6 And Elijah said to him—

Tarry here, I pray thee, for ||Yahweh|| hath sent me to the Jordan.

And he said—

<By the life of Yahweh and by the life of thine own soul> I will not leave thee.

So they two |went on|. ⁷ But ||fifty

men of the sons of the prophets|| came, and stood over against them, afar off,—and ||they two|| stood by the Jordan. ⁸ Then Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided, hither and thither,—so that they two |passed over| on dry ground. ⁹ And it came to pass <as they went over> that ||Elijah|| said unto Elisha—

Ask, what I shall do for thee, ere yet I be taken from thee.

And Elisha said,

Let there be, I pray thee, a double portion^a of thy spirit upon me.

10 And he said—

Thou hast asked a hard thing,—<if thou see me' when taken from thee> thou shalt have it |so|, but <if not> thou shalt not have it.

11 And it came to pass <as they were going on and on and talking> that lo! there was a chariot of fire, with horses of fire, which parted |those two| asunder,—and Elijah went up in a storm, into the heavens. ¹² And <as

soon as Elisha saw it> |he| began crying out—My father! my father!

The chariots of Israel, and the horsemen thereof!

But <when he could see him no longer> he took hold of his clothes, and rent them in two pieces. ¹³ Then took he up the mantle of Elijah, which had fallen from him,—and returned and stood, on the brink of the Jordan; ¹⁴ and took the mantle of Elijah which had fallen from him, and smote the waters, and said,

Where' is Yahweh, the God of Elijah?

And <when ||he also|| smote the waters> they were divided, hither and thither, and Elisha |passed over|. ¹⁵ And <when the sons

of the prophets who were in Jericho, over against him, saw him> they said,

|The spirit of Elijah| resteth' |on Elisha|.

So they came to meet him, and bowed themselves down to him, to the ground. ¹⁶ Then

said they unto him—

Lo! we pray thee, there are' with thy servants fifty men, sons of valour—let them go, we pray thee, and seek thy lord, lest the Spirit of Yahweh have borne him away, and cast him on one of the mountains, or into one of the valleys.

And he said—

Ye shall not send.

17 But <when they urged him until he was ashamed> he said—

Send.^b

So they sent fifty men, and made search three days, but found him not. ¹⁸ And <when

they came back unto him, |he| having tarried at Jericho> he said unto them,

Did I not say unto you, Do not go?

19 And the men of the city said unto Elisha,

Lo! we pray thee, ||the situation of the city|| is good, as |my lord| seeth,—but ||the waters|| are bad, and ||the land|| apt to miscarry.

20 And he said—

Bring me a new bowl, and put therein |salt|.

So they brought it unto him; ²¹ and he went forth unto the spring of the waters, and cast therein |salt|,—and said—

||Thus|| saith Yahweh,

I have healed' these waters; there shall come^c

^a Cp. Deu. xxi. 17.

^b N.B.: A command wh.= a permission: ver. 18. Cp. 2 S. xviii. 23.

^c Some cod. (w. 3. ear. pr. edns., Aram., Syr. and Vul.): "and (so) there shall come"—G.n.

from thence, no longer, |death or aptness to miscarry|.

²² So the waters were healed, [as they remain] unto this day,—|according to the word of Elisha which he spake|.

²³ And he went up from thence, to Bethel,—and <as he was going up on the way> |some lads| came forth, out of the city, and made mockery of him, and said to him,
Go up, bald head! Go up, bald head!

²⁴ And <when he turned round and saw them> he cursed them, in the name of Yahweh,—and there came forth two she-bears out of the wood, and tare of them, forty-two youths. ²⁵ And he went from thence, unto Mount Carmel,—and |from thence| he returned |to Samaria|.

§ 3. *The Kings of Israel, Judah and Edom subdue Moab. Elisha on the Scene.*

3 ¹ Now |Jehoram, son of Ahab| began to reign over Israel, in Samaria, in the eighteenth year of Jehoshaphat, king of Judah,—and he reigned twelve years. ² And he did the thing that was wicked in the eyes of Yahweh, [only] not like his father, nor like his mother,—but he put away the pillars^a of Baal which |his father| had made; ³ nevertheless <unto the sins of Jeroboam son of Nebat which he caused Israel' to commit> he did cleave,—he turned not away therefrom.

⁴ Now |Mesha king of Moab| was a sheep-master,—and used to render to the king of Israel, the wool of a hundred thousand fat sheep, and of a hundred thousand rams.^b ⁵ And it came to pass <when Ahab died> that the king of Moab revolted against the king of Israel.^c ⁶ So King Jehoram went forth, on that day, out of Samaria, and numbered all Israel. ⁷ And he departed, and sent unto Jehoshaphat king of Judah, saying—
|The king of Moab| hath revolted against me, wilt thou go with me against Moab to battle?

And he said—

I will go up, I' am as thou' art, my' people are as thy' people, my' horses as thy' horses.

⁸ And he said—

Which way, then, shall we go up?

And he said—

The way of the wilderness of Edom.

⁹ Then departed the king of Israel, and the king of Judah, and the king of Edom, and went round, a journey of seven days,—and there was no water for the host, nor for the cattle that went with them.^d ¹⁰ Then said the king of Israel—

Alas! for Yahweh hath called these three kings, to deliver them into the hand of Moab.

^a So it shd be, plural (w. Sep. and Vul.)—G-n. [M.C.T.: "pillar," singular.]

^b Or: "a hundred thousand fat sheep, and a hundred thousand rams,

with the wool."

^c Resumption of statement made in chap. i. 1.

^d Ml.: "that were at their feet" (?="were driven in their footsteps=after them").

¹¹ So Jehoshaphat said—

Is there not, here, a prophet of Yahweh, that we may enquire of Yahweh |from him|?

Then answered one of the servants of the king of Israel, and said,

|Here| is Elisha son of Shaphat, who poured water on the hands of Elijah.

¹² Then said Jehoshaphat,

The word of Yahweh |is' with him.|

So the king of Israel, and Jehoshaphat,^a and the king of Edom, went down unto him.

¹³ And Elisha said unto the king of Israel—

What have I and thou in common? get thee unto the prophets of thy father, and unto the prophets of thy mother.

But the king of Israel said to him—

Nay! for Yahweh hath called together these three kings, to deliver them into the hand of Moab.

¹⁴ Then said Elisha—

<By the life of Yahweh of hosts, before whom I stand> <were it not that [the countenance of Jehoshaphat king of Judah| I would lift up> I would neither look at thee, nor see thee.

¹⁵ But |now| bring me one that can touch the strings.

For it used to be <when the player touched the strings> then would |the hand^b of Yahweh| be upon him. ¹⁶ Then said he,

|Thus| saith Yahweh,—

Make, in this torrent-bed, |pits, pits|!^a

¹⁷ For |thus| saith Yahweh—

Ye shall not see wind,

And ye shall not see rain,

Yet |that torrent-bed| shall be filled with water,—

And ye shall drink, |ye, and your cattle, and your beasts|;

¹⁸ And <this being a small thing in the eyes of Yahweh>

He will deliver Moab into your hand;

¹⁹ And ye shall smite every strong city, and every choice city,

And |every goodly tree| shall ye fell,

And |all fountains of water| shall ye close up,—

And |every goodly heritage| shall ye mar^d with stones.

²⁰ And it came to pass <in the morning, when the offering ascended> that lo! |waters| were coming in from the way of Edom,—and the land was filled with the water. ²¹ Now |all Moab| had heard' that the kings had come up to fight against them,—so they came together,

from all who could gird on a girdle and upwards, and took their stand at the border. ²² And <when they rose early in the morning> |the sun| shone forth upon the waters,—and so the Moabites beheld' over against them, the waters, |red as^e as blood|. ²³ They said therefore—

^a Some cod. (w. Sep., Syr. and Vul.) add: "king of Judah"—G-n.

^b So re cod. (w. Aram.): "the Spirit"—G-n.

^c Or: "ditches" or

"trenches." For repetition, cp. Intro., Chap. II., Synopsis, B, c.

^d Ml.: "pain."

^e Some cod.: "red with"—G-n.

||Blood - this!

Destroyed! The kings have destroyed/
each other!

Yea they have smitten every man his
neighbour, -

||Now|| then, to the spoil, O Moab!

²⁴ And <when they came into the camp of Israel>
Israel arose and smote Moab, and they fled from
before them, - so they entered therinto, yea
still farther entered Moab;^a

²⁵ And <the cities> they pulled down,
And <on every goodly heritage> they cast
every man his stone, and filled it,

And <all fountains of waters> they closed up,

And <every goodly tree> they felled,
and <though they left the stones thereof in
Kir-haraseth> yet the slingers surrounded and
smote it.

²⁶ And <when the king of Moab saw that [the
battle] prevailed against him> he took with
him seven hundred men that drew swords, to
break through against the king of Edom, but
they could not. ²⁷ So he took his firstborn son
who was to have reigned in his stead, and
offered him up as an ascending-sacrifice upon
the wall. And so it came to pass that there
was great indignation against Israel. And
they brake up from against him, and returned
to their own land.^b

§ 4. *Elisha and the Widow's Cruse of Oil. The
Son of a Shunammite given and restored to
life. A Famine.*

4 ¹ Now ||a certain woman of the wives of the sons
of the prophets|| made outcry unto Elisha, say-
ing -

||Thy servant, my husband|| is dead, and ||thou||
knowest that ||thy servant|| was one who
revered Yahweh, - now ||the creditor|| hath
come to take my two boys to himself as
bondmen.

² And Elisha said unto her -

What shall I do for thee? tell me what thou
|hast|, in the house.

And she said -

Thy maid-servant hath |nothing at all| in the
house, save a flask of oil.

³ And he said -

Go, ask thee vessels, from without, of all thy
neighbours, - ||empty' vessels|| ||let them not
be few||.

⁴ And <when thou hast come in> then shalt
thou shut the door behind thee and behind
thy sons, and shalt pour out into all these

^a A prob. reading of this
clause is: "so they
smote them, and went
on smiting Moab"; with
varying degrees of au-
thority supporting the
several words in the
clause. Instead of
<entered,> some cod.
(w. 2 ear. pr. edns. and
Aram.) have: "smote."
Instead of "thereinto"
("into it") some cod.

(w. Aram. and Syr.)
have: "them." Instead
of "still further en-
tered," some cod. (w. 6
ear. pr. edns., Aram.,
Sep., Syr. and Vul.)
read: "still further
smote" (= "went on
smiting") - Cp. G.nn.

^b So it shd be (w. Syr. and
Vul.) - G.n. [M.C.T.:
"to the land."]

vessels, - and <that which is full> shalt
thou set aside.

⁵ So she went out from his presence, and shut
the door behind her, and behind her sons, -
||they' bringing near to her, and she' pour-
ing out||. ⁶ And it came to pass <when
the vessels were full> that she said unto her
son -

Bring me a vessel more'.

And he said unto her -

There is not' a vessel more'.

And the oil stayed. ⁷ Then came she in,
and told the man of God, and he said -

Go, sell the oil, and pay thy creditor, -
and ||thou and thy sons|| shall live of the
rest.

⁸ And so it was, <on a day> that Elisha passed
over unto Shunem, where was a woman of
position, and she constrained him to eat bread,
- and so it came about <whensoever he passed
that way> that he turned aside thither, to eat
bread. ⁹ Then said she unto her husband,

Lo! I pray thee - I perceive' that <a holy
man of God> he is', - passing our way con-
tinually. ¹⁰ I pray thee, let us make a
little upper chamber on the wall^a and set
for him there - a bed, and a table, and a
seat, and a lampstand, - so shall it be
<when he cometh to us> that he can turn
in thither.

¹¹ And it came to pass, on a day, that he came
thither, - so he turned aside into the upper
chamber, and slept there. ¹² Then said he
unto Gehazi, his young man,

Call this Shunammite.

And he called her, and she stood before him.

¹³ And he said to him -

I pray thee, say unto her -

Lo! thou hast cared for us' with all this
anxious care, what can be done for thee'?
Is' it, that we should speak for thee
|unto the king|, or unto the general of
the army?

But she said,

<In the midst of mine own people> do |I|
dwell.

¹⁴ So he said,

What then can be done for thee?

And Gehazi said,

|Verily| she hath no' ||son||, and |her husband|
is |old|.

¹⁵ And he said -

Call her.

So he called her, and she stood in the doorway.

¹⁶ Then said he -

<At this season, about the time of spring>
|thou| shalt be embracing a son.

And she said -

Nay! my lord, thou man of God, do not
delude thy maid-servant.

¹⁷ And the woman conceived, and bare a son, at
this season, about the time of spring, when^b

^a Ml.: "a little wall-
chamber."

^b So it shd be (w. Sep. and

Syr.) - G.n. [M.C.T.
"of which."]

[Elisha] had spoken unto her.¹⁸ And <when the child was grown> it came to pass <on a certain day> that he went out unto his father, unto the reapers;¹⁹ and he said unto his father—

My head! my head!

So he said unto the young man,

Carry me to his mother.

²⁰ And <when he had carried him, and brought him in unto his mother> he sat on her knees until noon, and then died.²¹ And she went up and laid him on the bed of the man of God, — and shut him in, and then went out.²² And she called unto her husband, and said—

Send me, I pray thee, one of the young men, and one of the asses,—that I may run unto the man of God, and return!

²³ And he said—

Wherefore art thou going unto him, to-day, ||neither new moon nor sabbath||?

And she said—

Peace!^a

²⁴ Then saddled she the ass, and said unto her young man—

Lead on, and go forward,—do not slacken, for my sake, the riding, except I have bidden thee.

²⁵ So she went her way, and came unto the man of God, unto Mount Carmel.

And it came to pass <when the man of God saw her, opposite> that he said unto Gehazi his young man,

Lo! this Shunammite!

²⁶ ||Now||^b run, I pray thee, to meet her, and say to her—

Is it well^c with thee? is it well^c with thy husband? is it well^c with the child?

And she said,

Well!

²⁷ But <when she came unto the man of God, on the mount> she caught hold of his feet,—and Gehazi drew near to thrust her away, when the man of God said—

Let her alone! for ||her life^e|| is embittered to her, howbeit ||Yahweh|| hath hidden it from me, and hath not told me.

²⁸ Then said she,

Did I ask a son, of my lord? Said I not, Thou must not mislead me?

²⁹ And he said to Gehazi—

Gird thy loins, and take my staff in thy hand, and go thy way, <if thou meet with any man> thou must not bless him, and <if any man bless thee> thou must not respond to him,—then shalt thou lay my staff upon the face of the boy.

³⁰ But the mother of the boy said,

<By the life of Yahweh and by the life of thine own soul> I will not leave thee.

So he arose and followed her.

³¹ Now ||Gehazi|| had passed on before them, and

laid the staff on the face of the boy, but there was neither voice, nor attention,—so he returned to meet him, and told him, saying—

The boy hath not awaked.

³² And <when Elisha had come into the house>

lo! ||the boy|| was dead, laid upon his bed.

³³ So he went in, and shut the door upon them two,—and prayed unto Yahweh.³⁴ Then gat he up, and lay upon the child, and put his own mouth upon his' mouth, and his own' eyes upon his' eyes, and his own' hands^a upon his' hands,^a and bowed himself^b upon him,—and the flesh of the child waxed warm.³⁵ Then returned he, and walked in the house—once to and fro,^c and then went up and bowed himself upon him,—and the boy sneezed^d as many as seven times, and the boy opened his eyes.³⁶ Then called he Gehazi, and said—

Call this Shunammite.

So he called her, and <when she was come in unto him> he said—

Take up thy son.

³⁷ So she came in, and fell at his feet, and bowed herself to the ground,—and took up her son, and went forth.

³⁸ Now ||Elisha|| returned to Gilgal, and there was ||a famine|| in the land, and <||the sons of the prophets|| being seated before him> he said to his young man—

Put on the large pot, and boil a mess of food, for the sons of the prophets.

³⁹ And one went out into the field, to gather herbs, and found a vine in^d the field, and gathered thereof wild gourds, [his lap full],—and came in, and sliced them into the pot; for they knew them not.⁴⁰ So they poured out for the men to eat,—and it came to pass <as they were eating of the mess> that ||they|| made outcry and said—

Death in the pot, O man of God!

And they could not eat.⁴¹ And he said—

Then fetch^e meal.

And he cast it into the pot,—and then said—

Pour out for the people, that they may eat.

And there was no harm in the pot.

⁴² And ||a man|| came in from Baal-shalishah, and brought for the man of God firstfruit bread, twenty barley loaves, and garden grain in the husk thereof. And he said—

Give to the people, that they may eat.

⁴³ But his attendant said—

How can I set this before a hundred men?

And he said—

Give to the people, that they may eat, for

||Thus|| saith Yahweh,

They are about to eat and to leave remaining.

⁴⁴ So he set before them, and they did eat and left remaining, ||according to the word of Yahweh||.

^a Ml.: "palms."

^b Or: "bent," "crouched."

^c Ml.: "once here and once there."

^d So it shd be (w. Aram. and Sep.)—G.n. [M.C.T.:

"of."]

^e Some cod. (w. Aram., Sep., Syr. and Vul.) have simply: "Fetch," omitting "Then"—G.n.

^a Or: "All's well"; colloquially, "All right."
^b Some cod. (w. 2 ear. pr. edns.) have: "Now therefore"—G.n.
^c U.: "soul."

§ 5. *Naaman, a Syrian General, healed of Leprosy: Gehazi, Elisha's Servant, smitten with that Plague.*

5 ¹ Now ||Naaman, general of the army of the king of Syria|| was a great man in presence of his lord, and held in honour, because <by him> had Yahweh given deliverance^a to Syria,—and ||the man|| was a hero of valour—[but] ||a leper||. ² Now ||the Syrians|| had gone out in companies, and had brought back out of the land of Israel, a little maiden,—who became an attendant on the wife of Naaman.^b

³ And she said unto her mistress,

Ah! would that my lord were before the prophet, who is in Samaria! ||then|| would he set him free from his leprosy.

⁴ And he went in and told his lord, saying,—

<Thus and thus> hath spoken the maiden' who is of the land of Israel!

⁵ And the king of Syria said—

Go, get in, that I may send a letter unto the king of Israel.

So he went, and took in his hand ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. ⁶ And he brought in the letter unto the king of Israel, saying,

||Now|| therefore <when this letter cometh in unto thee> lo! I have sent unto thee, Naaman my servant, and thou shalt set him free from his leprosy.

⁷ And it came to pass <when the king of Israel had read the letter> that he rent his clothes, and said,

Am |I| ||God|| to kill and to make alive, that ||this|| man is sending unto me, to set one free from his leprosy,—but, of a truth, just mark, I pray you, and see, that he' ||is seeking an occasion|| against me.

⁸ And it was so <when Elisha the man of God heard that the king of Israel had rent his clothes> that he sent unto the king, saying—

Wherefore' hast thou rent thy clothes? let him come, I pray thee, unto me, that he may get to know that there is' a prophet in Israel.

⁹ So Naaman came, with his horses^c and with his chariot, and stood at the entrance of the house of Elisha; ¹⁰ and Elisha sent a messenger unto him, saying,—

Go and bathe seven times in the Jordan, so shall thy flesh come back to thee, and be thou clean.

¹¹ But Naaman was wroth, and went away,—and said—

Lo! I thought <Unto me> will he |come right out| and take his stand, and call on the name of Yahweh his God, and wave his hand towards the spot, and so set free the leper.

^a Or: "salvation."

^b ML: "who came to be before the wife of N."

^c So read: written: "horse."

In some cod. (w. 2 ear. pr. edns.) both written and read: "horses"—G.n.

¹² Are not |Abanah^a and Pharpar, rivers of Damascus| better' than all the waters of Israel? may I not bathe |in them| and be clean?

So he turned, and went away in a rage. ¹³ Then drew near his servants, and spake unto him, and said—

My father! <if ||some great thing|| the prophet had commanded thee> wouldest thou not have done it? then |how much rather| when he hath said unto thee,

Bathe and be clean?

¹⁴ Then went he down, and dipped himself in the Jordan, seven times, ||according to the word of the man of God||: and his flesh came back, as the flesh of a little child, and he was clean. ¹⁵ And he returned unto the man of God, ||he and all his company||; and came, and took his stand before him, and said—

Lo! I pray thee—I know' that there is no' God in all the earth, save in Israel,—||now|| therefore, I pray thee, accept a blessing^b from thy servant.

¹⁶ But he said—

<By the life of Yahweh, before whom I stand> I will not accept one.

And <though he urged him to accept it> yet did he refuse. ¹⁷ Then said Naaman,

Shall there not, then, I pray thee, be given to thy servant, two mules' burden of earth? For thy servant will henceforth offer neither ascending-offering nor sacrifice to other gods, save only to Yahweh.

¹⁸ <In this thing> Yahweh grant forgiveness to thy servant,— <When my lord entereth the house of Rimmon, to bow down therein, he leaning upon my hand, and so I bow down in the house of Rimmon, when he^c boweth down in the house of Rimmon> Yahweh, I pray,^d grant forgiveness to thy servant, in this thing.

¹⁹ And he said unto him—

Go and prosper!

But <when he had gone from him some distance> ²⁰ Gehazi, the servant of Elisha the man of God |said|—

Lo! my lord |hath restrained| this Naaman the Syrian, by not taking at his hand that which he brought!

<By the life of Yahweh> ||verily|| I will run^e after him, and accept of him ||some-thing||.

²¹ So Gehazi hastened after Naaman. And <when Naaman saw one running after him> he alighted from his chariot to meet him, and said,—

Is all well?

^a So written; read: "Amanah" (and so in 3 ear. pr. edns., Aram. and Syr.)—G.n.

^b Or: "present." Cp. 1 S. xxv. 27.

^c So it shd be (w. Sep.)—G.n.

^d Some cod. write but do

not read: "I pray thee"; and in some cod. (w. 4 ear. pr. edns., Aram., Syr. and Vul.) this ejaculatory particle (na) is neither written nor read—G.n.

^e N.B.: Perfect of certitude. Cp. O.G. 475^a, c.

22 And he said,
All is well. ||My lord|| hath sent me to say,
Lo ! ||just now|| have come unto me, two young men out of the hill country of Ephraim, of the sons of the prophets, —give for them, I pray thee, a talent of silver, and two changes of raiment.

23 And Naaman said,
Be content, accept* two talents.
So he urged him, and bound up two talents of silver in two bags, and two changes of raiment, and laid them upon two of his young men, and they bare them before him. 24 And <when he came to the hill-tower> he took them from their hand, and put them in charge within,^b—and let the men go, and they departed. 25 Now <when [he] came in and stood before his lord> Elisha said unto him,

Whence comest thou, Gehazi ?

And he said—

Thy servant hath been neither hither nor thither.

26 Then he said unto him—

||My heart|| had not gone with thee,^c when someone turned again from off his chariot, to meet thee!

Is it a time to accept silver, or to accept raiment, or oliveyards, or vineyards, or flocks or herds, or men-servants, or maid-servants ?

27 ||The leprosy of Naaman|| therefore, shall cleave unto thee, and unto thy seed, to times age-abiding.

And he went forth from before him—||a leper—like snow||.

§ 6. *The Sons of the Prophets rebuild their Auditorium: Elisha causes Iron to swim.*

6 1 And the sons of the prophets said unto Elisha,—

See, we pray thee, ||the place wherein we sit before thee|| is too strait for us.

2 Let us go, we pray thee, as far as the Jordan, and fetch from thence every man a single beam, and let us make us a place wherein we may sit.

And he said—

Go ye.

3 Then said one—

Be content, we pray thee, and go with thy servants.

And he said—

||I myself|| will go.

4 So he went with them,—and <when they came to the Jordan> they cut down wood. 5 And it came to pass <as one was felling a branch> that ||the axe-head,||^d fell into the water, so he made outcry and said—

Alas ! my lord, for ||it|| was borrowed !

6 And the man of God said—

Where fell it ?

And he shewed him the place. And he cut down a piece of wood and cast it in thither, and the iron did swim. 7 And he said—

Take it up to thee.

So he put forth his hand, and took it.

§ 7. *For Revealing the Plots of the Syrian King, a Force is sent to take Elisha, but is smitten with Blindness and taken into Samaria.*

8 Now ||the king of Syria|| was making war against Israel,—so he took counsel with his servants, saying—

<In such and such a place> shall be my encampment.

9 The man of God, therefore, sent unto the king of Israel, saying—

Beware of passing by this place,—for <thither> are the Syrians' coming down.

10 So the king of Israel sent unto the place whereof the man of God had spoken to him and warned him, and was on his guard there, —||not once nor twice||. 11 Then was the heart of the king of Syria disquieted concerning this thing,—and he called his servants,

and said unto them,

Will ye not tell me, who of our men are for the king of Israel ?

12 Then said one of his servants,

None, my lord O king,—but ||Elisha, the prophet, who is in Israel|| telleth the king of Israel the words which thou speakest in thy bed-chamber.

13 And he said—

Go, and see where' he is', that I may send and take him.

And it was told him, saying—

Lo ! in Dothan.

14 Therefore sent he thither—horses and chariots, and a strong force,—and they came in by night, and encompassed the city. 15 And <when the attendant of the man of God arose early and went forth> lo ! a force' surrounding the city, with horses and chariots. Then said his young man unto him—

Alas ! my lord, what' shall we do ?

16 And he said—

Do not fear,—for <more> are [they who are with us] than [they who are with them].

17 Then prayed Elisha, and said,

O Yahweh ! open, I beseech thee, his eyes, that he may see.

And Yahweh opened the eyes of the young man, and he saw, and lo ! ||the mountain was full of horses and chariots of fire, round about Elisha||. 18 And <when they came down to him> Elisha prayed unto Yahweh, and said—

Smite, I beseech thee, this people,^a with sudden blindness.^b

^a Some cod. (w. 1 ear. pr. edn.): "and accept"
G.n.

^b Or: "in the house."

^c So it shd be (w. Sep.)—
G.n.

^d ML: "the iron," as in
ver. 6.

^a U.: "nation."

^b So also in Gen. xix. 11—O.G. 703.

And he smote them with sudden blindness, [according to the word of Elisha].¹⁹ Then Elisha said unto them—

||This|| is not the way, neither is ||this|| the city, follow me, that I may lead you unto the man, whom ye would secure!

So he led them to Samaria.²⁰ And it came to pass <when they had entered Samaria> that Elisha said,

O Yahweh! open the eyes of these men, that they may see!

And Yahweh opened their eyes, and they saw, and lo! they were in the midst of Samaria!²¹ Then said the king of Israel unto Elisha, when he saw them,—

Shall I smite—shall I smite,^a my father?

²² And he said—

Thou shalt not smite. <Them whom thou hadst taken captive with thy sword and with thy bow> wouldst |thou| have been smiting?

Set bread and water before them, that they may eat and drink, and go their way unto their lord.^b

²³ And he made for them a great feast, and <when they had eaten and drunk> he let them go, and they went their way unto their lord. So then, troops of Syrians came again |no more| into the land of Israel.

§ 8. *Ben-hadad besieges Samaria, causing a severe famine, the End of which Elisha foretells and Four Lepers announce.*

²⁴ But it came to pass <after this> that Ben-hadad king of Syria gathered together all his host,—and came up and laid siege against Samaria.²⁵ And there came to be ||a great famine|| in Samaria, and lo! they continued^c the siege against it,—until an ass's head was sold for eighty pieces of silver, and one pint of dove's dung for five pieces of silver.²⁶ And so it was that <as the king of Israel was passing by on the wall> ||a woman|| made outcry unto him, saying—

Save, my lord, O king!
²⁷ And he said—
<If Yahweh do not save thee>^d whence should I save thee? out of the threshing-floor or out of the wine-press?

²⁸ And the king said to her—
What aileth thee?
And she said—
||This woman|| said unto me—
Give thy son, that we may eat him, to-day, and <my son> will we eat to-morrow.

²⁹ So we cooked my son, and did eat him,—and I said unto her, on the next day,
Give thy son, that we may eat him;
But she had hid her son.

³⁰ And it came to pass <when the king heard the words of the woman> that he rent his clothes, while yet he^e was passing by upon the wall,—so the people looked, and lo! sackcloth upon his flesh, |within|³¹ And he said—

||So|| let God do to me, and ||so|| let him add,—if the head of Elisha son of Shaphat remain' on him, |to-day|!

³² Now ||Elisha|| being seated in his house, and ||the elders|| seated with him,—<when he had sent a man from before him, ere yet the messenger could come in unto him> ||he himself|| said unto the elders—

Do ye see how this son of a murderer hath sent to take away my head?

See! <when the messenger is coming in> close ye the door, and press him back with the door, is not the sound of his lord's feet behind him?

³³ <While yet he was speaking with them> lo! ||the messenger|| coming down unto him,—and he said,—

Lo! |this| is a calamity from Yahweh, why should I wait for Yahweh |any longer|?

¹ Then said Elisha—

Hear ye the word of Yahweh,—

||Thus|| saith Yahweh—

<About this time to-morrow>

A measure of fine meal for a shekel,
And two measures of barley for a shekel,
in the gate of Samaria.

² Then the officer on whose hand the king leaned^a responded to the man of God, and said,

<Even if Yahweh were making windows in the heavens> could' this thing |come to pass|?

And he said—

Lo! |thou| art about to see it with thine own eyes, but <thereof> shalt thou not eat!

³ Now there were |four men|| |lepers|, at the entrance of the gate,—and they said one to another—

Why are |we| sitting here until we are dead?

⁴ If we say—

Let us enter into the city,

Then ||the famine|| is in the city, and we shall die there, and <if we remain here> then shall we die.

||Now|| therefore, let us fall away unto the camp of the Syrians, <if they save us alive> we shall live, and <if they put us to death> we shall die.

⁵ So they rose up in the twilight, to enter into the camp of the Syrians,—and <when they entered the outskirts of the camp of the Syrians> lo! there was not' there |a man|. ⁶ Now ||the Lord||^b had caused the camp of the Syrians to hear a noise of chariots, a noise^c of horses, a noise^d of a great host,—and they said one to another—

^a M.C.T. (as rendered by Leiser): "the lord of the king, on whose hand he used to lean"; but there is a reading, sustained by 2 ear. pr. edns., Sep., Syr., Vul., wh. reads as in our text—G.n.

^b Heb.: *adhōnāy*.

^c Some cod. (w. Sep. and Syr.): "and a noise"—G.n.

^d Some cod. (w. 1 ear. pr. edn. [Rabbinic, 1517], Syr. and Vul.): "and a noise"—G.n.

^a Cp. Intro. Chap. II., Synopsis, B. c.
^b Ml. "lords" (pl.), but prob. intensive pl. Cp. O.G. *Adōn*, 2.

^c So in some cod. *written*;

but read: "and there they were continuing"—G.n.
^d *Gr.*: 'al stands by abbr. for 'im lō'—G.n. Cp. G. Intro. 170.

Lo! the king of Israel hath hired against us—the kings of the Hittites, and the kings of the Egyptians, to come against us.

- 7 So they arose, and fled in the twilight, and left their tents, and their horses, and their asses,—||the camp, just as it was||,—and fled for their lives. ⁸ <When, therefore, these lepers came in as far as the outskirts of the camp> they entered into one tent, and did eat and drink, and carried from thence silver, and gold, and raiment, and went away and hid them,—and came again, and entered into another tent, and carried from thence—and went and hid them. ⁹ Then said they one to another—

<Not a right thing> are ||we|| doing.

||This day|| is |a day of good tidings| and ||we|| are holding our peace, <if we tarry until the light of the morning> there will come upon us |some misfortune|,—

||Now|| therefore, come and let us go in, and tell the household of the king.

- ¹⁰ So they came in and called unto the gate of the city, and told them, saying,

We enter-d into the camp of the Syrians, and lo! there was not there |a man| nor sound of human being,—only horses tied, and asses tied, and their^a tents, ||just as they were||!

- ¹¹ And the watchers of the gate called^b and told it to the household of the king |within|. ¹² Then arose the king by night, and said unto his servants,

Let me tell you, I pray you, what the Syrians have done' to us,—they knew that we were ||famished||, so they have gone forth out of the camp, to hide in the field, saying,

<When they come forth out of the city> then shall we take them alive, and <into the city> will we enter.

- ¹³ Then responded one of his servants, and said—

Let there be taken, I pray thee, five of the horses that remain, which have been left therein, ||there they are|| according to all the multitude of Israel^c who have been left therein ||there they are|| according to all the multitude of Israel^c who have been consumed,—and let us send and see!

- ¹⁴ So they took two chariots and horses,—and the king sent after the host of the Syrians, saying,

Go and see!

- ¹⁵ And they followed them as far as the Jordan, and lo! ||all the way|| was full of garments, and utensils, which the Syrians had cast away in their fright,—and the messengers returned, and told the king. ¹⁶ Then went the people

forth and spoiled the camp of the Syrians,—and so there came to be—

A measure of fine meal for a shekel,

And two measures of barley for a shekel,

||according to the word of Yahweh||.

- ¹⁷ Now ||the king|| had set the officer on whose hand he leaned, in charge over the gate, and the people trode upon him in the gate, that he died,—||as spake the man of God, who said it when the messenger^a came down to him||. ¹⁸ Yea it came to pass <as the man of God had spoken unto the messenger,^a saying,—

Two measures of barley for a shekel,

And a measure of fine meal for a shekel, shall there be about this time to-morrow, in the gate of Samaria:

- ¹⁹ And when the officer responded to the man of God, and said,

Lo! then ||if Yahweh were making windows in the heavens||, could it be according to this word?^b

And he said,—

Lo! thou' art about, to see it with thine own eyes, but ||thereof|| shalt thou not eat>

- ²⁰ Yea it fell out to him |thus|,—and the people trode upon him in the gate, that he died.

§ 9. *The Return of the Shunammite's at an Opportune Moment.*

- ¹ Now ||Elisha|| had spoken unto the woman ⁸ whose son he had restored to life, saying—

Arise, and take thy journey, ||thou and thy household||, and sojourn wheresoever thou canst sojourn,^c—for Yahweh hath called for a famine, |moreover also| it is coming upon the land seven years.

- ² So the woman arose, and did^d according to the word of the man of God, —and took her journey, ||she and her household|| and she sojourned in the land of the Philistines, seven years. ³ And it came to pass <at the end of seven years> that the woman returned out of the land of the Philistines,—and she went forth to make outcry unto the king, concerning her house and concerning her field. ⁴ Now ||the king|| was speaking unto Gehazi, servant of the man of God, saying,—

Do recount unto me, I pray thee, all the great things that Elisha hath done.

- ⁵ And so it was <just as he was recounting to the king how he had restored the dead to life> lo! ||the woman whose son he had restored to life|| began making outcry unto the king, for her house and for her field. Then said Gehazi,

My lord, O king! ||this|| is the woman, and ||this|| her son, whom ||Elisha|| restored to life.

- ⁶ So the king asked the woman, and she recounted

^a So it shd be (w. Sep.)—G.n.

^b So it shd be (w. a sp. v.r. [sevir] and Sep.)—G.n., G. Intro. 653-4.

^c This repetition (from "Israel" to "Israel") is not found in many cod. nor in Sep., Syr., Vul.—G.n.

^a So it shd be (w. Sep. and Syr.). Cp. chap. vi. 38.—G.n. Cp. G. Intro. 141.

^b So in M.C.T. Some cod. (w. 4 ear. pr. edns., Sep.

and Syr.): "could this thing be?"—G.n.

^c See Intro. Chap. IV., III., Example III. p. 27, ante.

it to him,—the king, therefore, appointed her a certain officer, saying—

Restore all that was hers, and all the increase of the field, from the day she left the land, even until now.

§ 10. *Elisha visits Damascus, where he foretells Ben-hadad's Death and Hazael's Succession to the Throne.*

⁷ And Elisha came into Damascus, when ||Ben-hadad king of Syria|| was sick,—and it was told him, saying,

The man of God hath come' as far as this place.

⁸ So the king said unto Hazael—

Take in thy hand a present, and go to meet the man of God,—so shalt thou enquire of Yahweh, from him, saying,

Shall I recover from this sickness?

⁹ So Hazael went to meet him, and took a present in his hand, even every good thing of Damascus, forty camels' burden,—and came, and stood before him, and said—

||Thy son, Ben-hadad king of Syria|| hath sent me unto thee, saying,

Shall I recover from this sickness?

¹⁰ And Elisha said unto him,

Go, say to him,

Thou shalt ||recover||;^a

And yet Yahweh hath shown me, that he will ||die||.

¹¹ And he settled his countenance, and fixed it until he turned pale,—and the man of God |wept|. ¹² Then said Hazael,

|Why| is my lord |weeping|?

And he said—

Because I know what thou wilt do to the sons of Israel, by way of harm—

<Their fortresses> thou wilt set on fire,

And <their choice young men> |with the sword| thou wilt slay,

And <their children> thou wilt dash in pieces,

And <their women with child> thou wilt rip up.

¹³ And Hazael said,

But what' is thy servant—the dog—that he should do' this great thing?

And Elisha said,

Yahweh hath shown thee unto me, as king over Syria.

¹⁴ So he departed from Elisha, and came in unto his lord, who said to him,

What said |Elisha| unto thee?

And he said,

He told me thou wouldst ||recover||.

¹⁵ But it came to pass on the morrow, that he took the coverlet, and dipped it in water, and spread it over his face, that he died,—and |Hazael| reigned |in his stead|.

^a Written: "Go say, Thou shalt not recover;" but read (w. 1 ear. pr. edn., Aram., Sep., Syr. and

Vul.) as above in text, as also some cod. both read and written—G.n.

§ 11. *The Reign of Jehoram, Son of Jehoshaphat, over Judah.*

¹⁶ Now <in the fifth year of Joram son of Ahab, king of Israel, ||Jehoshaphat|| having been king of Judah>^a Jehoram^b son of Jehoshaphat king of Judah, began to reign. ¹⁷ <Thirty-two years old> was he when he began to reign, and <eight years> reigned, he in Jerusalem. ¹⁸ And he walked in the way of the kings of Israel, just as did the house of Ahab, for ||a daughter of Ahab|| became his wife,—and he did the thing that was wicked in the eyes of Yahweh. ¹⁹ Yet was not Yahweh willing, to destroy Judah, for the sake of David his servant,—even as he promised him to give him a lamp for his sons^c all the days.

²⁰ <In his days> did Edom revolt from under the hand of Judah,—and they set over them a king. ²¹ So Joram passed over to Zair, and all the chariots with him,—and it came to pass that |he| arising by night, smote the Edomites that were round about unto him, and the captains of the chariots, and the people fled to their homes.^d ²² Yet did Edom revolt from under the hand of Judah, unto this day,—||then|| revolted Libnah |at the same time|.

²³ Now <the rest of the story of Joram, and all that he did> are ||they|| not written in the book of the Chronicles of the Kings of Judah?

²⁴ And Joram slept with his fathers, and was buried with his fathers, in the city of David,—and |Ahaziah his son| reigned |in his stead|.

§ 12. *The Reign of Ahaziah, Son of Jehoram, over Judah.*

²⁵ <In the twelfth year of Joram son of Ahab king of Israel> did Ahaziah son of Jehoram king of Judah, begin to reign. ²⁶ <Two and twenty years old> was Ahaziah when he began to reign,—and <one year> reigned he in Jerusalem,—and ||his mother's name|| was Athaliah,^e daughter of Omri, king of Israel. ²⁷ And he walked in the way of the house of Ahab, and did the thing that was wicked in the eyes of Yahweh, like the house of Ahab,—for <son-in-law of the house of Ahab> was |he|.

²⁸ And he went with Joram son of Ahab, to make war against Hazael king of Syria, in Ramoth-gilead,—and the Syrians wounded Joram. ²⁹ So Joram the king returned to get healed in Jezreel, from the wounds wherewith the Syrians had wounded him in Ramah, when he fought with Hazael king of Syria,—and ||Ahaziah son of Jehoram king of Judah|| went down to see Joram son of Ahab in Jezreel, because he' ||was sick||.

^a Some cod. (w. Sep., Syr. and some copies of Vul.) omit the clause "Jehoshaphat . . . Judah"—G.n.
^b One school of Massorites: "Joram"—G.n.
^c So in many MSS. and 5 ear. pr. edns.; some cod. and 5 ear. pr. edns. read:

"and to his sons"; but *Gr.*: "a lamp before him"; cp. 1 K. xi. 36.
^d *ML.*: "tents"; but cp. 2 S. xviii. 17; xix. 8.
^e *Heb.*: 'athalyah, 10; 7, 'athalyah. Cp. 'Heb.' 30, ante.

§ 13. *Elisha sends and anoints Jehu to destroy the House of Ahab and to reign over Israel; which Commission he executes, slaying also Ahaziah King of Judah; but fails in One Thing.*

9¹ Now ||Elisha the prophet|| called one of the sons of the prophets,—and said to him—

Gird up thy loins, and take this flask of oil in thy hand, and go to Ramoth-gilead; ² and <when thou art come in thither> then look thee out there, ||Jehu son of Jehoshaphat, son of Nimshi||; and thou shalt enter and get him to rise up out of the midst of his brethren, and take him into an inner chamber; ³ then shalt thou take the flask of oil, and pour out upon his head, and say—

||Thus|| saith Yahweh,

I have anointed thee to be king unto Israel! ^a

Then shalt thou open the door and flee, and not tarry.

4 So the young man went his way—the young man the prophet—unto Ramoth-gilead. ⁵ And <when he came up> lo! ||the captains of the force|| sitting, and he said—

||A word|| have I, for thee, O captain!

And Jehu said—

For which, of us all?

And he said—

For thee, O captain!

6 Then rose he up and went inside, and poured out the oil upon his head,—and said unto him—

||Thus|| saith Yahweh, God of Israel,

I have anointed thee to be king unto the people of Yahweh, unto Israel; ⁷ and thou shalt smite the house of Ahab thy lord,—so will I avenge the blood of my servants the prophets, and the blood of all the servants of Yahweh, at the hand of Jezebel; ⁸ so shall perish all the house of Ahab,—and I will cut off to Ahab the meanest, both him that is shut up and him that is left at large, in Israel.

9 Yea I will deliver up the house of Ahab,

Like the house of Jeroboam son of Nebat,—
And like the house of Baasha son of Ahijah:

10 And <as for Jezebel> the dogs shall eat [her], in the town-land of Jezreel, |there being none' to bury her|.

And he opened the door, and fled.

11 Then ||Jehu|| came forth unto the servants of his lord, and one^b said to him—

Is all well? [why] came this madman unto thee?

And he said unto them,

||Ye|| know the man and his message.

12 And they said—

False! pray tell [us].

^a Some cod. (w. 5 ear. pr. edns., Aram., Sep., Syr. and Vul.): "over"—G.n.

^b A sp. v.r. (*sevir*) with

some cod. (*written and read*) (2 ear. pr. edns. Sep., Syr. and Vul.): "they"—G.n.

And he said—

<Thus and thus> spake he unto me, saying,

||Thus|| saith Yahweh,

I have anointed thee to be king unto^a Israel.

13 Then hasted they, and took every man his garment, and put it under him, upon the very steps,—and blew with a horn, and said,

Jehu |is king|!

14 Thus did Jehu son of Jehoshaphat son of Nimshi conspire against Joram,—when ||Joram|| was watching Ramoth-gilead, ||he and all Israel|| because of Hazael king of Syria.

15 But Jehoram the king had returned' to get himself healed in Jezreel, of the wounds wherewith the Syrians had wounded him, when he fought with Hazael king of Syria. Then said Jehu—

<If such is' your mind> let no fugitive get forth out of the city, to go and tell it in Jezreel.

16 So Jehu rode in a chariot, and went towards Jezreel, for ||Joram|| was lying there,—and ||Ahaziah king of Judah|| had come down to see Joram.^b ¹⁷ Now ||the watchman|| was standing upon the tower in Jezreel, so he saw the great company of Jehu, when he came, and said—

||A great company|| can I' see!

Then said Jehoram—

Take a horseman^c and send to meet them, that he may say—

Is it peace?

18 So the horseman went to meet him, and said—

||Thus|| saith the king, Is it peace?

And Jehu said—

What hast thou' to do with peace?^d turn thee behind me.

And the watchman told, saying,

The messenger came up to them, but hath not turned back.

19 Then sent he a second horseman, and he came up to them and said,

||Thus|| saith the king Is it peace?^e

And Jehu said—

What hast thou' to do with peace? turn thee behind me.

20 And the watchman told, saying,

He came up to them, but hath not turned back,—and ||the driving|| is like the driving of Jehu son of Nimshi; for <with mad haste> doth he drive.

21 Then said Jehoram,

Harness!

So one harnessed his chariot,—and Jehoram king of Israel and Ahaziah king of Judah went forth, each man in his chariot, yea they went forth to meet Jehu, and came upon him in the heritage' of Naboth the

^a Some cod. (w. 3 ear. pr. edns.) have: "over"—G.n.

^b Note "Joram" as a Heb. variant of "Jehoram."

^c Or: "charioteer."

^d N.B., Ml.: "What to thee and to peace!"

^e Ml.: "peace" (without sign of interrogation); but a sp. v.r. (*sevir*), some cod. (both *written and read*) and 4 ear. pr. edns. have this sign: "Is it peace?"—G.n.

Jezreelite. ²² And it came to pass
<when Jehoram saw Jehu> that he said—
Is it peace, Jehu?
And he said—

What can be the peace, while thy mother
Jezebel's harlotries and her incantations do
so about?

²³ Then Jehoram turned his hands, and fled,—
and said unto Ahaziah—

Treachery! O Ahaziah!

²⁴ And ||Jehu|| bent his bow,^a and smote
Jehoram, between his arms,—and the arrow
came out at his heart—and he sank down in
his chariot. ²⁵ Then said he unto Bidkar
his officer,

Take [him] up, [and] cast him forth, into the
field-portion of Naboth the Jezreelite,—for
remember <when I and thou were riding
as a couple together after Ahab his father>
that ||Yahweh|| laid upon him this doom:

²⁶ Surely <the blood of Naboth and the
blood of his sons> have I lately seen,

Declareth Yahweh,

Therefore will I requite thee in this
portion,

Declareth Yahweh.

||Now|| therefore, take [him] up, [and] cast
him forth into the portion, [according to
the word of Yahweh].

²⁷ And ||Ahaziah king of Judah|| saw it, and
fled' by the way of the garden' house,—and Jehu
pursued him, and said—

<Him also!> smite him in the chariot!

It was in the ascent of Gur, which is by
Ibleam. And he fled to Mepidgo, and
died there. ²⁸ And his servants conveyed him
in a chariot and brought him^b into Jerusalem,
—and buried him in his sepulchre, with his
fathers, in the city of David. ²⁹ Now it
was <in the eleventh year of Joram son of
Ahab> that Ahaziah began to reign over Judah.

³⁰ Now <when Jehu entered' Jezreel and
||Jezebel|| heard of it> she set her eyes in
stibium, and ornamented her head, and looked
forth through the lattice. ³¹ So <when ||Jehu||
had entered in at the gate> she said,

Was it peace, when Zimri slew his lord?

³² And he lifted up his face unto the lattice, and
said—

[Who] is with me? [Who]?

And there looked out unto him, two or three
eunuchs. ³³ And he said—

Hurl her down.

And they hurled her down,—and there was
sprinkled of her blood—upon the wall, and
upon the horses, and they trode upon her.

³⁴ And <when he had entered and eaten and
drunk> he said—

Look, I pray you, after this accursed woman,
and bury her, for <the daughter of a king>
she is'.

³⁵ So they went' to bury her,—but found not of

her—save the skull, and the feet, and the palms
of the hands. ³⁶ Then came they back, and
told him, and he said—

<The word of Yahweh> it is', which he spake
by the hand of his servant, Elijah the
Tishbite, saying—

<In the town-land of Jezreel>

Shall dogs' eat the flesh of Jezebel!

³⁷ So shall the carcase of Jezebel

Become like heaps of dung on the face
of the field,^a in the town-land of
Jezreel:

So that they cannot say,

[This] is Jezebel!

¹ Now ||Abab|| had seventy sons in Samaria,— 10
so Jehu wrote letters, and sent to Samaria, unto
the rulers of Jezreel—the^b elders, and unto
them who had been foster-parents for Ahab,
saying:

² ||Now|| therefore, <when this letter cometh
in unto you, there being [with you] the
sons of your lord,—and [with you] the
chariots and the horses, and a fortified
city,^c and the armour> ³ ye shall look out
the goodliest and fittest of the sons of your
lord, and set on the throne of his father, and
ye shall do battle for the house of your lord.

⁴ Then feared they very greatly, and said,

Lo! ||two kings|| stood not before him; [how
then] should ||we|| stand?

⁵ So he that was over the house, and he that was
over the city, and the elders, and the foster-
parents sent' unto Jehu, saying—

<Thy servants> we are'!

And <all that thou shalt say unto us> will
we do,—

We will make no' man king,

<Whatsoever is good in thine own eyes> do!

⁶ Then wrote he unto them a second' letter,
saying—

<If <mine> ye are', and <unto my voice>
ye' intend to hearken> take ye the heads
of the men^d who are sons of your lord,^e and
come in unto me about this time to-morrow,
in Jezreel.

Now ||the sons of the king, seventy persons||
were with the great men of the city, who had
been bringing them up. ⁷ And it came to pass
<when the letter reached them> that they took
the sons of the king, and slew them,^f seventy
persons,—and put their heads in baskets, and
sent unto him, to Jezreel. ⁸ And there
came in a messenger and told him, saying,

They have brought in the heads of the sons of
the king.

And he said—

Lay ye them in two heaps, at the entrance of
the gate, until the morning.

^a Some cod. (w. Sep. and Vul.): "ground"—G.n.

^b Some cod. (w. Sep., Syr. and Vul.): "and unto the"—G.n.

^c Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr. and Vul.) have: "and fortified cities"—G.n.

^d Some cod. (w. Syr. and Vul.) have: "heads of the sons." Cp. ver. 8—G.n.

^e Ml.: "lords"; but prob. intensive plural.

^f So it shd be (w. Sep. and Syr.). Cp. ver. 14—G.n.

^a Ml.: "filled his hand with his bow."

^b So it shd be (w. Sep.,

Syr. and Vul.). Cp. chap. xxiii. 30—G.n.

⁹ And it came to pass <in the morning> that he went out and took his stand, and said unto all the people,

||Righteous|| are |ye|!

Lo! ||I|| conspired against my lord, and slew him, but |who| smote ||all these||?

¹⁰ Know ye, then, that there shall fall nought of the word of Yahweh, to the ground, which Yahweh spake concerning the house of Ahab,—but ||Yahweh|| hath done that which he spake through his servant Elijah.

¹¹ Then Jehu smote all that were left remaining unto the house of Ahab, in Jezreel, and all his great men, and his acquaintances and his priests,—until there was not left remaining to him |a survivor|. ¹² Then arose he, and came in, and departed for Samaria,—||the sheep-shearing house itself being on the road||; ¹³ so ||Jehu|| lighted upon the brethren of Ahaziah king of Judah, and said,—

Who' are ||ye||?

And they said—

<Brethren of Ahaziah> are |we|; so we came down to salute the sons of the king, and the sons of the queen.

¹⁴ Then said he—

Take them alive.

So they took them alive, and slew them [casting them] into the pit of the shearing house,—forty-two men, neither left he remaining a man of them.^a

¹⁵ Then departed he from thence, and lighted on Jehonadab son of Rechab coming to meet him, and he blessed him, and said unto him—

Is' thy heart |right|, as my heart is with thy heart?

And Jehonadab said—

It is'.

Then <if it is> give me thy hand.

So he gave him his hand. And he took him up to him, into the chariot; ¹⁶ and said—

Do come with me, and see my jealousy for Yahweh.

So he^b made him ride in his chariot. ¹⁷ And

<when he came into Samaria> he smote all that were left remaining unto Ahab, in Samaria, until he had destroyed him,—according to the word of Yahweh, which he had spoken unto Elijah.

¹⁸ Then Jehu gathered together all the people, and said unto them,—

||Ahab|| served Baal |a little|,—||Jehu|| will serve him |much|.

¹⁹ ||Now||, therefore, <all the prophets of Baal, all his servants and all his priests> call ye unto me; do not let ||a man|| be missing; for |a great sacrifice|| have I, to Baal, ||no one that is missing|| shall live.

But ||Jehu|| acted |craftily| to the end he might destroy the servants of Baal. ²⁰ And Jehu said,—

Hallow ye a solemn festival unto Baal.

And they made proclamation.

²¹ And Jehu sent throughout all Israel, and all the servants of Baal came in, so that there was not left remaining a man, who had not come in,—and they entered the house of Baal, and the house of Baal was filled, from door to door.^a ²² Then said he to him who was over the wardrobe chamber,

Bring forth vestments for all the servants of Baal.

And he brought forth for them the vestments.

²³ Then entered Jehu, with Jehonadab son of Rechab, into the house of Baal,—and he said unto the servants of Baal—

Search ye and see, that there be' not here, with you, any of the servants of Yahweh, ||none but the servants of Baal, alone||.

²⁴ And <when they entered to offer sacrifices and ascending-offerings> ||Jehu|| set him |outside| eighty men, and said—

<The man who shall escape, of the men whom I' am bringing into your power> ||his own life||^b shall be for |his' life|.^b

²⁵ And it came to pass <as soon as he had made an end of offering the ascending-sacrifice> that Jehu said to the runners and to the officers—

Enter, smite them, let not ||a man|| get out.

So they smote them, with the edge of the sword,—and the runners and the officers cast them out, and then went as far as the city of the house of Baal, ²⁶ and brought forth the idolatrous pillars^c that were in the house of Baal, and then burned it; ²⁷ and they brake down the pillars^d of Baal,—and brake down the house of Baal, and appointed it for a sewer-house—until this day.

²⁸ Thus Jehu destroyed Baal out of Israel.

²⁹ Nevertheless <as for the sins of Jeroboam son of Nebat, which he caused |Israel| to commit> Jehu turned not away from following them,—||the calves of gold, one being in Bethel, and the other in Dan.

³⁰ And Yahweh said unto Jehu :

<Because thou hast done well, by doing that which was right in mine eyes—<according to all that was in my heart> hast done to the house of Ahab> ||sons|| of thine ||unto the fourth generation|| shall sit upon the throne of Israel.

³¹ But ||Jehu|| took not heed to walk in the law of Yahweh God of Israel, with all his heart,—he turned not away from the sins^e of Jeroboam, which he caused ||Israel|| to commit.

³² <In those days> began Yahweh to make inroads in Israel,—and Hazael smote them in all the boundaries of Israel; ³³ <from the Jordan, towards sunrise> all the land of Gilead, the Gadites, and the Reubenites, and the Manassites,—from Aroer, which is by the torrent of Arnon, ||both Gilead and Bashan||.

^a Lit.: "mouth to mouth" = "entrance to exit."

^b U.: "soul."

^c Some cod. (w. Aram., Sep., Syr. and Vul.): "pillar," singular; others (w. 3 ear. pr. edns.) have plural de-

fectively written—G.n.

^d Here M.C.T.: "pillar" (sing.)—Tr.

^e Some cod.: "from all the sins"—G.n.

^f Or: "to cut off the out-skirts of Israel."

^a Some cod. (w. 3 ear. pr. edns.): "remaining of them a man." Cp. Num. xxvi. 65—G.n.

^b So it shd be (w. Sep. and Syr.)—G.n. [M.C.T.: "they."]

²⁴ Now <the rest of the story of Jehu, and all that he did, and all his might> are they not written in the book of the Chronicles of the Kings of Israel?

²⁵ And Jehu slept with his fathers, and they buried him in Samaria,—and [Jehoahaz his son] reigned [in his stead]. ²⁶ Now [the days that Jehu reigned over Israel] were twenty-eight years, in Samaria.

§ 14. *The murderous Design of Athaliah frustrated; Joash (= Jehoash) preserved and made King over Judah. His Reign.*

11 ¹ Now <when [Athaliah, a mother of Ahaziah] saw that her son was dead> she arose and destroyed all the seed royal. ² But Jehosheba^b daughter of King Joram, sister of Ahaziah, took Joash son of Ahaziah, and stole him from among the king's sons that were being slain—[him and his nurse] into the bedchamber,—so she^c hid him from the face of Athaliah, that he was not slain. ³ And he was with her, in the house of Yahweh, hiding himself, six years,—while [Athaliah] was reigning over the land.

⁴ But <in the seventh year> Jehoiada sent and took the captains over hundreds, of the Carian body-guard, and of the runners, and brought them unto him, in the house of Yahweh,—and <when he had solemnised a covenant with them, and put them on oath, in the house of Yahweh> then shewed he them the king's son; ⁵ and commanded them, saying—

[This] is the thing which ye must do,—[A third part of you] will be coming in on the sabbath, and keeping the watch of the house of the king; ⁶ and [a third] in the side-gate; and [a third] in the gate behind the runners,—so shall ye keep the watch of the house [by turns].^d ⁷ And [two parts of you] are all that are going out on the sabbath,—so shall ye keep the watch of the house of Yahweh, as touching the king.

⁸ Thus shall ye encompass the king round about, every man with his weapons in his hand, and [he that cometh within the ranks] let him be slain,—so be ye with the king, when he cometh out and when he goeth in.

⁹ And the captains of hundreds did' according to all that Jehoiada the priest commanded, and they took every man his men who were coming in on the sabbath, with them who were going out on the sabbath,—and came unto Jehoiada the priest. ¹⁰ And the priest gave unto the captains of hundreds the spears^e and the shields which belonged to King David,—which

were in the house of Yahweh. ¹¹ And the runners stood, every man with his weapons in his hand, from the right' corner of the house, as far as the left corner of the house, by the altar and the house,—near the king, round about. ¹² Then brought he forth the king's son, and set upon him the crown, and the testimony,^f and they made him' king, and anointed him,^g and clapped their hands, and said—

May the king live!

¹³ And <when Athaliah heard the noise of the runners, the people> then came she in unto the people, in the house of Yahweh, ¹⁴ and looked, and lo! [the king], standing by the pillar, as the custom was, and the captains and the trumpeters, by the king, and [all the people of the land] rejoicing, and blowing with trumpets,—so Athaliah rent her garments, and cried out^h—

Conspiracy! conspiracy!

¹⁵ And Jehoiada the priest commanded the captains of hundreds—officers of the force, and said unto them—

Take her forth into the inside of the ranks, and [he that cometh in after her] [ye are] to slay with the sword.

For the priest said,

Let her not be slain, in the house of Yahweh.

¹⁶ So they made way for her,ⁱ and she entered the road by which the horses approached the house of the king, and was slain there.

¹⁷ And Jehoiada solemnised a covenant between Yahweh, and the king, and the people, that they should become a people unto Yahweh,—also between the king and the people. ¹⁸ And all the people of the land entered the house of Baal, and brake it down, <his altars^j and his images> brake they in pieces [utterly], and <Mattan the priest of Baal> they slew before the altars,—and the priest appointed officers over the house of Yahweh. ¹⁹ And he took the captains of hundreds, and the Carian body-guard, and the runners, and all the people of the land, and they brought down the king out of the house of Yahweh, and they came, by way of the gate of the runners, into the house of the king,—and he took his seat on the throne of the kings; ²⁰ and all the people of the land rejoiced, and [the city] had rest,—when they had put [Athaliah] to death with the sword, in the house of the king.^k ²¹ [Seven years old] was Jehoash, when he began to reign.

¹ <In the seventh year of Jehu> began Jehoash ¹² to reign, and <forty years> reigned he in Jerusalem,—and [the name of his mother] was Zibiah of Beer-sheba. ² And Jehoash did that which was right in the eyes of Yahweh,

^a Heb.: 'athalyáh, 7; 10, 'átalyáhu. Cp. "Heb." *note*, p. 30.

^b Heb.: yehosheba^a.

^c So it shd be (w. Sep., Syr., Vul.). Cp. 2 Ch. xxii. 11—G.n. [M.C.T.: "they."]

^d So in effect Fu. H.L.

"For keeping back or warding off"—Davies' H.L. and T.G. "Very uncertain; prob. text. err."—O.G.

^e So it shd be (w. Sep., Syr. and Vul.). Cp. 2 Ch. xxiii. 9—G.n.

^a Cp. Exo. xxv. 21, etc.

^b Some cod. write: "he anointed"; but read: "they anointed"—G.n.

^c Some cod. (w. 4 ear. pr. edns.) have simply: "said." Cp. 2 Ch. xxiii. 13—G.n.

^d Cp. 2 Ch. xxiii. 15, n.

^e Written: "altar"; read: "altars"—G.n.

^f Written: "(a) king"; read: "the king." In some cod. "the king" is both written and read (w. 2 ear. pr. edns.)—G.n.

all his days,—whereunto |Jehoiada the priest| instructed him: ⁸ |save only| that <the high places> took they not away,—still¹ were the people sacrificing and burning incense in the high places.

⁴ And Jehoash said unto the priests—

<All the silver of the hallowed things, that is brought into the house of Yahweh—the silver of one who transgresseth, the silver of [their] persons by the estimate of [each one],—all the silver which it cometh into any man's heart to bring into the house of Yahweh> ⁵ let the priests take to them, every one from his acquaintance,—and let ||them|| repair the breaches of the house, ||wheresoever there may be found a breach||.

⁶ But it came to pass, that <in the twenty-third year of King Jehoash> the priests had not repaired the breaches of the house. ⁷ So King Jehoash called for Jehoiada the priest, and for the other priests, and said unto them—

Why are ye not² repairing the breaches of the house?

|Now|| therefore, do not take silver from your acquaintances, for <to [repair] the breaches of the house> ought ye to have given it?

⁸ The priests therefore consented, not to take silver from the people, and not to repair the breaches of the house. ⁹ Then took Jehoiada a certain chest, and bored a hole in the door thereof,—and set it beside the altar, on the right, as one entereth into the house of Yahweh, and the priests that kept the entrance-hall used to put therein—all the silver that was brought into the house of Yahweh. ¹⁰ And it came to pass <when they saw that there was much silver in the chest> that the king's scribe and the high priest came up, and brought together and counted the silver that was found in the house of Yahweh; ¹¹ then used they to give the silver that had been weighed out, into the hands³ of the doers of the work, who had oversight of the house of Yahweh,—and they brought it forth, to the carpenters, and to the builders, who were working upon the house of Yahweh; ¹² and to the masons, and to the hewers of stone, and to buy timber and hewn stone, for repairing the breaches of the house of Yahweh,—and to every one that went out upon the house, to repair it. ¹³ Howbeit there were not made for the house of Yahweh, bowls of silver, snuffers, dashing basins, trumpets, any vessel of gold, or any vessel of silver,—out of the silver that was brought into the house of Yahweh; ¹⁴ for <to the doers of the work> used they to give it; and so they repaired, therewith, the house of Yahweh. ¹⁵ And they used not to reckon with the men into whose hands they gave the silver, to give it to the doers of the work,—because <with faithful-

ness> were |they| dealing. ¹⁶ ||Silver for guilt-offerings and silver for sin-offerings|| was not brought into the house of Yahweh,—<to the priests> they⁴ belonged.

¹⁷ ||Then|| came up Hazael, king of Syria, and fought against Gath, and captured it,—so Hazael set his face to go up against Jerusalem.

¹⁸ Therefore did Jehoash, king of Judah, take all the hallowed things which Jehoshaphat and Jehoram and Ahaziah, his fathers, kings of Judah, had hallowed, and his own hallowed things, and all the gold that was found in the treasures of the house of Yahweh and the house of the king,—and sent to Hazael king of Syria, so he went up from against Jerusalem.

¹⁹ Now <the rest of the story of Joash⁵, and all that he did> are |they| not written in the book of the Chronicles of the Kings of Judah?

²⁰ And his servants arose and made a conspiracy and smote Joash, in the house of Millo which goeth down to Silla. ²¹ Yea ||Jozabar⁶ son of Shimeath and Jehoabad son of Shomer, his servants|| smote him, that he died, and he was buried⁷ with his fathers, in the city of David,—and |Amaziah⁶ his son| reigned |in his stead|.

§ 15. Jehoahaz Son of Jehu reigns over Israel (wicked).

¹ <In the twenty-third year of Joash son of 13 Ahaziah king of Judah> began Jehoahaz, son of Jehu, to reign over Israel, in Samaria, [and he reigned] seventeen years. ² And he did the thing that was wicked in the eyes of Yahweh,—and went after the sins of Jeroboam son of Nebat which he caused |Israel| to commit, he departed not therefrom.

³ Then was kindled the anger of Yahweh against Israel,—and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad son of Hazael, continually.⁸ ⁴ And Jehoahaz appeased the face of Yahweh,—and Yahweh hearkened unto him, because he had seen the oppression of Israel, for that |the king of Syria| oppressed them.

⁵ So Yahweh gave unto Israel a saviour, and they went forth from under the hand of Syria,—and the sons of Israel dwelt in their own homes, as aforetime. ⁶ Howbeit they departed not from the sins of the house⁹ of Jeroboam which he caused |Israel| to commit, ||therein|| they¹⁰ walked,—|moreover also| ||the Sacred Stem|| still stood in Samaria. ⁷ For he had not left remaining unto Jehoahaz a people, save only fifty horsemen, and ten

^a Some cod. (w. Sep., Syr., Vul.): “it”—G.n.

^b Note “Joash” as a Heb. variant of “Jehoash.”

^c So in many MSS. and 6 ear. pr. edns., cp. 2 Ch. xxiv. 26; but in some cod. and 4 ear. pr. edns. it is Jozacar—G.n.

^d Ml.: “they [i.e., prob. the people, or proper officials] buried him”=

“he was buried.”

^e Heb.: ‘amazyāh, 9; 31, ‘amazyāhu. Cp. “Heb.” p. 30.

^f Ml.: “all the days.”

^g Some cod. (w. Aram. and Syr.) omit: “of the house.”

^h So it shd be (w. Aram., Sep. and Vul.)—G.n. [M.C.T.: “he.”]

ⁿ Written: “hand”; read: “hands.” In some cod. (w. 3 ear. pr. edns., Aram., Sep.) written and read: “hands” (pl.)—G.n., G. Intro. 154.

chariots, and ten thousand footmen,—for the king of Syria had destroyed them, and had made them like dust in threshing.

⁸ Now <the rest of the story of Jehoahaz, and all that he did, and his might> are ||they|| not written in the book of the Chronicles of the Kings of Israel? ⁹ So then Jehoahaz slept with his fathers, and they buried him in Samaria,—and |Joash his son| reigned |in his stead|.

§ 16. *Joash (= Jehoash) son of Jehoahaz reigns over Israel (wicked). The Death and Burial of Elisha.*

¹⁰ <In the thirty-seventh year of Joash king of Judah> began Jehoash son of Jehoahaz to reign over Israel in Samaria, [and he reigned] sixteen years. ¹¹ And he did that which was wicked in the eyes of Yahweh,—he turned not away from all the sins of Jeroboam son of Nebat, which he caused |Israel| to commit, ||therein||^a he walked.

¹² Now <the rest of the story of Joash, and all that he did, and his might, wherewith he fought against Amaziah king of Judah> are ||they|| not written in the book of the Chronicles of the Kings of Israel? ¹³ So then Joash slept with his fathers, and ||Jeroboam|| took his seat on his throne,—and Joash was buried in Samaria, with the kings of Israel.

¹⁴ Now ||Elisha|| had fallen sick of his sickness whereof he was about to die,—so then Joash king of Israel came down unto him, and wept upon his face, and said,

My father! my father!

The chariots of Israel and the horsemen thereof!

¹⁵ And Elisha said unto him,

Take bow and arrows.

So he took unto him bow and arrows. ¹⁶ Then said he unto the king of Israel,

Let thy hand rest upon the bow.

So he let his hand rest thereon. Then Elisha put his own hands upon the hands of the king; ¹⁷ and said—

Open the lattice eastward.

And he opened it. Then said Elisha—

Shoot!

And he shot. Then he said,—

The arrow of victory by Yahweh,

Yea the arrow of victory over Syria,

Therefore shalt thou smite Syria in Aphek, till it be consumed.

¹⁸ And he said—

Take the arrows.

So he took them. Then said he unto the king of Israel—

Smite unto the ground.

So he smote three times, and then stayed. ¹⁹ Then was the man of God wroth against him, and said—

^a Lit.: “in it,” and so M.C.T.; but some cod. (w. Aram., Sep., Syr.

and Vul.) have lit.: “in them”—G.n.

Thou shouldest have smitten five or six times, ||then|| hadst thou smitten Syria, until it had been consumed;

But ||now|| <three times> shalt thou smite Syria.

²⁰ And Elisha died, and they buried him,—now ||troops of Moabites|| used to enter the land, at the coming in of the year; ²¹ and it came to pass <as |they| were burying a man> that, lo! they saw a troop, so they cast the man into the sepulchre of Elisha,—and <as soon as the man touched the bones of Elisha> he came to life again, and rose up on his feet.

²² And ||Hazeel king of Syria|| had oppressed Israel all the days of Jehoahaz. ²³ Then

was Yahweh gracious unto them, and had compassion upon them, and turned unto them, for the sake of his covenant with Abraham, Isaac, and Jacob,—and was not willing to destroy them, nor to cast them off from his presence ||as yet||. ²⁴ So then Hazeel king of Syria died; and |Ben-hadad his son| reigned |in his stead|.

²⁵ And Jehoash son of Jehoahaz again^a took the cities out of the hand of Ben-hadad son of Hazeel, which he had taken out of the hand of Jehoahaz his father, in war,—||three times|| did Joash smite him, and recover the cities of Israel.

§ 17. *Amaziah son of Joash reigns over Judah: is defeated by Joash, whom, however, he survives, but is slain at Lachish, and succeeded by Azariah (= Uziah).*

¹ <In the second year of Joash son of Jehoahaz^a 14 king of Israel> began Amaziah^b son of Joash king of Judah to reign. ² <Twenty-five years old> was he when he began to reign, and <twenty-nine years> reigned he in Jerusalem,—and [his mother's name] was Jehoaddan^c of Jerusalem. ³ And he did that which was right in the eyes of Yahweh, |only| not like David his father: <according to all that Joash his father did> so he did; ⁴ |only| <the high places> took they not away,—still^d were the people sacrificing and burning incense in the high places. ⁵ And it came to pass that <as soon as the kingdom was confirmed in his hand> he smote his servants who smote the king his father; ⁶ but <the sons of them that smote him> slew he not,—as it is written^d in the book of the law of Moses, which Yahweh commanded, saying—

|Fathers| shall not be put to death |for sons|, Nor shall ||sons|| be put to death |for fathers|,

But every man <for his own sin> shall be put to death.^e

⁷ ||He|| smote Edom, in the valley of salt, ten

^a Some cod. (w. 3 ear. pr. edns., Aram. and Syr.) have: “Jehoahaz”—G.n.

^b Heb.: ‘amatzyah.

^c Written: “Jehoaddin”; read: “Jehoaddan”; Heb.: yho'addan—G.n.

^d Deu. xxiv. 16.

^e So read; written: “shall die.” In some cod. (w. Aram., Sep., Syr. and Vul.) both written and read: “shall die”; but in others (w. 3 ear. pr. edns.) both written and read: “shall be put to death”—G.n.

thousand, and seized Sela, in the war,—and called the name thereof Joktheel, [as it is] until this day.

- ⁸ ||Then|| sent Amaziah messengers' unto Jehoash^a son of Jehoahaz son of Jehu, king of Israel, saying,—

Come now, let us look one another in the face.

- ⁹ And Jehoash king of Israel sent unto Amaziah king of Judah, saying,

||A thistle that was in Lebanon|| sent unto a cedar^a that was in Lebanon, saying—

Give thy daughter to my son^a to wife,—and there passed by a beast of the field that was in^a Lebanon, and trampled down the thistle:

- ¹⁰ Thou hast ||smitten|| Edom, and [thy heart] would lift thee up,—

Glory, and stay at home! Wherefore, then, shouldst thou contend with misfortune, and fall, ||thou, and Judah with thee||?

- ¹¹ But Amaziah hearkened not. So then Jehoash king of Israel came up, and they looked one another in the face, ||he and Amaziah king of Judah||,—in Beth-shemesh, which belongeth unto Judah. ¹² Then was Judah defeated before Israel,—and they fled, every man to his own home;

¹³ and <upon Amaziah, king of Judah, son of Jehoash son of Ahaziah> did Jehoash king of Israel [seize] in Beth-shemesh, —and entered Jerusalem, and brake down the wall of Jerusalem, at^b the gate of Ephraim, as far as the corner^c gate, four hundred cubits;

- ¹⁴ and took all the gold and the silver and all the vessels that were found in the house of Yahweh, and in the treasuries of the house of the king, and hostages,^c—and returned to Samaria.

- ¹⁵ Now <the rest of the story of Jehoash, what^a he did, and his might, and how he fought with Amaziah king of Judah> are ||they|| not written in the book of the Chronicles of the Kings of Israel? ¹⁶ And Jehoash slept with his fathers, and was buried in Samaria, with the kings of Israel,—and [Jeroboam his son] reigned [in his stead].

- ¹⁷ And Amaziah son of Joash king of Judah [lived] <after the death of Jehoash son of Jehoahaz king of Israel> [fifteen years].

- ¹⁸ Now <the rest of the story of Amaziah> is [it] not written in the book of the Chronicles of the Kings of Judah? ¹⁹ And <when they made against him a conspiracy in Jerusalem> he fled to Lachish,—but they sent after him to Lachish, and slew him [there]. ²⁰ And they bare him on horses,—and he was buried in Jerusalem, with his fathers, in the city of David.

²¹ And all the people of Judah took Azariah,^c [he] being sixteen years old,—and made [him] king instead of his father

Amaziah. ²² ||He|| built Elath, and restored it to Judah,—after the king slept with his fathers.

§ 18. Jeroboam (II.) reigns over Israel.

- ²³ <In the fifteenth year of Amaziah, son of Joash, king of Judah> began Jeroboam, son of Joash, king of^a Israel, to reign in Samaria, [and he reigned] forty-one years. ²⁴ And he did the thing that was wicked in the eyes of Yahweh,—he turned not away from any of the sins of Jeroboam son of Nebat, which he caused [Israel] to commit. ²⁵ ||He|| restored the boundary of Israel, from the entering in of Hamath, unto the sea of the waste plain,—according to the word of Yahweh, God of Israel, which he spake by the hand of his servant Jonah, son of Amittai, the prophet, who was of Gath-hepher.

- ²⁶ For Yahweh saw the humiliation of Israel, that it was bitter [indeed],—and that there was no one shut up, nor any one left at large, no one indeed to help Israel. ²⁷ Neither had Yahweh spoken, to wipe out the name of Israel from under the heavens,—so he saved them, by the hand of Jeroboam son of Joash.

- ²⁸ Now <the rest of the story of Jeroboam, and all that he did, and his might when he warred, and how he restored Damascus and Hamath to Judah in Israel> are ||they|| not written in the book of the Chronicles of the Kings of Israel? ²⁹ And Jeroboam slept with his fathers, with the kings of Israel,—and [Zechariah^b his son] reigned [in his stead].

§ 19. Azariah (= Uziah) reigns over Judah.

- ¹ <In the twenty-seventh year of Jeroboam 15 king of Israel> began Azariah son of Amaziah king of Judah to reign. ² <Sixteen years old> was he when he began to reign, and <fifty-two years> reigned he in Jerusalem,—and ||the name of his mother|| was Jecholiah,^c of Jerusalem. ³ And he did that which was right in the eyes of Yahweh,—according to all that [Amaziah his father] had done. ⁴ Only^a <the high places> took they not away,—still^a were the people sacrificing and burning incense in the high places. ⁵ And Yahweh smote the king, so that he became a leper, until the day of his death, and dwelt in a leper-house,^d—and ||Jotham, son of the king|| was over the house, judging the people of the land.

- ⁶ Now <the rest of the story of Azariah, and all that he did> are ||they|| not written in the book of the Chronicles of the Kings of Judah? ⁷ And Azariah slept with his fathers, and they buried him with his fathers, in the city of David,—and [Jotham his son] reigned [in his stead].

^a Some cod. (w. 3 ear. pr. edns.), "Joash"—G.n.

^b The schools of the Massorites vary; but some cod. (w. 2 ear. pr. edns. Srv. and Vul.) have: "from." Cp. 2 Ch. xxv. 23—G.n.

^c Lit: "sons of security."

^d Some cod. (w. Syr.): "and all that"—G.n.

^e Heb.: 'azar āh, 34; 15, 'azaryāhu. Cp. "Heb." p. 30.

^a Some cod. (w. 1 ear. pr. edn. and Sep.): "over"—G.n.

^b Heb.: zekharyāh, 27; 16, Zekharyāhu. Cp. "Heb."

p. 30.

^c Heb.: yekholiyāhu, 1; 1, yekholiyāh (2 Ch. xxvi. 3).

^d Or: "infirmary."

§ 20. *Zechariah (son of Jeroboam II.) reigns over Israel: followed by Shallum, Menahem, Pekahiah, and Pekah.*

8 <In the thirty-eighth year of Azariah king of Judah> began Zechariah son of Jeroboam to reign over Israel, in Samaria, [and he reigned] six months.

9 And he did the thing that was wicked in the eyes of Yahweh, as did his fathers,—he turned not away from the sins of Jeroboam son of Nebat, which he caused [Israel] to commit. 10 Then conspired against him, Shallum son of Jabesh, and smote him before the people,^a and slew him,—and reigned in his stead.

11 Now <the rest of the story of Zechariah> behold it! written in the book of the Chronicles of the Kings of Israel.

12 ||That|| the word of Yahweh, which he spake unto Jehu, saying,

||Thy sons, to four generations|| shall sit on the throne of Israel.

||And it was so||!

13 ||Shallum the son of Jabesh|| began to reign, in the thirty-ninth year of Uzziah,^b king of Judah,—for the space of a month^c in Samaria.

14 Then came up Menahem son of Gadi, from Tirzah, and entered Samaria, and smote Shallum son of Jabesh in Samaria,—and slew him, and reigned in his stead.

Now <the rest of the story of Shallum, and his conspiracy which he made> behold them! written in the book of the Chronicles of the Kings of Israel!

16 ||Then|| Menahem smote Tiphshah, and all that were therein, and the boundaries thereof, from Tirzah, <because they opened not> therefore he smote them,—<all^d the women therein that were with child> he ripped up.

17 <In the thirty-ninth year of Azariah king of Judah> began Menahem son of Gadi to reign over Israel, ten years [reigned he], in Samaria.

18 And he did the thing that was wicked in the eyes of Yahweh,—he turned not away from the sins^e of Jeroboam son of Nebat, which he caused [Israel] to commit, all his days.

19 Pul the king of Assyria came against the land, so Menahem gave unto Pul, a thousand talents of silver,—that his hands might be with him, to confirm the kingdom, in his hand. 20 And Menahem exacted the silver of Israel, of all the mighty men of wealth, to give to the king of Assyria, fifty shekels of silver, of each man,—so the king of Assyria turned back, and stayed not there, in the land.

21 Now <the rest of the story of Menahem, and all that he did> are ||they|| not written in the book of the Chronicles of the Kings of

Israel? 22 And Menahem slept with his fathers,—and [Pekahiah his son] reigned [in his stead].

23 <In the fiftieth year of Azariah king of Judah> began Pekahiah son of Menahem to reign over Israel, in Samaria, [and he reigned] two years.

24 And he did the thing that was wicked in the eyes of Yahweh,—he turned not away from the sins of Jeroboam son of Nebat, which he caused [Israel] to commit.

25 And there conspired against him—Pekah son of Remaliah,^a a hero of his, and smote him in Samaria, in the citadel of the house of a king,^b with Argob and with Arieah, and <with him> fifty men of the sons of the Gileadites,—and he slew him, and reigned in his stead.

26 Now <the rest of the story of Pekahiah, and all that he did> behold them! written in the book of the Chronicles of the Kings of Israel!

27 <In the fifty-second year of Azariah king of Judah> began Pekah son of Remaliah to reign over Israel, in Samaria, [and he reigned] twenty years.

28 And he did the thing that was wicked in the eyes of Yahweh,—he turned not away from the sins of Jeroboam son of Nebat, which he caused [Israel] to commit.

29 <In the days of Pekah king of Israel> came Tiglath-pileser, king of Assyria, and took Ijon,^c and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali,—and carried them away captive to Assyria.

30 And Hoshea son of Elah made a conspiracy against Pekah, son of Remaliah, and smote him, and slew him, and reigned in his stead,—in the twentieth year of Jotham, son of Uzziah.

31 Now <the rest of the story of Pekah, and all that he did> behold them! written in the book of the Chronicles of the Kings of Israel!

§ 21. *Jotham reigns over Judah.*

32 <In the second year of Pekah son of Remaliah king of Israel> began Jotham son of Uzziah^d king of Judah to reign. 33 <Twenty-five years old> was he, when he began to reign, and <sixteen years> reigned he, in Jerusalem,—and ||the name of his mother|| was Jerushah,^e daughter of Zadok.

34 And he did that which was right in the eyes of Yahweh,—according to all that Uzziah his father^f had done. 35 Only^g <the high places> took they not away, still^h were the people offering sacrifice and burning incense in the high places,—||he|| built the upper gate of the house of Yahweh.

36 Now <the rest of the story of Jotham, whatⁱ he did> is ||it|| not written in the book of the

^a Or: "openly."

^b Heb.: 'uzzzyāhu, 8; 19, 'uzzzyāhu. Some cod. (w. 5 ear. pr. edns., Sep. and Vul.) read: "Azariah." In some cod. is a Massoretic correction: "Azaryahu."

^c ML: "a month of days."

^d Some cod. (w. Aram., Sep., Syr. and Vul.): "and all"—G.n.

^e Some cod. (w. Aram. and Sep.): "any of the sins"—G.n.

^a Heb.: 'emalyāhu.

^b Or: "a royal house"—so written; but read: "house of the king." In some cod. (w. 2 ear. pr. edns.) both written and read: "house of the king"—G.n.

^c Heb.: Iyyōn.

^d Heb.: 'uzzzyāhu, 19; 8, 'uzzzyāh. Cp. "Heb." p. 30, ante.

^e Some cod. (w. 2 ear. pr. edns.): "Jerushah"—G.n.

^f So in the majority of MSS.; cp. chap. xvi. 19;

Chronicles of the Kings of Judah? ³⁷ <In those days> began Yahweh to send against Judah, Rezin, king of Syria,—and Pekah son of Remaliah. ³⁸ And Jotham slept with his fathers, and was buried with his fathers, in the city of David his father,—and Ahaz his son| reigned |in his stead|.

§ 22. *Ahaz succeeds Jotham as king over Judah.*

- 16 ¹ <In the seventeenth year of Pekah son of Remaliah> began Ahaz son of Jotham king of Judah to reign. ² <Twenty years old> was Ahaz when he began to reign, and <sixteen years> reigned he in Jerusalem. And he did not^a that which was right in the eyes of Yahweh his God, like David his father; ³ but walked in the way of the kings of Israel,—[moreover also] he made ||his son|| pass through the fire, according to the abominable practices of the nations, whom Yahweh dispossessed from before the sons of Israel; ⁴ and he offered sacrifice and burned incense in the high places, and on the hills,—and under every green tree. ⁵ ||Then|| came up Rezin king of Syria, and Pekah son of Remaliah king of Israel, unto Jerusalem, to make war,—and they laid siege against Ahaz, but could not overcome him|. ⁶ <At that time> Rezin king of Syria recovered Elath, to Syria,^a and wholly cleared out the Jews from Elath,^b—and ||the Syrians||^c entered Elath, and have dwelt there, unto this day. ⁷ So Ahaz sent messengers unto Tiglath-pileser king of Assyria, saying,

<Thy servant and thy son> I am,—

Come up and save me, out of the hand of the king of Syria, and out of the hand of the king of Israel, who are rising up against me.

- ⁸ And Ahaz took the silver and the gold that was found in the house^d of Yahweh, and in the treasures of the house of the king,—and sent them to the king of Assyria, [as a bribe.] ⁹ So the king of Assyria hearkened unto him, and the king of Assyria came up unto Damascus, and seized it, and carried away the people thereof captive^e to Kir,—and put ||Rezin|| to death.

- ¹⁰ So then King Ahaz went to meet Tiglath-pileser king of Assyria, in Damascus, and saw the^f altar which was in Damascus,—and King Ahaz sent, unto Urijah the priest, a likeness of the altar, and a model thereof, according to all the workmanship thereof; ¹¹ and Urijah the priest built an altar,—<according to all that King Ahaz sent from Damascus> ||so|| did Urijah the priest make it, by the time

but in some cod. (w. 10 ear. pr. eds.): “and all that he did”—G.n.

^a Gt.: “Edom”—G.n.

^b Some cod. (w. 2 ear. pr. eds., Aram., Sep., Syr. and Vul.) read: “Elath”—G.n.

^c Written: “Syrians”; read: “Edomites.” In many MSS. (w. 4 ear. pr.

eds., Sep. and Vul.) both written and read: “Edomites.”

^d Some cod. (w. 2 ear. pr. eds. and Sep.): “treasures of the house”—G.n.

^e Ml.: “carried it away captive.”

^f Or: “an.”

King Ahaz came from Damascus. ¹² And <when the king came from Damascus> then the king saw the altar,—so the king drew near unto the altar, and caused [offerings] to ascend thereupon. ¹³ And he made perfume with his ascending-sacrifice, and with his meal-offering, and poured out his drink-offering,—and dashed the blood of the peace-offerings which he had, upon the altar. ¹⁴ And <the altar of bronze which was before Yahweh> he brought away from the forefront of the house, from between the altar, and the house of Yahweh,—and put it at the side of the altar northward. ¹⁵ And King Ahaz commanded Urijah the priest, saying—

<Upon the great altar> make thou perfume with the ascending-sacrifice of the morning, and with the meal-offering of the evening, and with the ascending-sacrifice of the king and with his meal-offering, and with the ascending-sacrifice of all the people of the land, and their meal-offering and their drink-offering, and <all the blood of the ascending-offering, and all the blood of the [peace] offering> ||thereupon|| shalt thou dash,—but ||the altar of bronze|| shall be for me to inquire [into].

- ¹⁶ So Urijah the priest did according to all that King Ahaz commanded. ¹⁷ And King Ahaz cut off the side walls of the stands, and took away from off them the laver, and <the sea> took he down from off the oxen of bronze, which were under it,—and set it on a pavement of stones. ¹⁸ Also <the covered walk for the Sabbath, which they had built in the house, and the outer entrance for the king> he changed^a in the house of Yahweh,—because of the king of Assyria.

- ¹⁹ Now <the rest of the story of Ahaz, what^b he did> is [it] not written in the book of the Chronicles of the Kings of Judah? ²⁰ And Ahaz slept with his fathers, and was buried with his fathers, in the city of David,—and [Hezekiah^c his son| reigned |in his stead|.

§ 23. *Hoshea reigns over Israel, and becomes tributary to Shalmaneser king of Assyria, who besieges Samaria and carries Israel into Captivity.*

- ¹ <In the twelfth year of Ahaz king of 17 Judah> began Hoshea son of Elah to reign in Samaria, over Israel, [and he reigned] nine years. ² And he did the thing that was wicked in the eyes of Yahweh,—[only] not like the kings of Israel who were b-fore him. ³ ||Against him|| came up Shalmaneser king of Assyria,—and Hoshea became his servant, and rendered him a present. ⁴ Then found the king of Assyria, in Hoshea, a conspiracy, in that he had sent

^a Or: “brought round.” [“Sense obscure.”—O.G.]

^b Some cod. (w. Aram. MSS. and Syr.): “and

all that”—G.n.

^c Heb.: *hizkiyahu*, 75; 12, *hizkiyah*. Cp. “Heb.” p. 30, ante.

messengers unto So^a king of Egypt, and had not brought up a present to the king of Assyria, as [he had done] year by year,—therefore the king of Assyria shut him up, and bound him in prison. ⁵ And the king of Assyria came up throughout all the land,—yea he came up to Samaria and besieged it three years. ⁶ <In the ninth year of Hoshea> did the king of Assyria capture Samaria, and carried Israel away captive to Assyria,—and settled them in Halah,^b and in Habor by the river of Gozan, and the mountains^c of Media.

§ 24. *A Review of the Causes leading to Israel's Downfall.*

⁷ And thus it came to pass that Israel sinned against Yahweh their God, who brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt,—yea they did reverence to other gods; ⁸ and walked in the statutes of the nations, whom Yahweh had dispossessed from before the sons of Israel,—and [in the statutes] of the kings of Israel, [which they had made]. ⁹ And the sons of Israel did [secretly] things which were not right, against Yahweh their God,—and built for themselves high places in all their cities, from the watchmen's tower to the fortified city. ¹⁰ And they set up for themselves pillars and Sacred Stems,^d upon every high hill, and under every green tree; ¹¹ and burned incense there, in all the high places, like the nations whom Yahweh drove out from before them,—and did things that were wicked, so as to provoke Yahweh to anger; ¹² and they served the manufactured gods,^e as to which Yahweh had said to them,

Ye shall not do this thing.

¹³ And Yahweh testified against Israel and against Judah, through^f all his prophets—every one who had a vision,^g saying—

Turn ye from your wicked ways,
And keep my commandments, my statutes,^h
According to all the lawⁱ which I commanded
your fathers;
And which I sent unto you^j through^k my servants
the prophets.

¹⁴ Howbeit they hearkened not,—but stiffened their neck, like the neck of their fathers, who trusted not in Yahweh their God; ¹⁵ but rejected his statutes, and his covenant, which he solemnised with their fathers, and his testimonies wherewith he testified against them,—and followed vanity,^l and became vain, and followed the nations that were round about them, as to whom Yahweh charged them^m, so that they should not do like them. ¹⁶ But they forsook all the com-

mandments of Yahweh their God, and made for themselves something molten—two calves, and made a Sacred Stem,ⁿ and bowed themselves down to all the army of the heavens, and served Baal; ¹⁷ and made their sons and their daughters pass through the fire, and used divinations and enchantments, and sold the mselves to do the thing that was wicked in the eyes of Yahweh, provoking him to wrath. ¹⁸ So Yahweh shewed himself exceeding angry with Israel, and removed them from his presence,—there was none left, save the tribe of Judah [alone]. ¹⁹ || Even Judah || kept not the commandments of Yahweh their God,—but walked in the statutes of Israel, [which they had made]. ²⁰ So Yahweh rejected all the seed of Israel, and humiliated them, and delivered them into the hand of spoilers,—until he had cast them out from his presence; ²¹ for he rent Israel away from the house of David, and they made Jeroboam son of Nebat, king,—and Jeroboam thrust away Israel from following Yahweh, and caused them to commit a great sin. ²² And the sons of Israel walked in all the sins of Jeroboam which he had committed,—they turned not away therefrom;

²³ until that Yahweh removed Israel from his presence, according as he spake through^b all his servants the prophets,—and so Israel was driven away from off their own soil, to Assyria, until this day.

§ 25. *The Mixed Worship resulting from the Assyrian Immigration into Samaria.*

²⁴ And the king of Assyria brought [men] from Babylon, and from Cuthah, and from Avvah, and from Hamath, and [from] Sepharvaim,^c and caused them to dwell in the cities of Samaria, instead of the sons of Israel,—so they took possession of Samaria, and dwelt in the cities thereof. ²⁵ And so it was, that <when they first dwelt there> they revered not Yahweh,—therefore Yahweh sent among them, lions, which were slaying them. ²⁶ There-

fore spake they unto the king of Assyria, saying,
|| The nations whom thou hast removed and
settled in the cities of Samaria || know not
the custom of the God of the land,—and
he hath sent among them lions, and lo! they
are slaying them, because they know not
the custom of the God of the land.

²⁷ So the king of Assyria commanded, saying—
Carry thither, one of the priests, whom ye
brought away captive from thence, that
they may go, and dwell there,—and teach
them the custom of the God of the land.

²⁸ Then came one of the priests whom they
had carried away captive from Samaria, and
dwelt in Bethel, — and he began teaching
them^m how they should do reverence unto
Yahweh. ²⁹ Howbeit the nations severally

^a One school of Massorites write: "Si"; but read: "So"—G.n.

^b So in many MSS. and 5 ear. pr. edns.; in some cod. (w. 4 ear. pr. edns.): "Halath"—G.n.

^c So it shd be (w. Sep.)—G.n. [M.C.T.: "cities."]

^d Heb.: "asherim (masc.) Cp. "Special Note," ante,

p. 259.

^e Cp. Lev. xxvi. 30, n.

^f M.L.: "by the hand of."

^g Or: "every seer."

^h Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr. and Vul.) read: "and my statutes"—G.n.

ⁱ Or: "a (or the) vain thing."

^a Heb.: "asherah (fem.), ver. 10.

^b Heb.: "by the hand of."

^c One school of Massorites

write without "from," but read with "from"—G.n.

were making their own gods,—and did put them in the houses of the high places, which [the Samaritans] had made, ||each several nation|| in their cities wherein [they] were dwelling.
³⁰ So then ||the men of Babylon|| made Succoth-benoth^a and ||the men of Cuth|| made Nergal, and ||the men of Hamath|| made Ashima:
³¹ and ||the Avvites|| made Nibhaz and Tartak, and ||the Sepharvites|| did consume their sons in the fire, to Adramelech and Anammelech gods of Sepharvaim. ³² Thus became they reverers of Yahweh,—and yet made for themselves, from the whole compass of them, priests of high places, who became offerers for them in the house of the high places. ³³ <Yahweh> were they revering,—and yet <their own gods> were they serving, according to the custom of the nations' from whence they had brought them away captive. ³⁴ ||Unto this day|| are they offering according to the former customs,—they are not revering Yahweh, neither are they offering after their own statutes, or their own custom, nor yet after the law and the commandment which Yahweh commanded the sons of Jacob,

Whose name he made to be Israel:

³⁵ With ||whom|| Yahweh solemnised a covenant, and commanded them, saying—

Ye shall not revere other gods,—
 nor bow down to them,
 nor serve them,
 nor sacrifice to them;

³⁶ But <Yahweh—

Who brought you up out of the land of Egypt,
 with great might, and
 with arm outstretched>

||Him|| shall ye revere,—and

||To him|| shall ye bow down, and

||To him|| shall ye sacrifice;

³⁷ And <the statutes and the regulations,
 and the law and the commandment,
 which he wrote for you> shall ye
 surely observe to do, [continually],^b—

So shall ye not revere other gods;

³⁸ But <the covenant which I have solemnised
 with you> shall ye not forget,—

||So shall ye not revere other gods||;

³⁹ But <Yahweh your God> shall ye revere,—
 Then will ||he|| deliver you out of the hand
 of all your enemies.

⁴⁰ Howbeit they hearkened not,—but <according
 to their own former custom> were they offering.

⁴¹ Thus were these nations doing reverence unto
 Yahweh, and yet <unto their own carved
 images>^c were they rendering service,—yea
 <their sons and their son's sons> ||as the fathers
 offered|| so are ||they|| offering until this day.

§ 26. *Hezekiah reigns over Judah: the Invasion of Sennacherib: Hezekiah's Sickness and Recovery: Visitors and Presents from Babylon: Isaiah's Denunciation.*

18 ¹ And it came to pass <in the third year of Hoshea son of Elah king of Israel> that Heze-

^a Prob.: "girls' booths."

^c Same word as Deu. vii. 5.

^b Lit.: "all the days."

kiah^a son of Ahaz king of Judah began to reign.

² <Twenty-five years old> was he when he began to reign, and <twenty-nine years> reigned he in Jerusalem,—and ||his mother's name|| was Abi,^b daughter of Zachariah.

³ And he did that which was right in the eyes of Yahweh,—according to all that [David his father] did.

⁴ ||He|| removed the high places, and brake in pieces the pillars, and cut down the Sacred Stem,—^c and beat in pieces the serpent of bronze that [Moses] had made, because <until those days> had the sons of Israel been burning incense^d thereunto, so he called it Nehushtan.^e

⁵ <In Yahweh, God of Israel> did he trust,—so that ||after him|| was none like him, among all the kings of Judah, nor that were before him; ⁶ and he did cleave unto Yahweh, he turned not away from following him,—but kept his commandments, which [Yahweh] commanded [Moses].

⁷ So Yahweh was with him, <whithersoever he went forth> he prospered,—and he rebelled against the king of Assyria, and served him not.

⁸ ||He|| smote the Philistines, as far as Gaza, and her boundaries,—from the watchmen's tower even to the fortified city.

⁹ And it came to pass <in the fourth year of King Hezekiah—||the same|| was the seventh year of Hoshea son of Elah king of Israel> that Shalmaneser king of Assyria came up against Samaria, and laid siege against it;

¹⁰ and he⁵ captured it at the end of three years, <in the sixth year of Hezekiah,—||the same|| is the ninth year of Hoshea king of Israel> was Samaria captured.

¹¹ So the king of Assyria drave away Israel to Assyria,—and settled them in Halah,^b and in Habor, by the river of Gozan, and the mountains¹ of Media: ¹² because they hearkened not unto the voice of Yahweh their God, but transgressed his covenant, all that Moses the servant of Yahweh commanded,—they neither hearkened nor performed.

¹³ And <in the fourteenth year of King Hezekiah> came up Sennacherib king of Assyria, against all the fortified cities of Judah, and took them. ¹⁴ Then sent Hezekiah king of Judah unto the king of Assyria, to Lachish, saying—

I have sinned.

Return from me,

<What thou shalt lay upon me> I will bear.

So the king of Assyria appointed unto Hezekiah king of Judah, three hundred talents of silver, and thirty talents of gold. ¹⁵ And Hezekiah delivered up all the silver that was

^a Heb.: *hizkiyáhu*, 12; 75, *hizkiyáhu*. "Cp. "Heb., ante, 30.

^b Gt.: "Abiyah" (= "Abijah"). Cp. 2 Ch. xxix. 1.

^c Heb.: *asherah* (fem.).

^d Or: "had the s. of I. become burners of incense thereunto";

^e = "a bronze thing"; "prob. bronze-god" — O.G.

^f Some cod. (w. 2 ear. pr. edns., Syr. and Vul.): "and turned not"—G.n.

^g So it shd be (w. Sep. and Syr.)—G.n. [M.C.T.: "they."]

^h So in many MSS. and 7 ear. pr. edns.; but in some cod. (w. 2 ear. pr. edns.): "Halath"—G.n.

ⁱ So it shd be (w. Sep.)—G.n.

found in the house of Yahweh, and in the treasures of the house of the king. ¹⁶ <At that time> Hezekiah cut off the doors of the temple of Yahweh, and the columns, which Hezekiah king of Judah had overlaid,—and gave them unto the king of Assyria.

- ¹⁷ And the king of Assyria sent Tartan and Rab-saris and Rab-shakeh, from Lachish unto King Hezekiah, with a heavy force to Jerusalem, —so they came up and drew near to Jerusalem, and took their stand^a by the upper channel of the pool, which is in the highway of the fuller's field. ¹⁸ Then called they for the king, and there went out unto them Eliakim son of Hilkiah,^b who was over the household,—and Shebna, the scribe, and Joah son of Asaph, the recorder. ¹⁹ And Rab-shakeh said unto them—

Pray you say unto Hezekiah,—

||Thus|| saith the great king, the king of Assyria,

What trust is this' wherewith thou dost trust?

- ²⁰ Thou hast said—they are only words of the lips!—

Counsel and might [have I] for the war.

||Now|| in whom' dost thou trust, that thou hast rebelled against me?

- ²¹ ||Now|| lo! thou dost trust thyself on the support of this bruised cane, ||on Egypt||, whereon <if a man lean> it will enter his hand and lay it open,—||so|| is Pharaoh king of Egypt, to all who trust upon him.

- ²² But <if ye should say unto me,

||In Yahweh our God|| do we trust>

Then is that' not he' whose high places and whose altars Hezekiah hath removed, and said unto Judah, and unto Jerusalem—

<Before this altar> shall ye bow down, [in Jerusalem]?

- ²³ ||Now|| therefore, pledge thyself, I pray thee, with my lord, the king of Assyria,— That I supply thee with two thousand horses,

If thou, on thy part, be able to set riders upon them.

- ²⁴ How then wilt thou turn back the face of one pasha of the least of my lord's servants?

Or hast thou, on thy part, trusted to Egypt for chariots and for horsemen?

- ²⁵ ||Now||^c is it ||without Yahweh|| that I have come up against this place, to destroy it?

||Yahweh himself|| said unto me,

Go thou up against this land, and destroy it.

- ²⁶ Then said Eliakim son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh:

Speak, we pray thee, unto thy servants in the

[Syrian] language, for ||we|| can |understand| it,^a—

And do not speak with us in [the Jews'] language, in the ears of the people who are upon the wall.

- ²⁷ But Rab-shakeh said unto them—

Is it ||concerning thy lord, and concerning thee|| that my lord hath sent me to speak these things?

Is it not concerning the men who are tarrying upon the wall, that they may eat their own dung and drink their own water^b with you?

- ²⁸ So then Rab-shakeh took his stand, and cried out with a loud voice, in [the Jews'] language,— and spake, and said,

Hear ye the message^c of the great king, the king of Assyria:—

- ²⁹ ||Thus|| saith the king:

Let not Hezekiah deceive you,^d for he shall not be able to deliver you out of his^e hand;

- ³⁰ Neither let Hezekiah cause you to trust in Yahweh, saying,

[Yahweh] will ||certainly deliver|| us,— this city, therefore, shall not be given over into the hand of the king of Assyria.

- ³¹ Do not hearken unto Hezekiah,—for ||thus|| saith the king of Assyria,

Deal with me thankfully,^f and come out unto me,

Then shall ye eat—

Every one of his own vine,

And every one of his own fig-tree,

And drink every one the waters of his own cistern;

- ³² Until I come and take you, into a land like your own land—

A land of corn and new wine,

A land of bread and vineyards,

A land of oil olive and honey,

So shall ye live, and not die,—

But do not hearken unto Hezekiah,

For he would persuade you, saying,

||Yahweh|| will deliver us!

- ³³ Have [the gods of the nations] ||at all delivered|| any one of them, his country, out of the hand of the king of Assyria?

- ³⁴ Where' are the gods of Hamath, and Arpad? Where are the gods of Sepharvaim, Hena and Ivvah?

Yea, did they deliver Samaria' out of my hand?

- ³⁵ Who are they, among all the gods of the

^a ML: "for <hearing> are we."

^b So written; but read: "the water of their feet." In some cod. (w. 3 ear. pr. edns.): "water of their urine" = "their urine-water"—G.n.

^c Some cod. (w. ear. pr. edns., Sep. and Vul.): "words"—G.n.

^d ML: "elate you," "lift you up," or "lift up

[your faces] for you."

^e So one school of Massorites: another writes: "out of my hand." In some cod. (w. 1 ear. pr. edn. and Vul.) both written and read: "my hand"—G.n.

^f Or: "make ye with me a blessing"; i.e.: "get a blessing out of my coming."

^a Thus' concisely in the majority of MSS. and early printed edns. (w. Sep., Syr. and Vul.)—G.n.

^b Heb.: *hilkiah*, 15; 19, *hil-*

koj, ahv. Cp. "Heb." p. 30. Some cod. (w. 2 ear. pr. edns., Sep. and Syr.) read: "But now" (or "Now therefore"), Cp. Is. xxxvi. 10—G.n.

countries that have delivered their country, out of my hand,—

That |Yahweh| should deliver |Jerusalem| out of my hand?

36 But the people held their peace, and answered him not a word,—for <the command of the king> it was, saying—

Ye must not answer him.

37 Then came in Eliakim son of Hilkiah who was over the household, and Shebna the scribe, and Joah son of Asaph the recorder, unto Hezekiah, with rent clothes,—and they told him the words of Rab-shakeh.

19 ¹ And it came to pass <when King Hezekiah heard> that he rent his clothes,—and covered himself with sackcloth, and entered the house of Yahweh; ² and sent Eliakim who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth,—unto Isaiah^a the prophet, son of Amoz; ³ and they said unto him—

||Thus|| saith Hezekiah,

<A day of trouble, and rebuke, and reviling> is this day,—

For children are come to the birth, and ||strength|| is there none^c to bring forth!

⁴ It may be that Yahweh thy God will hear^a all^b the words of Rab-shakeh, whom the king of Assyria his lord hath sent, to reproach a Living God, and will rebuke the words, which Yahweh thy God hath heard,—

Wherefore lift thou up a prayer, for the remnant that remaineth.

⁵ So the servants of King Hezekiah came unto Isaiah. ⁶ And Isaiah said unto them,

||Thus|| shall ye |say| unto your lord,—

||Thus|| saith Yahweh—

Be not thou afraid, because of the words which thou hast heard, wherewith the servants of the king of Assyria have reviled |me|:

⁷ Behold me! about to let go against him |a blast|,^c and <when he heareth the report> then will he return to his own country,—and I will cause him to fall by the sword, in his own land.

⁸ So Rab-shakeh returned, and found the king of Assyria warring against Libnah,—for he had heard that he had broken up from Lachish.

⁹ And when he heard say of Tirhakah, king of Ethiopia, saying,

Lo! he hath come forth to fight with thee,—then he again^a sent messengers unto Hezekiah, saying—

¹⁰ ||Thus|| shall ye |speak| unto Hezekiah king of Judah, saying—

Let not thy God in whom thou^a art trusting beguile thee, saying,—

Jerusalem shall not be given over, into the hand of the king of Assyria.

¹¹ Lo! ||thou thyself|| hast heard what the kings of Assyria have done to all the lands, in devoting them to destruction,—and shalt ||thou|| be delivered?

¹² Did the gods of the nations |deliver them| whom my fathers destroyed, Gozan, and Haran,—and Rezeph, and the sons of Eden, who were in Telassar?

¹³ Where are the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim,—of Hena, and Ivvah?

¹⁴ And <when Hezekiah had received the letter at the hand of the messengers, and had read it> then went he up to the house of Yahweh, and Hezekiah spread it out before Yahweh. ¹⁵ And Hezekiah prayed before Yahweh, and said,

O Yahweh, God of Israel, inhabiting the cherubim,

||Thou thyself|| art GOD, |alone|, for all the kingdoms of the earth,—

||Thou|| didst mak^a the heavens and the earth.

¹⁶ Bow down, O Yahweh, thine ear, and hear, Open, O Yahweh, thine eyes, and see,—Yea hear thou the words^a of Sennacherib, who hath sent—To reproach a Living God!

¹⁷ ||Of a truth|| O Yahweh,—the kings of Assyria have devoted to destruction^a the nations and their lands;^b ¹⁸ and have put their gods in the fire,—for <no-gods> were |they|, but the work of the hands of men—wood and stone, and so they destroyed them.

¹⁹ ||Now|| therefore, O Yahweh our God, save us, we pray thee, out of his hand, That all the kingdoms of the earth may know,

That ||thou, Yahweh|| art God, |alone|!

²⁰ Then Isaiah son of Amoz sent unto Hezekiah, saying,—

||Thus|| saith Yahweh, God of Israel,

<What thou hast prayed unto me concerning Sennacherib king of Assyria> I have heard. ²¹ ||This|| is the word that Yahweh hath spoken concerning him,—

The virgin daughter of Zion |laugheth thee to scorn, mocketh thee|,

The daughter of Jerusalem ||after thee|| |doth wag her head|.

²² ||Whom|| hast thou reproached, and insulted? And ||against whom|| hast thou lifted high thy voice?

Yea thou hast proudly raised thine eyes, ||against the Holy One of Israel||.

²³ ||Through thy messengers|| thou hast reproached My Lord,^c and hast said—

^a Heb.: *yēshā'yāhu*, 35; 4, *yēshā'yāh*. Cp. "Heb." p. 30.

^b Some cod. (w. Syr.) omit:

"all." Cp. Is. xxxvii. 4—G.n.

^c U.: "spirit," "wind."

^a Some cod. (w. 3 ear. pr. edns., Aram., Syr. and Vul.): "all the words." Cp. Is. xxxvii. 17—G.n.

^b Lit.: "land."

^c Some cod. (w. 2 ear. pr. edns.): "Yahweh" instead of "My Lord"—G.n.

<With my multitude of chariots>^a have
I^c ascended

The height of the mountains,
The recesses of Lebanon,—
And have^b cut down

Its tallest cedars,
Its choicest firs,
And have^b entered

The shelter of its summit,
Its thick garden forests.

24 ¶I^c have digged, and have drunk foreign
waters,—

And have dried up^e with the soles of my
feet, all the streams of besieged places.

25 Hast thou not heard—

That <long ago> ¶that^c is what I
appointed,

And <from days of old> devised it?

¶Now^c have I brought it to pass,

That thou mightest serve to lay waste, [in
desolate ruins] ¶fortified cities^c;

26 And ¶their inhabitants, being powerless^c
were overthrown and put to shame,—
They became

Grass of the field, and

Young herbage,

Grass on housetops, and

Seed withered^c before it came up,

27 Howbeit <thine abode, and thy coming out
and thy going in> I know,—and thy
raging against me.

28 <Because ¶thy raging against me, and thy
contempt^c have come up into mine ears>

Therefore will I put

My ring in thy nose, and

My bit in thy lips,

And will turn thee back^c by the way by
which thou camest.

29 And ¶this^c unto thee^c is the sign—

Eating ¶this year^c the growth of scat-
tered seeds,

And ¶in the second year^c that which
groweth after,—

Then ¶in the third year^c

Sow ye and reap,

Plant ye vineyards, and eat the
fruit thereof;

30 Then shall the escaped of the house^d of Judah
that remain, [again]—

Take root downward,

And bear fruit upward;

31 For <out of Jerusalem> shall go forth a
remnant,

And that which hath escaped—[out of Mount
Zion],—

¶The jealousy of Yahweh of hosts^e will
perform this.

^a So read (though not written) in some cod. In other cod. (w. 4 ear. pr. edns.) both written and read as in text—G.n.

^b So it shd be (w. Sep.)—G.n. [M.C.T.: "That I might,"]

^c So it shd be (w. Sep.)—G.n. [M.C.T.: "That I might dry up,"]

^d Some cod. (w. 1 ear. pr. edn.): "daughter"—G.n.

^e "Of hosts" read, though not written. In some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr. and Vul.): "of hosts" both written and read—G.n. Cp. G. Intro. 314.

32 Therefore—

¶Thus^c saith Yahweh, concerning

the king of Assyria,

He shall not enter this city,

Nor shoot there, an arrow,—

Nor attack it with shield,

Nor cast up against it, a mound;

33 <By the way that he cometh in>

¶By the same^c shall he return,—

And ¶into this city^c shall he not enter.

Declareth Yahweh!

34 Thus will I throw a covering over this city,
to save it,—

For mine own sake,

And for the sake of David my servant.

35 And it came to pass <during that night>
that the messenger of Yahweh went forth, and
smote, in the camp of the Assyrians, a hundred
and eighty-five thousand. And <when

men arose early in the morning> lo! they
were all [dead bodies]!

³⁶ So Sennacherib king of Assyria brake up, and went
his way, and returned,—and remained in
Nineveh. ³⁷ And it came to pass <as he

was bowing down in the house of Nisroch his
god> that ¶Adrammelech^a and Sharezer [his
sons]^b smote him with the sword, howbeit
¶they^c escaped into the land of Ararat,—and
[Esarhaddon his son] reigned [in his stead].

1 <In those days> was Hezekiah sick, unto 20
death,—and Isaiah son of Amoz, the prophet,
came unto him, and said unto him—

¶Thus^c saith Yahweh,

Set in order thy house, for ¶about to die^c
thou [art], and shalt not recover.

2 Then he^c turned his face unto the wall,—and
prayed unto Yahweh, saying:

3 I beseech thee, O Yahweh, remember, I pray
thee, how I have walked^d before thee, in
truth, and with a whole heart, and <that
which is good in thine eyes> have I done!
And Hezekiah wept aloud.^e

4 And it came to pass that Isaiah <had
not gone out into the middle court>^f when the
word of Yahweh came unto him, saying:

5 Return, and thou shalt say unto Hezekiah,
the leader of my people—

¶Thus^c, saith Yahweh,

God of David thy father,

I have heard thy prayer,

I have seen thy tears,—

Behold me! about to heal thee,

^a Some cod. spell: "Ad-darmelech"—G.n. Or:

"Adarmelech"—G. Intro. 442.

^b "His sons" to be read, though not written. In some cod. (w. 4 ear. pr. edns., Aram., Sep., Syr. and Vul.): "his sons" both written and read. Cp. Is. xxxvii. 38—G.n., G. Intro. 314.

^c Some cod. (w. 4 ear. pr. edns., Sep. and Syr.): "Hezekiah." Cp. Is.

xxxviii. 2—G.n.

^d Ml.: "walked to and fro." Mf.: "conducted myself."

^e Ml.: "wept a great weeping."

^f Written: "city"; read: "court." In some cod.: "city" both written and read (w. 1 ear. pr. edn.); in others: "court" both written and read (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.)—G.n.

<On the third day> shalt thou go up unto the house of Yahweh;
And I will add unto thy days fifteen years,
And <out of the hand of the king of Assyria> will I deliver thee, and this city,—
And will throw a covering over this city,
For my own sake,
And for the sake of David my servant.
⁷ And Isaiah said—
Take ye a cake of figs.
So they took and laid it upon the boil and he recovered. ⁸ Now Hezekiah had said unto Isaiah,

What sign is there, that Yahweh will heal me,—and that I shall go up on the third day, to the house of Yahweh?
⁹ And Isaiah said—
||This' unto thee|| is the sign from Yahweh, that Yahweh will do the thing which he hath spoken,—
The shadow hath gone forward ten steps, shall it return ten steps?

¹⁰ And Hezekiah^a said—
It is |a light thing| for the shadow to decline ten steps,—
Nay, but let the shadow go back' ten steps.
¹¹ And Isaiah the prophet cried unto Yahweh,—and he caused the shadow on the steps by which it had gone down on the steps of Ahaz to go back, ten steps.

¹² <At that time> Berodach^b, baladan son of Baladan, king of Babylon, sent letters and a present, unto Hezekiah,—for he had heard' that Hezekiah had been sick. ¹³ And Hezekiah hearkened unto them,^c and shewed them all^d his house of precious things—the silver, and the gold, and the spices, and the precious ointment, and his^e armoury, and all that was found among his treasures,—there was |nothing| that Hezekiah shewed them not, in his house or in all his dominion. ¹⁴ Then came Isaiah the prophet unto King Hezekiah,—and said unto him—

What said these men, and from whence came they unto thee?
And Hezekiah said,
<From a land far off> came they^f—from Babylon.

¹⁵ And he said—
What have they seen in thy house?
Then said Hezekiah—
<All that is in my house> have they seen, there was |nothing| that I shewed them not, among my treasures.

^a Heb.: *yehizkiyahu*, 41; 3, *yehizkiyah*. Cp. "Heb." p. 30.

^b Some cod. (w. Sep. and Syr.): "Merodach." Cp. Is. xxxix. 1—G.n.

^c Some cod. (w. 1 ear. pr. edn. [1st Rabbinic, 1517], Sep., Syr. and Vul.): "was glad over them."

Cp. Is. xxxix. 2—G.n.

^d Some cod. (w. Syr. and Vul.) omit: "all"—G.n.

^e Some cod. (w. 2 ear. pr. edns.): "all his"—G.n.

^f Some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr. and Vul.) add: "unto me." Cp. Is. xxxix. 3—G.n.

¹⁶ Then said Isaiah unto Hezekiah,—

Hear thou the word of Yahweh:

¹⁷ Lo! days' are coming, when all that is in thine house, and that thy fathers have treasured up, unto this day, shall be carried into Babylon,—nothing shall be left, saith Yahweh; ¹⁸ and <of thy sons who shall issue from thee, whom thou shalt beget> shall they^a take away,—and they shall become eunuchs, in the palace of the king of Babylon.

¹⁹ And Hezekiah said unto Isaiah—

|Good| is the word of Yahweh, which thou hast spoken.

And he said—

Is it not, that <peace and stability> there shall be in my days?

²⁰ Now <the rest of the story of Hezekiah, and all his might, and how he made a pool and an aqueduct, and brought water into the city> are ||they|| not written in the book of the Chronicles of the Kings of Judah? ²¹ So Hezekiah slept with his fathers,—and |Manasseh his son| reigned |in his stead|.

§ 27. Manasseh's wicked Reign over Judah: Judgments threatened.

¹ <Twelve years old> was Manasseh when he ²¹

began to reign, and <fifty-five years> reigned he in Jerusalem,—and the name of his mother was Hephzibah. ² And he did the thing

that was wicked in the eyes of Yahweh,—after the abominable practices of the nations, whom Yahweh had dispossessed from before the sons of Israel. ³ He again' built the high places, which Hezekiah his father had destroyed,—and reared altars to Baal, and made a Sacred Stem,^b as did Ahab, king of Israel, and bowed down to all the army of the heavens, and served them.

⁴ And he used to build altars in the house of Yahweh,—concerning which Yahweh had said,—

||In Jerusalem|| will I put my Name.

⁵ And he built altars to all the army of the heavens,—in the two' courts of the house of Yahweh; ⁶ and caused his son to pass through the fire, and practised hidden arts and used divination, and dealt with^c a familiar spirit and wizards,^d—he exceeded in doing the thing that was wicked in the eyes of Yahweh, provoking [him]^e to anger; ⁷ and he set the image^f of the Sacred Stem which he had made,—in the house, of which Yahweh had said unto David, and unto Solomon his son,

<In this house, and in Jerusalem which I have chosen out of all the tribes of Israel> will I put my Name, unto times age-abiding;

^a Written: "he"; read: "they." In some cod. (w. 3 ear. pr. edns.): "they." Cp. Is. xxxix. 7—G.n.

^b Heb.: *asherah* (fem.).
^c Or: "made."
^d Some cod.: "and a wizard." Cp. 2 Ch.

xxxiii. 6.

^e In some cod. (w. 4 ear. pr. edns., Aram., Sep., Syr. and Vul.) "him" is expressed. Cp. 2 Ch. xxxiii. 6—G.n.

^f Either carved or graven, or possibly molten. Cp. Exo. xx. 4, n.

⁸ and I will not again' let the foot of Israel wander away from the soil which I gave unto their fathers.

Only' if they take heed to do according to all that I have commanded them, even to the extent of all the law which |my servant Moses| commanded them.

⁹ But they hearkened not,—and Manasseh led them astray to do the thing that was wicked, more than the nations which Yahweh destroyed from before the sons of Israel. ¹⁰ Yahweh therefore spake through^a his servants the prophets, saying—

¹¹ <Because Manasseh king of Judah hath made^b these abominations—hath done that which is wicked, more than all which the Amorites did who were before him, and and hath caused |even Judah| to sin with his manufactured gods>^c ¹² ||therefore||—

||Thus|| saith Yahweh, God of Israel, Behold me! bringing in calamity upon Jerusalem and Judah,—that <whosoever heareth thereof> ||both his ears|| will tingle;

¹³ And I will stretch over Jerusalem, the line of Samaria, and the plummet of the house of Ahab,—

And will wipe out Jerusalem, as one wipeth out a dish, wiping it and turning it upside down;

¹⁴ And will abandon the remnant of mine inheritance, and deliver them into the hand of their enemies,—and they shall become a prey and a plunder, to all their enemies:

¹⁵ Because they have done the thing that is wicked in mine eyes, and have become such as, to provoke me to anger,—from the day when their fathers came forth out of Egypt, even until this day.

¹⁶ |Moreover also| <innocent blood> did Manasseh shed in great abundance, till he had filled Jerusalem, from one end to the other,^d besides his committing the sins which he caused |Judah| to commit, in doing the thing that was wicked in the eyes of Yahweh.

¹⁷ Now <the rest of the story of Manasseh, and all that he did, and his sin that he committed> are ||they|| not written in the book of the Chronicles of the Kings of Judah? ¹⁸ And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza,—and |Amôn his son| reigned |in his stead|.

§ 28. Amôn's short but wicked Reign.

¹⁹ <Twenty-two years old> was Amôn when he began to reign, and <two years> reigned he in Jerusalem,—and ||his mother's name|| was, Meshullemeth daughter of Haruz, of Jotbah. ²⁰ And he did the thing that was

wicked in the eyes of Yahweh,—as did Manasseh his father; ²¹ yea he walked in all the way wherein |his father| had walked,—and served the manufactured gods^a that |his father| had served, and bowed down to them; ²² and forsook' Yahweh the God of his fathers,—and walked not in the way of Yahweh. ²³ And

the servants of Amôn |conspired against him|,—and slew the king in his own house. ²⁴ Then the people of the land smote all who had conspired against King Amôn,—and the people of the land made |Josiah^b his son| king |in his stead|.

²⁵ Now <the rest of the story of Amôn, what^c he did> is |it| not written in the book of the Chronicles of the Kings of Judah? ²⁶ And he was buried^d in his grave, in the garden of Uzza,—and |Josiah^b his son| reigned |in his stead|.

29. *Josiah's good Reign, during which the Book of the Law is found. The King's reforming Zeal postpones but cannot avert the Coming Visitation. Josiah is slain at Megiddo by Pharaoh-necho King of Egypt.*

¹ <Eight years old> was Josiah^b when he began to reign, and <thirty-one years> reigned he in Jerusalem,—and ||his mother's name|| was Jedidah daughter of Adaiah,^c of Bozkath. ² And he did that which was

right in the eyes of Yahweh,—and walked in all the way of David his father, and turned not aside, to the right hand or to the left.

³ And it came to pass <in the eighteenth year of King Josiah>^b that the king sent Shaphan son of Azaliah^f son of Mesbullam, the scribe, to the house of Yahweh, saying—

⁴ Go up unto Hilkiah, the high priest, that he pour out^g the silver that hath been brought into the house of Yahweh,—which the keepers of the entrance-hall have gathered from the people, ⁵ that they may give it into the hand^h of the doers of the work, who have oversightⁱ of the house of Yahweh, that they may give it to the doers of the work, who are in the house of Yahweh, to repair the breaches of the house; ⁶ to the carpenters, and to the builders, and to the masons,—and to buy timber, and hewn stones, for repairing the house.^j

⁷ Howbeit there used to be no reckoning made with them, as to the silver that was given into their hand,—because <with faithfulness> were they' dealing.

⁸ Then said Hilkiah the high priest, unto Shaphan the scribe—

^a Cp. Lev. xxvi. 30, n.

^b Heb.: *Yōshiyāhu*.

^c Some cod. (w. Aram. and Syr.): "and all that"—G.n.

^d *ML*: "and one buried him." Some cod. (w. 2 ear. pr. edns., Aram. MS., Sep., Syr. and Vul.): "and they buried him"—G.n.

^e Heb.: *ā'hāyāh*, 8; 1, *ā'hā. āhu*.

^f Heb.: *ā'zūl. āhu*.

^g So it shd be (w. Vul.). Cp. ver. 9—G.n.

^h *ML*: "lay it upon the hand."

ⁱ Some cod. (w. 2 ear. pr. edns. and Sep.): "the breaches of the house"—G.n.

^a *ML*: "by the hand of."

^b Or: "done."

^c Cp. Lev. xxvi. 30, n.

^d *Lit*: "from mouth to

mouth" = "from entrance to exit." Cp. chap. x. 21.

<The book of the law> have I found in the house of Yahweh.

So Hilkiah delivered the book unto Shaphan, and he read it.

⁹ Then came Shaphan the scribe unto the king, and brought the king word again,—and said—

Thy servants have poured out the silver that was found in the house, and have delivered it unto the hand of the doers of the work, who have oversight of the house of Yahweh.

¹⁰ Then Shaphan the scribe told the king, saying—

<A book> hath Hilkiah^a the priest delivered unto me.

And Shaphan read it before the king.

¹¹ And it came to pass <when the king heard the words of the book of the law> that he rent his clothes.

¹² And the king commanded Hilkiah the priest, and Ahikam son of Shaphan, and Achbor son of Micaiah,^b and Shaphan the scribe, and Asaiah the king's servant, saying:

¹³ Go ye—enquire of Yahweh, for me and for the people, and for all Judah,^c concerning the words of this book which hath been found,—for ||great|| is the wrath of Yahweh, in that it^d hath fired up against us, because our fathers have not hearkened unto the words of this book, to do according to all which is written concerning us.

¹⁴ So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asaiah, went unto Hul ah the prophetess, wife of Shallum son of Tikvah, son of Harhas^d keeper of the vestments, she^e having her dwelling in Jerusalem, in the new city,—and they spake unto her.

¹⁵ And she said unto them,
||Thus|| saith Yahweh, God of Israel,

Say ye unto the man who hath sent you unto me:

¹⁶ ||Thus|| saith Yahweh,
Behold me! about to bring calamity upon^e this place, and upon the inhabitants thereof,—||all the words of the book, which |the king of Judah| hath read||: ¹⁷ Because they have forsaken me, and burned incense unto other gods, that they might provoke me to anger, with all the workmanship of their hands; and so my wrath shall fire up against this place, and shall not be quenched:

¹⁸ But <unto the king of Judah, who hath sent you to enquire of Yahweh> ||thus|| shall ye say unto him,—

||Thus|| saith Yahweh, God of Israel,

||As touching the words which thou hast heard||:

¹⁹ <Because |tender| was thy heart, and thou didst humble thyself before Yahweh when

thou heardest what I had spoken against this place and against the inhabitants thereof—that they should become a desolation and a curse, and didst rend thy clothes, and weep before me> |therefore also| ||I|| have hearkened—

Declareth Yahweh.

²⁰ ||For this cause|| behold me! about to gather thee unto thy fathers, and thou shalt be gathered unto thy graves, in peace, and so thine eyes shall not look upon all the misfortune^f which I^g am about to bring upon this place.

And they brought the king word again.

¹ Then the king sent,—and there were gathered^a **23**

unto him, all the elders of Judah, and Jerusalem;² and the king went up to the house of Yahweh, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets,^b and all the people, both small and great,—and he read in their ears, all the words of the book of the covenant, which had been found in the house of Yahweh. ³ And the king took his stand by the pillar, and solemnised a covenant before Yahweh—to follow Yahweh, and to keep his commandments and his testimonies and his statutes, with all [their] heart and with all [their] soul, to confirm the words of this covenant, written in this book. And all the people took their stand in the covenant.

⁴ Then the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the entrance-hall, to bring forth, out of the temple of Yahweh, all the vessels that had been made for Baal and for the Sacred Stem,^c and for all the army of the heavens,—and he burned them up outside Jerusalem, in the fields of Kidron, and carried the ashes of them to Bethel; ⁵ and he put down the idol-priests, whom the kings of Judah had appointed, so that incense might be burned in the high places, in the cities of Judah, and round about Jerusalem,—them also that burned incense to Baal, to the sun, and to the moon, and to the constellations,^d and to all the army of the heavens; ⁶ and he brought forth the Sacred Stem^e out of the house of Yahweh, outside Jerusalem, into the Kidron ravine, and burned it in the Kidron ravine, and crushed it to powder,—and cast the powder upon the graves of the sons of the people;^e ⁷ and he brake down the houses of the male devotees, which were in the house of Yahweh,—where the women did weave^f houses to the Sacred Stem;^e ⁸ and he brought in all the priests out of the cities of Judah, and defiled the high places where |the priests| had burned incense, from Geba unto Beer-sheba,—and brake down

^a Some cod. (w. 2 ear. pr. edns.): "Hilkiahu"—G.n.

^b Heb.: *mikhāyāhū*, 4; 1, *mikhāyāhu*; 21, *mikhāyahu*.

^c Some cod. (w. 2 ear. pr. edns.): "and for the remnant in Israel and in

Judah." Cp. 2Ch. xxxiv. 21—G.n.

^d Some cod. (w. 4 ear. pr. edns.): "Haham"—G.n.

^e So it shd be (w. Aram., Sep., Syr. and Vul.). Cp. 2 Ch. xxxiv. 24—G.n.

^a MI.: "they gathered."

^b Some cod.: "Levites" (instead of "prophets"). Cp. 2 Ch. xxxiv. 30.

^c Heb.: *asherah* (fem.). Cp. Special Note, p. 259, ante.

^d "Perhaps signs of the Zodiac"—O.G.

^e Prob. = "the common people." Cp. 2 Ch. xxxv.

5, 7, 12; Jer. xxvi. 23.

^f Or: "were weaving."

the high places of the gates, that were at the entrance of the gate of Joshua, the governor of the city, which were on one's left hand, in the gate of the city; ⁹ [howbeit] the priests of the high places came not up unto the altar of Yahweh, in Jerusalem, save only that they did eat unleavened bread in the midst of their brethren; ¹⁰ and he defiled Topheth, which was in the valley of the son^a of Hinnom,—so that no man might cause his son or his daughter to pass through the fire unto Molech; ¹¹ and he did away with the horses, which the kings of Judah had devoted to the sun, at the entrance of the house of Yahweh, near the chamber of Nathan-melech the courtier,^b which was in the suburbs,—also <the chariots of the sun> burned he with fire; ¹² and <the altars which were on the roof of the upper chamber of Ahaz, which the kings of Judah had made, also the altars which Manasseh^c had made, in the two courts of the house of Yahweh> did the king break down,—and hurried away^c from thence, and cast out the powder of them into the Kidron ravine;^d ¹³ and <the high places that were before Jerusalem, which were on the right hand of the mount of destruction, which Solomon king of Israel had built

unto Ashtoreth—the abomination of the Zidonians, and
unto Chemosh—the abomination of the Moabites, and
unto Milcom^e—the disgusting thing of the sons of Ammon>

did the king defile; ¹⁴ and he brake in pieces the pillars, and cut down the Sacred Stems,^f—and filled their place with human bones: ¹⁵ [moreover also] <the altar that was in Bethel, the high place which Jeroboam son of Nebat made, wherewith he caused [Israel] to sin,—even that altar, and the high place> brake he down,—and burned the high place, crushing it to powder, and burned a Sacred Stem.^g ¹⁶ And <when Josiah turned, and saw the graves which were there, in the mount> he sent and took the bones out of the graves, and burned upon the altar, and defiled it,—according to the word of Yahweh, which the man of God^h proclaimed, who proclaimed these things. ¹⁷ Then said he—

What is yonder erection, which I do see?
And the men of the city said unto him—

The grave of the man of God, who came in out of Judah, and proclaimed these things, which thou hast done, concerning the altar of Bethel.

¹⁸ And he said—

Let him rest, let [no man] disturb his bones.

^a Written, "sons"; but read: "son." Some cod. (w. Aram., Sep., Syr. and Vul.)—"son," both written and read—G-n.

^b Or: "eunuch."

^c So it shd be (w. Aram., Sep. and Syr.)—G-n. [M.C.T. "ran."]

^d Or: "torrent."

^e Cp. G. Intro. 460, where "Milcom" seems to be regarded as a modification of Malcam "your king-idol," "your Molech."

Heb.: "asherim (masc.)."

^g Heb.: "asherah (fem.)."

So they let his bones rest,^a with the bones of the prophet who came in out of Samaria.

¹⁹ [Moreover also] <all the houses of the high places which were in the cities of Samaria, which the kings of Israel had made, so as to provoke Yahweh^b to anger> did Josiah remove,—and he did to them according to all the doings which he had done in Bethel; ²⁰ and he sacrificed all the priests of the high places, who were there, by^c the altars, and burned human bones thereupon,—and returned to Jerusalem.

²¹ Then did the king command all the people, saying,

Keep ye a passover unto Yahweh, your God,—such as is written in this book of the covenant.^d

²² Surely there had not been held such a passover as this, from the days of the Judges who judged Israel,—nor all the days of the kings of Israel, and the kings of Judah; ²³ save only <in the eighteenth year of King Josiah> when this passover was held unto Yahweh, in Jerusalem.

²⁴ [Moreover also] <them who had familiar spirits,^e and the wizards, and the household gods,^f and the manufactured gods,^g and the abominations which were to be seen in the land of Judah, and in Jerusalem> did Josiah consume,—that he might confirm the words of the law which were written in the book that Hilkiah the priest had found in the house of Yahweh.

²⁵ And <like him> was no king [before him], who turned unto Yahweh with all his heart and with all his soul, and with all his might, according to all the law of Moses,—neither <after him> arose one [like him].

²⁶ [Howbeit] Yahweh turned not away from the glow of his great anger, wherewith his anger glowed against Judah,—because of all the provocations wherewith [Manasseh] had provoked him. ²⁷ So Yahweh said:

<Even Judah> will I remove from my presence, as I have removed Israel,—and will reject this city, which I had chosen, even Jerusalem, and the house^h as to which I had said,

[My Name] shall be [there].

²⁸ Now <the rest of the story of Josiah, and all that he did> are [they] not written in the book of the Chronicles of the Kings of Judah? ²⁹ <In his days> came up Pharaoh-nechoh king of Egypt, against the king of Assyria, unto the river Euphrates,—and <when King Josiah went against him> he slew him at Megiddo, as soon as he saw him.

³⁰ And his servants conveyed him in a chariot, dead, from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre,—and the people of the land took Jehoahaz, son

^a Ml.: "escape."

^b So it shd be (w. Sep., Syr. and Vul.)—G-n.

[M.C.T. omits: "Yahweh."]

^c Or: "upon."

^d Or: "covenant" book."

^e Or simply: "the necromancers"—O.G.

^f Heb.: "teraphim."

^g Cp. Lev. xxvi. 30, n.

of Josiah, and anointed him, and made [him] king [in his father's stead].

§ 30. *Josiah succeeded by Jehoahaz (son), Jehoikim (son), Jehoachin (grandson), and Zedekiah (son).*

31 <Twenty-three years old> was Jehoahaz when he began to reign, and <three months> reigned he in Jerusalem,—and [his mother's name] was Hamutal^a daughter of Jeremiah^b of Libnah. ³² And he did the thing that was wicked in the eyes of Yahweh, according to all that his [fathers] had done. ³³ And Pharaoh-necoh put him in bonds at Riblah in the land of Hamath, that he might not reign^c in Jerusalem,—and he laid a fine upon the land, a hundred talents of silver, and a talent of gold. ³⁴ And Pharaoh-necoh made Eliakim son of Josiah king, instead of Josiah his father, and turned his name to Jehoikim,—and <Jehoahaz> took he away, so he entered Egypt, and died there. ³⁵ And <the silver and the gold> did Jehoikim give unto Pharaoh, howbeit he assessed the land, that he might give the silver at the bidding of Pharaoh,—[every man, according to his assessment] exacted the silver and the gold of the people of the land, that he might give it to Pharaoh-necoh. ³⁶ <Twenty-five years old> was Jehoikim when he began to reign, and <eleven years> reigned he in Jerusalem,—and [his mother's name] was Zebudah^d daughter of Pedaiah^e of Rumah. ³⁷ And he did the thing that was wicked in the eyes of Yahweh,—according to all that [his fathers] had done.

24 ¹ <In his days> came up Nebuchadnezzar king of Babylon,—and Jehoikim became his servant three years, then turned he and rebelled against him. ² And Yahweh sent against him troops of Chaldeans, and troops of Syrians, and troops of Moabites, and troops of the sons of Ammon, yea he sent them against Judah, to destroy him,—[according to the word of Yahweh, which he spake through^f his servants the prophets]. ³ [Surely] it was <because of the anger^g of Yahweh> that this came upon Judah, to remove them from his presence,—for the sins

of Manasseh, [according to all^a that he had done]: ⁴ [moreover also] [for the innocent blood that he had shed, so that he had filled Jerusalem with innocent blood,—which Yahweh was not willing to pardon].

⁵ Now <the rest of the story of Jehoikim, and all that he did> are they not written in the book of the Chronicles of the Kings of Judah? ⁶ So Jehoikim slept with his fathers,—and [Jehoachin his son] reigned [in his stead].

⁷ And the king of Egypt came no more again^h out of his land,—for the king of Babylon had taken—from the ravine of Egypt, unto the river Euphrates, [all that had belonged to the king of Egypt].

⁸ <Eighteen years old> was Jehoachin when he began to reign, and <three months> reigned he in Jerusalem,—and [his mother's name] was Nehushta daughter of Elnathan, of Jerusalem. ⁹ And he did the thing that was wicked in the eyes of Yahweh,—according to all that [his father] had done.

¹⁰ <At that time> came up the servants of Nebuchadnezzar^b king of Babylon, unto Jerusalem,—and the city came into the siege.

¹¹ And Nebuchadnezzar king of Babylon came against the city, and his servants were about to besiege it. ¹² Then came out Jehoachin king of Judah, unto the king of Babylon, [he and his mother, and his servants, and his

generals, and his courtiers,^c—and the king of Babylon took him, in the eighth year of his reign. ¹³ And he carried forth from thence, all the treasures of the house of Yahweh, and the treasures of the house of the king,—and he cut off all the fittings of gold, which Solomon king of Israel had made in the temple of Yahweh, [according to all that [Yahweh] had spoken].

¹⁴ And he carried away all Jerusalem, and all the generals, and all the mighty men of valour, ten thousand becoming captives, and all the artificers and the smiths,—none remained save the poorest of the people of the land. ¹⁵ And he carried away captive Jehoachin, to Babylon,—and <the king's mother, and the king's wives, and his courtiers, and the nobles of the land> took he away captive, from Jerusalem to Babylon. ¹⁶ And <all the men of might—seven thousand, and artificers and smiths—a thousand, all who were valiant and ready to make war> the king of Babylon brought them captive to Babylon. ¹⁷ And the king of Babylon made Mattaniah^d his relative, king in his stead,—and changed his name to Zedekiah.

¹⁸ <Twenty-one years old> was Zedekiah when he began to reign, and <eleven years> reigned he in Jerusalem,—and [his mother's name] was Hamutal, daughter of Jeremiah of

^a Written: "Hamital"; but read: "Hamutal." In some cod. (w. 10 ear. pr. edns. and Aram.) both written and read: "Hamutal." Cp. chap. xxiv. 18—G.n.

^b Heb.: *yirmeyāhu*, 130; 17, *yirmeyāh*.

^c Written: "when he reigned; read: "that he might not reign." In some cod. (w. Aram., Sep. and Vul.) "that he might not reign," written and read; but in other cod. (w. 1 ear. pr. edn. and Syr.) "when he reigned." The famous Hilleli Codex (A.D. 600)

writes: "that he might not be king"; but reads: "when he was king"—G.n.

^d "Zebudah," written; and "Zebudah," read. In some cod. (w. Syr. and Vul.) both written and read: "Zebidah"; but in others (w. 3 ear. pr. edns. and Aram.) both written and read: "Zebudah"—G.n.

^e Heb.: *pedāyāh*. 7; 1, *pedāyāhu*. Cp. "Heb." p. 30, ante.

^f MI.: "by the hand of." ^g So it shd be (w. Sep.). Cp. ver. 20—G.n. [M.C.T.: "at the bidding."]

^a A. sp. v.r. (*sevir*): "in all." In some cod. both written and read: "in all"—G.n.

^b Some cod. (w. 2 ear. pr. edns., Sep. and Syr.)

omit: "the servants of"—G.n.

^c Or: "eunuchs."

^d Heb.: *matanyāhu*, 13; 3, *matanyāhu*. Cp. "Heb." p. 30, ante.

Libnah. ¹⁹ And he did the thing that was wicked in the eyes of Yahweh,—according to all that [Jehoiakim] had done. ²⁰ For <it was because the anger of Yahweh had come against Jerusalem, and against Judah, until he had cast them out from his presence> that Zedekiah rebelled, against the king of Babylon.

§ 31. *The final Siege of Jerusalem by Nebuchadnezzar king of Babylon: How the Temple was despoiled, the Nobles slain, and the common People driven into Egypt through fear of the Chaldeans. Jehoiachin in Babylon finds favour.*

25 ¹ And it came to pass <in the ninth year of his reign, in the tenth month, on the tenth day of the month> that Nebuchadnezzar king of Babylon came—[he and all his force] against Jerusalem, and encamped against it,—and they built against it a siege wall, round about. ² And the city came into the siege,—until the eleventh year of King Zedekiah. ³ <On the ninth of the month, when the famine had become severe in the city,—and there had come to be no bread for the people of the land> ⁴ then was the city broken up, and all the men of war [fled] by night^a by way of the gate between the two walls, which is by the garden of the king, the Chaldeans being near the city round about,—and he went the way of the Waste Plain; ⁵ and the force of the Chaldeans [pursued] the king, and overtook him in the Waste Plains of Jericho,—and [all his force] was scattered from him. ⁶ So they seized the king, and brought him up unto the king of Babylon, at Riblah,—and they^b pronounced upon him sentence of judgment. ⁷ And <the sons of Zedekiah> they slew before his eyes,—and <the eyes of Zedekiah> put they out, and then bound him with fetters of bronze, and brought him into Babylon.

⁸ And <in the fifth month, on the seventh of the month, [the same] was the nineteenth year of King Nebuchadnezzar king of Babylon> came Nebuzaradan, chief of the royal executioners, servant of the king of Babylon, to Jerusalem; ⁹ and burned the house of Yahweh, and the house of the king,—yea <all the houses of Jerusalem, even every great man's house> burned he with fire. ¹⁰ And <the walls of Jerusalem round about> did all the force of the Chaldeans who were with the chief of the royal executioners [break down]. ¹¹ And <the residue of the people who were left in the city, and the disheartened who fell away unto the king of Babylon, and the residue of the multitude> did Nebuzaradan, chief of the royal executioners, carry away captive. ¹² But <of the poorest of the land> did the chief of the royal

executioners [leave] for vine-dressers and for husbandmen.^a

¹³ And <the pillars of bronze that were in the house of Yahweh, and the stands, and the sea of bronze which was in the house of Yahweh> the Chaldeans brake in pieces, and they carried away the bronze of them to Babylon; ¹⁴ and <the caldrons, and the shovels, and the snuffers, and the spoons, even all the utensils of bronze wherewith ministration used to be made> did they take away; ¹⁵ and <the sprinkling pans and the dashing bowls which were of gold, in gold, and which were of silver, in silver> did [the chief of the royal executioners] take away. ¹⁶ <As for the two pillars the one sea and the stands which Solomon made for the house of Yahweh> [without weight] was the bronze of all these things.^b ¹⁷ <Eighteen cubits> was the height of each' pillar, and [the capital thereupon was of bronze, and [the height of the capital] was three cubits, and <the lattice-work and pomegranates upon the capital round about> [the whole] was of bronze; and [like these] had the second pillar, upon the lattice-work.

¹⁸ And the chief of the royal executioners took Seraiah the head' priest, and Zephaniah^c the second' priest,—and the three keepers of the entrance hall; ¹⁹ and <out of the city> took he one courtier who himself was set over the men of war, and five men of them who were wont to see the face of the king, who were found in the city, and the scribe—general of the army, who used to muster the people of the land,—and sixty men of the people of the land, who were found in the city; ²⁰ and Nebuzaradan, chief of the royal executioners, [took them],—and brought them unto the king of Babylon, at Riblah; ²¹ and the king of Babylon smote them and slew them in Riblah, in the land of Hamath,—and thus Judah disappeared from off their own soil.

²² But <as for the people who were left in the land of Judah, whom Nebuchadnezzar king of Babylon left remaining> he set over them Gedaliah^d son of Ahikam son of Shaphan.

²³ And <when all the generals of the forces, [they and the^e men] heard' that the king of Babylon had given oversight unto Gedaliah> then came they in unto Gedaliah, at Mizpah,—even Ishmael son of Nethaniah, and Johanan son of Kareah, and Seraiah son of Tanhumeth the Netophathite, and Jaazaniah^f son of a Maacathite [they and their men]. ²⁴ And Gedaliah sware unto them, and to their men, and said to them,

Do not fear because of the servants of the Chaldeans,^g—dwell in the land, and serve

^a Some cod. (w. Syr.): "the men of war fled and went forth by night." Cp. Jer. xxxix. 4; lii. 7. In some cod. simply:

"fled by night."

^b Some cod. (w. Sep., Syr. and Vul.): "he." Cp. Jer. lii. 9—G.n.

^a According to one school of Massorites written: "diggers" or "plowmen"; but read: "husbandmen." Cp. Jer. lii. 16—G.n.

^b M.L.: "vessels," "utensils," "furniture," "fittings."

^c Heb.: *zephanyāhu*, 2; 8,

zephanyāh.

^d Heb.: *gedalyāhu*, 27; 5, *gedalyāh*. Cp. "Heb."

p. 30, ante.

^e Some cod. (w. Aram., Sep. and Syr.): "their." Cp. Jer. xl. 7—G.n.

^f Heb.: *ya'azanyāhu*, 2; 2, *ya'azanyāh*.

^g Ginsburg concludes that the reading here and in Jer. xl. 9 was originally the same; and that "fear not to serve the C." is more in harmony with the context—G. Intro. 155.

the king of Babylon, and it shall be well with you.

²⁵ And it came to pass <in the seventh month> that Ishmael son of Nethaniah^a son of Elishama, of the seed royal, [came], and ten men with him, and smote Gedaliah, that he died,—and the Jews and the Chaldeans who were with him at Mizpah||.

²⁶ Then arose all the people, both small and great, and the generals of the forces, and came into Egypt,—for they were afraid of the Chaldeans.

²⁷ And it came to pass <in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-

seventh day of the month,—that Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah, out of prison;^a ²⁸ and he spake with him kind words,—and set his throne^e above the throne of the kings who were with him in Babylon; ²⁹ and changed his prison garments,—and he did eat bread continually before him, all the days of his life. ³⁰ And <as his allowance> ||a continual portion|| was given him, from the king, the provision of a day upon its own day,—||all the days of his life||.

^a Heb.: *nethanyâh*, 15; 5, *nethanyâhu*. Cp. "Heb." p. 30.

^a Some cod. (w. Sep. and Syr.): "and brought

him fo. th out of prison." Cp. Jer. lii. 31—G.n.

THE FIRST BOOK OF THE CHRONICLES.

§ 1. *Genealogy: Adam to Abram.*

1 ¹ Adam, Seth, Enosh; ² Kenan, Mahalalel, Jared:

³ Enoch, Methuselah, Lamech: ⁴ Noah, Shem, Ham, and Japheth.

⁵ ||The sons of Japheth|| Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras. ⁶ And ||the sons of Gomer|| Ashkenaz, and Diphath,^a and Togarmah.

⁷ And ||the sons of Javan|| Elishah, and Tarshish,—Kittim, and Rodanin.^b

⁸ ||The sons of Ham|| Cush, and Mizraim, Put, and Canaan. ⁹ And ||the sons of Cush||, Seba, and Havilah, and Sabta, and Raama,^c and Sabteca. And ||the sons of Raamah||^d Sheba, and Dedan.

¹⁰ And ||Cush|| begat Nimrod,—||he|| began to be a mighty one in the earth. ¹¹ And ||Mizraim|| begat Ludim, and Ananiam, and Lehabim, and Naphtuhim,

¹² and Pathrusim, and Casluhim—whence went forth the Philistines, and Caphtorim. ¹³ And ||Canaan|| begat Zidon his firstborn, and Heth;

¹⁴ and the Jebusite, and the Amorite, and the Girgashite; ¹⁵ and the Hivite, and the Arkite, and the Sinite; ¹⁶ and the Arvadite, and the Zemarite, and the Hamathite.

¹⁷ ||The sons of Shem|| Elam, and Asshur, and

^a Some cod. (w. 4 ear. pr. edns., Syr., Vul.): "Riphath." Cp. Gen. x. 3—G.n.

^b Some cod. (w. 5 ear. pr. edns., Sep., Vul.): "Dodanin." Cp. Gen. x. 4—G.n.

^c Some cod. (w. 5 ear. pr. edns.): "Raamah" (w.

"h" final). Cp. Gen. x. 7—G.n., G. Intro. 124—129.

^d So (w. "h" final) in some MSS. (w. 6 ear. pr. edns.). Cp. Gen. x. 7; but in other cod. (w. 2 ear. pr. edns.): "Raama" (without the final "h"—G.n.

Arpachshad, and Lud, and Aram,—and Uz, and Hul, and Gethur, and Meshech.^a ¹⁸ And ||Arpachshad|| begat Shelah,—and ||Shelah|| begat Eber. ¹⁹ And <unto Eber> were born two sons,—||the name of the one|| was Peleg, for <in his days> was the earth divided, and ||the name of his brother|| was Joktan.

²⁰ And ||Joktan|| begat Almodad, and Sheleph,—and Hazarmaveth, and Jerah; ²¹ and Hadoram, and Uzal, and Diklah; ²² and Ebal, and Abimael, and Sheba; ²³ and Ophir, and Havilah, and Jobab. ||All these|| were the sons of Joktan.

²⁴ Shem, Arpachshad, Shelah; ²⁵ Eber, Peleg, Reu; ²⁶ Serug, Nahor, Terah; ²⁷ Abram—|the same| is Abraham.

§ 2. *Abraham to Israel.*

²⁸ ||The sons of Abraham|| Issac and Ishmael.

²⁹ ||These|| are their generations,—||the first-born of Ishmael|| Nebaioth, then Kedar, and Adbeel, and Mibsam; ³⁰ Mishma, and Dumah, Massa, Hadad, and Tema; ³¹ Jetur, Naphish, and Kedemah. ||These|| are the sons of Ishmael.

³² And ||the sons of Keturah, the concubine of Abraham|| she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah,—and ||the sons of Jokshan|| Sheba, and Dedan; ³³ and ||the sons of Midian|| Ephah, and Ephraim, and Hanoah, and Abida, and Eldaah. ||All these|| were the sons of Keturah.

^a Some cod. (w. Syr.) read: "Mash." Cp. Gen. x. 23—G.n.

³⁴ So then Abraham begat Isaac,—||the sons of Isaac|| were Esau and Israel.

³⁵ ||The sons of Esau|| Eliphaz, Reuel, and Jeush, and Jalam, and Korah. ³⁶ ||The sons of Eliphaz|| Teman, and Omar, Zephi,^a and Gatam, Kenaz, and Timna, and Amalek. ³⁷ ||The sons of Reuel|| Nahath, Zerah, Shammah, and Mizzah. ³⁸ And ||the sons of Seir|| Lotan, and Shobal, and Zibeon, and Anah,—and Dishon, and Ezer, and Dishan. ³⁹ And ||the sons of Lotan|| Hori, and Homam,—and [Lotan's sister] was Timna. ⁴⁰ ||The sons of Shobal|| Alian,^b and Manabath, and Ebal, Shephi and Onam. And ||the sons of Zibeon|| Aiah and Anah. ⁴¹ ||The sons^c of Anah|| Dishon,—and ||the sons of Dishon|| Hamran,^d and Eshban, and Ithran, and Cheran. ⁴² ||The sons of Ezer|| Bilhan, and Zaan, Jaakan,^e ||The sons of Dishan|| Uz and Aran. ⁴³ Now ||these|| are the kings, who reigned in the land of Edom, before there reigned a king of^f the sons of Israel,—Bela the son of Beor, and ||the name of his city|| was Dinhabah. ⁴⁴ And Bela died,—and there reigned in his stead, Jobab son of Zerah, of Bozrah. ⁴⁵ And Jobab died,—and there reigned in his stead, Husham, of the land of the Temanites. ⁴⁶ And Husham died,—and there reigned in his stead, Hadad the son of Bedad, who smote Midian in the field of Moab, and ||the name of his city|| was Avith.^g ⁴⁷ And Hadad died,—and there reigned in his stead, Samlah of Masrekah. ⁴⁸ And Samlah died,—and there reigned in his stead, Shaul, of Rehoboth by the River. ⁴⁹ And Shaul died,—and there reigned in his stead, Baal-hanan, the son of Achbor. ⁵⁰ And Baal-hanan^h died,—and there reigned in his stead, Hadad,ⁱ and ||the name of his city|| was Pai,^k—and ||the name of his wife|| was Mehetabel, daughter of Matred, daughter of Mezahab. ⁵¹ And Hadad^l died. And there were chiefs of Edom: chief Timna, chief Aliah,^m chief Jetheth; ⁵² chief Oholibamah, chief Elah, chief Pinon; ⁵³ chief Kenaz, chief Teman, chief Mibzar; ⁵⁴ chief Magdiel, chief Iram. ||These|| were the chiefs of Edom.

² ¹ ||These|| are the sons of Israel,—Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun; ² Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

^a Some cod. (w. 1 ear. pr. edn.); "Zepho." Cp. Gen. xxxvi. 11—G-n.

^b Some cod. (w. 2 ear. pr. edns.); "Elvan." Cp. Gen. xxxvi. 23—G-n.

^c A sp. v.r. (*sevir*): "son" (sing.)—G-n.

^d Some cod.: "Hemdan." Cp. Gen. xxxvi. 26—G-n. [Cp. in Table I., p. 29, letters 4 and 20.]

^e Some cod.: "and Akan." Cp. Gen. xxxvi. 27—G-n.

^f Ml.: "to,"

^g Written: "Ayuth"; read: "Avith." Some cod. (w. 2 ear. pr. edns.) both written and read:

"Avith." Cp. Gen. xxxvi. 35—G-n.

^h Some cod. (w. 1 ear. pr. edn.) add: "son of Achbor." Cp. Gen. xxxvi. 39—G-n.

ⁱ Some cod. (w. 4 ear. pr. edns., Vul.): "Hadar." Cp. Gen. xxxvi. 39—G-n.

^k Some cod.: "Pau." Cp. Gen. xxxvi. 39—G-n.

^l Some cod. (w. 1 ear. pr. edns.): "Hadar"—G-n.

^m Read: "Alvah." Some cod. (w. 2 ear. pr. edns.) both write and read: "Alvah." Cp. Gen. xxxvi. 40—G-n.

§ 3. The Tribe of Judah (I.).

³ ||The sons of Judah|| Er, and Onan, and Shelah, the three born to him of the daughter of Shua the Canaanitess,—but Er the firstborn of Judah became wicked in the eyes of Yahweh, and he slew him. ⁴ And ||Tamar his daughter-in-law|| bare him, Perez and Zerah. ||All the sons of Judah|| were five. ⁵ ||The sons of Perez|| Hezron and Hamul. ⁶ And ||the sons of Zerah|| Zimri and Ethan, and Heman and Calcol and Dara,^a ||all of them|| five. ⁷ And ||the sons of Carmi|| Achar, the troubler of Israel, who transgressed in a thing devoted.

⁸ And ||the sons^b of Ethan|| Azariah. ⁹ And ||the sons of Hezron, who were born to him|| Jerahmeel, and Ram, and Calubai. ¹⁰ And ||Ram|| begat Amminadab,—and ||Amminadab|| begat Nahshon, leader of the sons of Judah.

¹¹ And ||Nahshon|| begat Salma, and ||Salma|| begat Boaz; ¹² and ||Boaz|| begat Obed, and ||Obed|| begat Jesse; ¹³ and ||Jesse|| begat—his firstborn, Eliab,—and Abinadab, the second, and Shimea, the third; ¹⁴ Nethanel, the fourth, Raddai, the fifth; ¹⁵ Ozem, the sixth, David, the seventh.

¹⁶ And ||their sisters|| were Zeruiah and Abigail,—and ||the sons of Zeruiah|| Abishai and Joab and Asahel, three. ¹⁷ And ||Abigail|| bare Amasa,—and ||the father of Amasa|| was Jether the Ishmaelite. ¹⁸ And ||Caleb son of Hezron|| begat children of Azubah his wife, and of Jerioth,—and ||these|| were her sons, Jeshar and Shobab and Ardun. ¹⁹ And Azubah died,—and Caleb took unto him Ephrath, and she bare to him Hur. ²⁰ And ||Hur|| begat Uri, and ||Uri|| begat Bezalel. ²¹ And <afterward> Hezron went in unto the daughter of Machir, father of Gilead, and he^c took her when he was sixty years old,—and she bare him Segub. ²² And ||Segub|| begat Jair,—who came to have twenty-three cities, in the land of Gilead; ²³ but Geshur and Aram took the towns of Jair^e from them, with Kenath and the villages thereof, sixty cities. ||All these|| were the sons of Machir, father of Gilead.

²⁴ And <after the death of Hezron> Caleb entered Ephrathah,^d—and ||the wife of Hezron|| was Abiah, who bare him Ashur, father of Tekoa. ²⁵ And the sons of Jerahmeel firstborn of Hezron were, ||the firstborn|| Ram,—and Bunah, and Oren, and Ozem [of] Ahijah.^e ²⁶ And Jerahmeel had another wife, ||whose name|| was Atarah,—||the same|| was the mother of Onam. ²⁷ And the sons of Ram, the firstborn of Jerahmeel, were,—Maaz and Jamin, and Eker. ²⁸ And the sons of Onam were, Shammai and Jada,—and ||the sons of Shammai|| Nadab and Abishur. ²⁹ And ||the

^a Some cod. (w. Syr.): "Darda." Cp. 1 K. iv. 31—G-n.

^b A sp. v.r. (*sevir*): "son" (sing.)—G-n.

^c Or: "Encampments of Jair" ["nearly = pr. n."]

—O.G.]. Cp. Deu. iii. 14, n.

^d So it shd be (w. Sep., Vul.)—G-n.

^e Gt.: "of Ahijah." Cp. chap. viii. 9—G-n.

name of the wife of Abishur|| was Abihail,—and she bare him Abhan, and Molid. ³⁰ And ||the sons of Nadab|| Seled and Appaim,—but Seled died without sons. ³¹ And ||the sons^a of Appaim|| Ishi, and ||the sons^a of Ishi|| Sheshan, and ||the sons^a of Sheshan|| Ahlai. ³² And ||the sons of Jada, brother of Shammai|| Jether, and Jonathan,—but Jether died without sons. ³³ And ||the sons of Jonathan|| Peleth and Zaza. ||These|| were the sons of Jerahmeel. ³⁴ Now Sheshan had ||no sons|| but ||daughters||,—and ||Sheshan|| had a servant, an Egyptian, whose name was Jarha; ³⁵ so Sheshan gave his daughter to Jarha his servant to wife,—and she bare him Attai. ³⁶ And ||Attai|| begat Nathan, and ||Nathan|| begat Zabad; ³⁷ and ||Zabad|| begat Ephlal, and ||Ephlal|| begat Obed; ³⁸ and ||Obed|| begat Jehu, and ||Jehu|| begat Azariah; ³⁹ and ||Azariah|| begat Helez, and ||Helez|| begat Eleasah; ⁴⁰ and ||Eleasah|| begat Sismai, and ||Sismai|| begat Shallum; ⁴¹ and ||Shallum|| begat Jekamiah, and ||Jekamiah|| begat Elishama. ⁴² Now ||the sons of Caleb, brother of Jerahmeel|| were, Mesha his firstborn, ||the same|| was the father of Ziph,—and the sons of Mareshah the father of Hebron. ⁴³ And ||the sons of Hebron|| Korah and Tappuah, and Rekem and Shema. ⁴⁴ And ||Shema|| begat Raham, the father of Jorkeam,—and ||Rekem|| begat Shammai. ⁴⁵ And ||the son of Shammai|| was Maon,—and ||Maon|| was the father of Beth-zur. ⁴⁶ And ||Ephah, the concubine of Caleb|| bare Haran and Moza, and Gazez,—and ||Haran|| begat Gazez. ⁴⁷ And ||the sons of Jahdai|| Regem and Jotham and Geshan and Pelet, and Ephah and Shaaph. ⁴⁸ ||A concubine of Caleb, Maacah|| bare Sheber, and Tirhanah; ⁴⁹ she also bare Shaaph, father of Madmannah, Sheva, father of Machbena, and father of Gibeaz,—and ||the daughter of Caleb|| was Achsah. ⁵⁰ ||These|| were the sons of Caleb, sons^b of Hur, firstborn of Ephrathah,—Shobal the father of Kiriath-jearim;^c ⁵¹ Salma, the father of Bethlehem, Hareph, the father of Beth-gader. ⁵² And Shobal, the father of Kiriath-jearim^c had sons,—Haroei, half of the Menuhoth. ⁵³ And ||the families of Kiriath-jearim||^e were the Ithrites, and the Puthites, and the Shumathites, and the Mishraitcs,—<from these> came the Zorathites, and the Eshtaolites. ⁵⁴ ||The sons of Salma|| were Bethlehem, and the Netophathites, Atroth-beth-joad,^d—and half of the Manahathites, the Zorites; ⁵⁵ and the families of scribes who dwelt at Jabez, the Tirathites, the Shimeathites, the Sucathites. ||The same|| are the Kenites who came in from Hammath, father of the house of Rechab.

3 ¹ Now ||these|| were the sons of David, who were born to him in Hebron,—||the firstborn||

^a A sp. v.r. (sevir): "son"—G.n.

^b So it shd be (w. Sep., Vul.)—G.n.

^c So R.V. Heb.: *kiryath-yearim*.

^d = "Crowns of the house of Joab"—T.G.

Amnon, by Ahinoam the Jezreelitess, ||the second|| Daniel, by Abigail the Carmelitess; ² ||the third|| Absalom son of Maacah, daughter of Talmai, king of Geshur,—||the fourth|| Adonijah, son of Haggith; ³ ||the fifth|| Shephatiah, by Abital,—||the sixth|| Ithream, by Eglah his wife: ⁴ six born to him in Hebron, and he reigned there, seven years and six months.

And <thirty and three years> reigned he, in Jerusalem. ⁵ And ||these|| were born to him in Jerusalem, Shimea, and Shobab, and Nathan, and Solomon—four, by Bathshua, daughter of Ammiel; ⁶ and Ibhaz, and Eliphaz, and Eliphelet, ⁷ and Nogah, and Nepheg, and Japhia, ⁸ and Elishama, and Eliada, and Eliphelet—nine. ⁹ ||All|| sons of David,—besides sons of concubines, and ||Tamar|| their sister.

¹⁰ And ||the son of Solomon|| was Rehoboam,—Abijah his son, Asa his son, Jehoshaphat his son; ¹¹ Joram his son, Ahaziah his son, Joash his son; ¹² Amaziah his son, Azariah^a his son, Jotham his son; ¹³ Ahaz his son, Hezekiah his son, Manasseh his son; ¹⁴ Amos his son, Josiah^b his son. ¹⁵ And <the sons of Josiah>^b ||the firstborn|| Johanan ||the second|| Jehoiakim,—||the third|| Zedekiah,^c ||the fourth|| Shallum. ¹⁶ And ||the sons of Jehoiakim,—Jecooniah^d his son, Zedekiah his son. ¹⁷ And ||the sons^e of Jecooniah the captive||^f Shealtiel his son; ¹⁸ and Malchiram, and Pedaiah, and Shenazzar,—Jekamiah, Hoshama, and Nedabiah. ¹⁹ And ||the sons of Pedaiah|| Zerubbabel, and Shimei,—and ||the sons^g of Zerubbabel|| Meshullam, and Hananiah, and ||Shelomith|| was their sister; ²⁰ and Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed—five. ²¹ And ||the sons^g of Hananiah|| Pelatiah, and Jeshaiah,—the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shecaniah; ²² and ||the sons^h of Shecaniah|| Shemaiah,—and ||the sons of Shemaiah|| Hattush, and Igal, and Bariah, and Neariah, and Shaphat—six; ²³ and ||the sonⁱ of Neariah|| Elioenai, and Hizkiah, and Azrikam—three; ²⁴ and ||the sons of Elioenai|| Hodaviah,^k and Eliashib, and Pelaiah, and Akkub, and Johanan, and Delaiah, and Anani—seven.

¹ ||The sons of Judah|| Perez, Hezron, and ⁴ Carmi, and Hur, and Shobal. ² And ||Reaiah son of Shobal|| begat Jahath, and ||Jahath|| begat Ahumai, and Lahad. ||These|| are the families of the Zorathites. ³ And

^a Some cod. (w. 5 ear. pr. edns. [1 Rabb.]): "Azaryahu"—G.n.

^b Heb.: *yôshiyâhu*.

^c Heb.: *zikhkiyâhu*.

^d Heb.: *yekhonyâhu*, 6; 1, *yekhonyâhu*.

^e A sp. v.r. (sevir): "son"—G.n.

^f Or (as prop. name, w. Sep., Vul.): "Asir." Cp. O.G. 64, a.

^g A sp. v.r. (sevir): "sons" (pl.). In some cod. (w.

Sep. and Syr.): "sons" (pl.) is both written and read—G.n.

^h A sp. v.r. (sevir): "son." In some cod. (w. Sep., Syr., Vul.): "son" (sing.) both written and read—G.n.

ⁱ A sp. v.r. (sevir): "sons" (pl.). In some cod. (w. Sep.): "sons" both written and read—G.n.

^k Written: *hōhūwâhu*; read: *hōhawiyâhu*—G.n.

||these|| were the sons^a of Etam, Jezreel and Ishma, and Idbash,—and ||the name of their sister|| was Hazzeleponi; ⁴ and Pennel the father of Gedor, and Ezer, the father of I'ashah. ||These|| are the sons of Hur, the firsthorn of Ephrathah, the father of Bethlehem.

⁵ And ||Ashhur the father of Tekoa|| had two wives, — Helah, and Naarah.

⁶ And Naarah bare him Ahuzzani and Hephher, and Temeni, and Haahashtari. ||These|| were the sons of Naarah.

⁷ And ||the sons of Helah|| were Zereth, Izhar,^b and Ethnan.

⁸ And ||Koz|| begat Anub, and Zobeab, — and the families of Aharhel, the son of Harum.

⁹ Now it came to pass that Jabez was more honourable than his brethren, — but ||his mother|| had called his name Jabez, [= "he causes pain"] saying,

Because I bare him with pain.

¹⁰ So then Jabez called on the God of Israel, saying,

Oh that thou wouldst ||indeed bless| me, and enlarge my boundary,

And that thy hand might be with me, —

And that thou wouldst work [to deliver me] from evil,

That it be not my pain.

And God brought about that which he asked.

¹¹ And ||Chelub the brother of Shuhah|| begat Mehir, ||the same|| was the father of Eshton.

¹² And ||Eshton|| begat Beth-rapha, and Paseah, and Tehinnah, the father of Ir-nahash. ||These|| are the men of Recah.

¹³ And ||the sons of Kenaz|| were Othniel, and Seraiah, — and ||the sons^c of Othniel|| Hathath. ¹⁴ And ||Meonothai|| begat Ophrah, — and ||Seraiah|| begat Joab, the father of Ge-harashim,^d for they were |crafts-

men|. ¹⁵ And ||the sons of Caleb son of Jephunneh|| were Iru, Elah, and Naam, — and the sons^c of Elah and^e Kenaz. ¹⁶ And ||the sons of Jehallelel|| Ziph and Ziphah, Tiria, and Asarel.

¹⁷ And ||the sons^f of Ezra|| Jether and Mered, and Ephraim and Jalon. And ||these|| are the sons of Bithia, daughter of Pharaoh, whom Mered took, — and she conceived and bare Miriam and Shammai, and Ishbah, the father of Eshtemoa.^g ¹⁸ And ||his wife, the Jewess|| bare Jered the father of Gedor, and Heber the father of Soco, and Jekuthiel, the father of Zanoah.

¹⁹ And ||the sons of the wife of Hodia, the sister of Naham|| were the father of Keilah, the Garmite, — and Eshtemoa, the Maacathite. ²⁰ And ||the sons of Shimon||

Amnon, and Rinnah, Ben-hanan and Tilon. And ||the sons of Ishi|| Zoheth, and Ben-zoheth.

²¹ ||The sons of Shelah, the son of Judah|| Er, the father of Lecah, and Laadah, the father of Mareshah, — and the families of the house of them that wrought fine linen,^a of the house of Ashbea; ²² and Jokim, and the men of Cozeba, and Joash, and Saraph who ruled for Moab, and Jashubi-lehem, — but ||the records|| are ancient. ²³ ||They|| were the potters and the inhabitants of Netaim,^b and Gederah,^c — [with the king in his work] dwelt they there.

§ 4. The Tribe of Simeon (II.).

²⁴ ||The sons of Simeon|| Nemuel, and Jamin, Jarib, Zerah, Shaul; ²⁵ Shallum his son, Mibsam his son, Mishma his son. ²⁶ And ||the sons of Mishma|| Hammuel his son, Zaccur his son, Shimei his son.

²⁷ And ||Shimei|| had sixteen sons, and six daughters, but ||his brethren|| had not many children, — nor did ||any of their family|| multiply so much as the sons of Judah.

²⁸ And they dwelt in Beer-sheba, and Moladah, and Hazar-shual; ²⁹ and in Bilhah, and in Ezem, and in Tolad; ³⁰ and in Bethuel, and in Hormah, and in Ziklag; ³¹ and in Beth-marcaboth, and in Hazar-susim, and in Beth-biri, and in Shaaraim. ||These|| were their cities unto the reign of David.^d ³² And ||their villages|| were Etam, and Ain, Rimmon, and Tochen, and Ashan, — five cities; ³³ and all their villages that were round about these cities, as far as Baal. ||These|| were their habitations, and they had their own genealogical register.^e

³⁴ And Meshobab, and Jamlech, and Joshah, the son of Amaziah; ³⁵ and Joel, — and Jehu, the son of Joshibiah, the son of Seraiah, the son of Asiel; ³⁶ and Elioenai, and Jaakobah, and Jeshobiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah; ³⁷ and Ziza, son of Shippi, son of Allon, son of Jedaiah, son of Shimri, son of Shemaiah. ³⁸ ||These|| <introduced by their names> were leading men in their families. And ||their ancestral house|| brake forth exceedingly; ³⁹ so they went to the entering in of Gerar,^f unto the east of, the valley, — to seek pasture for their flocks; ⁴⁰ and they found pasture, fat and good, and ||the land|| was broad on both hands, and quiet, and secure, — for <of Ham> were the dwellers there aforetime. ⁴¹ But these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the Meunim^g who were found there, and devoted them, until this day, and dwelt in their stead, — for there was pasture for their flocks |there|. ⁴² And

^a So some cod. (w. Sep.); others: "the sons of the father" — G.n. [M.C.T.: "And these were the father."]

^b So written; read: "and Zohar." In some cod. (w. 5 ear. pr. edns. and Sep.): "and Zohar," written and read. In others (w. Vul.): "Izhar" written and read — G.n.

^c A sp. v.r. (sevir): "son" — G.n.

^d = "Valley of Craftsmen."

^e Some cod. (w. 4 ear. pr. edns., Aram., Sep., Vul.) omit this "and" — G.n.

^f M.C.T.: "son." A sp. v.r. (sevir): "sons" (pl.). In some cod. (w. Sep. and Vul.): "sons," both written and read — G.n.

^g Gt.: "And these are the sons of Bithia," etc., shd be transposed from ver. 18 to ver. 17, as above. — G.n.

^a Or: "byssus — a fine white Egyptian linen" — O.G. 101.

^b = "Plantations" — T.G.

^c Or: "wall," "hedge," "enclosure."

^d Some cod. (w. 1 ear. pr. edn., Sep., Syr., and Vul.): "unto King

David" — G.n.

^e "And they had genealogical enrolment" — O.G. 405^a.

^f So it shd be (w. Sep.). Cp. Gen. xx. 1 — G.n.

^g Written: "Meunim" read: "Meunim" — G.n.

[some of them, of the sons of Simeon] went to Mount Seir, five hundred men,—with Pelatiah, and Neariah, and Rephaiah, and Uzziel, sons of Ishi, at their head; ⁴³ and they smote the remainder that had escaped, of the Amalekites, —and dwelt there—[as they have] unto this day.

§ 5. *The Tribe of Reuben (III.).*

- 5 ¹ <And the sons of Reuben the firstborn of Israel> for [he] was the firstborn, but <because he defiled the couch of his father> his birthright was given to the sons of Joseph son of Israel,—and he is not to be enrolled in the place of firstborn,^a ² for [Judah] prevailed over his brethren, so that [even the prince] is from him,—although [the birthright] pertaineth to Joseph ³ <the sons of Reuben the firstborn of Israel> Hanoch and Pallu, Hezron and Carmi. ⁴ [The sons of Joel] Shemaiah his son, Gog his son, Shimei his son; ⁵ Micah his son, Reaiah his son, Baal his son; ⁶ Beerah his son, whom Tilgath^b-pilneser king of Assyria carried away captive,—[he] was a leader to the Reubenites; ⁷ and his brethren, by his families, in the genealogical registering, by their generations,—the chief Jeiel, and Zechariah; ⁸ and Bela, the son of Azaz,^c the son of Shema, the son of Joel,—[he] dwelt in Arzer, even as far as Nebo, and Baal-meon; ⁹ and <eastward> dwelt he as far as the entering in of the desert, from the river Euphrates,—because [their cattle] were multiplied in the land of Gilead; ¹⁰ and <in the days of Saul> they made war with the Hagrites, who fell by their hand,—so they dwelt in their tents, over all the face of the land east of Gilead.

§ 6. *The Tribe of Gad (IV.).*

- ¹¹ And [the sons of Gad] <over against them> dwelt, in the land of Bashan, as far as Salecah; ¹² Joel the chief, and Shapham, the second,—and Janai and Shaphat, in Bashan; ¹³ and their brethren of their ancestral house, Michael and Meshullam and Sheba and Jorai and Jacan and Zia and Eber,^d seven. ¹⁴ [These] were the sons of Abihail, son of Huri, son of Jaroah, son of Gilead, son of Michael, son of Jehishai, son of Jahdo, son of Buz, ¹⁵ Ahi son of Abdiel, son of Guni, chief of their ancestral house; ¹⁶ and they dwelt in Gilead—in Bashan, and in her villages,—and in all the pasture-lands of Sharon, up to their outgoings. ¹⁷ [All of them] were genealogically registered in the days of Jotham king of Judah,—and in the days of Jeroboam king of Israel.

§ 7. *Reuben, Gad and Half Tribe of Manasseh (V.) make War; fall into Idolatry and are transported to Assyria.*

- ¹⁸ [The sons of Reuben and Gad, and half tribe

of Manasseh, of the sons of valour, men bearing shield and sword and bending the bow, and instructed in war] were forty-four thousand and seven hundred and sixty, ready to go forth in the host. ¹⁹ So they made war with the Hagrites,—and Jetur and Naphish, and Nodab; ²⁰ and were helped against them, and the Hagrites and all that were with them were delivered into their hand,—for <unto God> made they outcry, in the war, and he suffered himself to be entreated by them, because they put their trust in him; ²¹ and they captured their cattle—[their camels] fifty thousand, and [flocks] two hundred and fifty thousand, and [asses] two thousand,—and [persons^a of men] a hundred thousand; ²² for [many slain] fell, for <of God> was the war,—and they dwelt in their stead, until the captivity.

- ²³ And [the sons of the half tribe of Manasseh] dwelt in the land,—<from Bashan, as far as to Baal-hermon and Senir and Mount Hermon> [they] were multiplied. ²⁴ And [these] were the heads of their ancestral house,—Epher^b and Ishi and Eliel and Azriel and Jeremiah and Hodaviah and Jahdiel, men who were heroes of valour, men of renown, chiefs to their ancestral house.

- ²⁵ But they dealt unfaithfully with the God of their fathers,—and went unchastely after the gods of the peoples of the land, whom God destroyed from before them; ²⁶ so the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath^c-pilneser king of Assyria, and he took them away captive, even the Reubenites and the Gadites and the half tribe of Manasseh,—and brought them in unto Halah, and Habor, and Hara, and to the river of Gozan, unto this day.

§ 8. *The Tribe of Levi (VI.).*

- ¹ [The sons of Levi] Gershon,^d Kohath, and ⁶ Merari. ² And [the sons of Kohath] Amram, Izhar, and Hebron, and Uzziel. ³ And [the children of Amram] Aaron, and Moses, and Miriam,—and [the sons of Aaron] Nadab, and Abihu, Eleazar, and Ithamar. ⁴ [Eleazar] begat Phinehas, [Phinehas]^e begat Abishua; ⁵ and [Abishua] begat Bukki, and [Bukki] begat Uzzi; ⁶ and [Uzzi] begat Zerariah, and [Zerariah] begat Meraioth; ⁷ [Meraioth] begat Amariah, and [Amariah] begat Ahitub; ⁸ and [Ahitub] begat Zadok, and [Zadok] begat Ahimaaz; ⁹ and [Ahimaaz] begat Azariah, and [Azariah] begat Johanan, ¹⁰ and [Johanan] begat Azariah,—[he] was who ministered as priest, in the house which Solomon built in Jerusalem; ¹¹ and Azariah begat Amariah,—and [Amariah] begat Ahitub; ¹² and [Ahitub]

^a So O.G. 405^a.

^b Some cod. (w. *Sep.*, *Syr.*): "Tiglath." Cp. 2 K. xv. 29—G.N.

^c In some cod. (w. 4 ear.

pr. edns.), "Azan" (or

"Azau")—G.N.

^d Some cod. (w. 2 ear. pr. edns., *Sep.*): "Ebed"—G.N.

^a U.: "souls."

^b The conjunction *way* before "Epher" shd be omitted (w. *Sep.*, *Vul.*)—G.N.

^c Some cod. (w. *Sep.* and *Syr.*): "Tiglath." Cp.

above, ver. 6—G.N.

^d So the Western Massorites. The Easterns: "Gershom"—G.N.

^e Some cod. (w. *Syr.* and *Vul.*): "and Phinehas"—G.N.

begat Zadok, and ||Zadok|| begat Shallum;
¹³ and ||Shallum|| begat Hilkiah, and ||Hilkiah||
 begat Azariah; ¹⁴ and ||Azariah|| begat Seraiah,
 and ||Seraiah|| begat Jehozadak; ¹⁵ and
 ||Jehozadak|| departed, when Yahweh carried
 away Judah and Jerusalem into captivity,—by
 the hand of Nebuchadnezzar. ¹⁶ ||The
 sons of Levi|| Gershom, Kohath, and
 Merari. ¹⁷ And ||these|| are the names
 of the sons of Gershom, Libni and
 Shimei. ¹⁸ And ||the sons of Kohath||
 were Amram, and Izhar, and Hebron, and
 Uzziel. ¹⁹ ||The sons of Merari|| Mahli
 and Mushi. And ||these|| are the
 families of Levi by their fathers: ²⁰ <To
 Gershom> pertained Libni his son, Jahath his
 son, Zimmah his son, ²¹ Joah his son, Iddo his
 son, Zerah his son, Jeatherai his son. ²² ||The
 sons of Kohath|| Amminadab his son, Korah
 his son, Assir his son; ²³ Elkanah his son, and
 Ebiasaph his son, and Assir his son; ²⁴ Tahath
 his son, Uriel his son, Uzziel his son, and
 Shaul his son. ²⁵ And ||the sons of Elkanah||
 Amasai, and Ahimoth. ²⁶ <As for Elkanah>
 ||the sons^a of Elkanah||^b Zophai his son, and
 Nahath his son; ²⁷ Eliab his son, Jeroham his
 son, Elkanah his son. ²⁸ And <the sons of
 Samuel>^c ||the firstborn|| [Joel],^d and ||the
 second|| Abiah. ²⁹ ||The sons of Merari||
 Mahli,—Libni his son, Shimei his son, Uzzah
 his son; ³⁰ Shimea his son, Haggiah his son,
 Asaiah his son.
³¹ And ||these|| are they whom David caused to
 stand, as the servants of song,^e in the house of
 Yahweh, when he had given rest unto the ark;
³² so they became attendants before the habita-
 tion of the tent of meeting, with song,^f until
 Solomon built the house of Yahweh, in Jeru-
 salem,—and they took their stand according to
 their prescribed manner^g over their work.
³³ Yea ||these|| are they who stood, with their
 sons. <Of the sons of the Kohathites>
 Heman the singer,^h son of Joel, son of Samuel.
³⁴ son of Elkanah, son of Jeroham, son of Eliel,
 son of Toah,—³⁵ son of Zuph,ⁱ son of Elkanah,
 son of Mahath, son of Amasai:—³⁶ son of
 Elkanah, son of Joel, son of Azariah, son of
 Zephaniah,—³⁷ son of Tahath, son of Assir, son
 of Ebiasaph, son of Korah;—³⁸ son of Izhar,
 son of Kohath, son of Levi, son of
 Israel.^k ³⁹ And ||his brother Asaph who
 stood on his right hand|| Asaph son of

Berechiah son of Shimea,—⁴⁰ son of Michael,
 son of Baaseiah,^a son of Malchijah,—⁴¹ son of
 Ethni, son of Zerah, son of Adaiah;—⁴² son of
 Ethan, son of Zimmah, son of Shimei,—
⁴³ son of Jahath, son of Gershom, son of
 Levi.^b ⁴⁴ And ||the sons^c of Merari,
 their brethren, on the left hand|| Ethan son of
 Kishi, son of Abdi, son of Malluch;—⁴⁵ son of
 Hashabiah,^d son of Amaziah, son of Hilkiah,—
⁴⁶ son of Amzi, son of Bani, son of Shemer,—
⁴⁷ son of Mahli, son of Mushi, son of Merari, son
 of Levi.^b ⁴⁸ Howbeit ||their brethren, the
 Levites|| were given, for all the work of the
 habitation, of the house of God.
⁴⁹ But ||Aaron and his sons|| were to make^e
 perfume upon the altar of ascending-sacrifice,
 and upon the altar of incense, according to all
 the service of the holy of holies,—even for
 putting a propitiatory-covering over Israel,
 according to all that ||Moses, the servant of
 God|| commanded. ⁵⁰ And ||these||
 are the sons of Aaron,—Eleazar his son,
 Phinehas his son, Abishua his son,—⁵¹ Bukki
 his son, Uzzi his son, Zerahiah his son,—
⁵² Meraijoh his son, Amariah his son, Ahitub
 his son,—⁵³ Zadok his son, Ahimaaz his
 son. ⁵⁴ And ||these|| are their dwelling-
 places, according to their encampments, in their
 boundary,—pertaining to the sons of Aaron, of
 the families of the Kohathites, for ||theirs|| was
 the lot: ⁵⁵ so they gave them Hebron, in the
 land of Judah, and the pasture lands thereof,
 round about it; ⁵⁶ but <the field-land of the
 city, and the villages thereof> gave they to
 Caleb son of Jephunneh. ⁵⁷ And <to the
 sons of Aaron> gave they, the cities^g of
 refuge^f—Hebron, and Libnah, with her pasture
 lands,—and Jattir and Eshtemoa, with her
 pasture lands; ⁵⁸ and Hilen^h with her pasture
 lands, Debir, with her pasture lands; ⁵⁹ and
 Ashan, with her pasture lands, and Beth-
 shemesh, with her pasture lands; ⁶⁰ and <out
 of the tribe of Benjamin> Geba, with her
 pasture lands, and Allemeth, with her pasture
 lands,—and Anathoth, with her pasture lands;—
 ||all their cities|| were thirteen cities, throughout
 their families. ⁶¹ And <unto the rest of
 the sons of Kohath—of the families of the tribe
 of Ephraim and of the tribe of Dan, and of
 the half-tribe of Manasseh>ⁱ by lot^f ten
 cities. ⁶² And <to the sons of
 Gershom, by their families—out of the tribe
 of Issachar, and out of the tribe of Asher,
 and of the tribe of Naphtali, and out of
 the tribe of Manasseh in Bashan> thirteen
 cities. ⁶³ And <unto sons of Merari,

^a So read; but written: "his son" (sing.).—G.n.

^b Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.) omit the second "Elkanah"—G.n.

^c Gt.: "And Samuel his son and the sons of S." Cp. ver. 33—G.n.

^d Gt.: As in text (without brackets) Cp. ver. 33; and 1 Sam. viii. 2.

^e ML: "at the hands of song." "That is, to watch over the singing"—O.G.

^f Or: "in song"; = "in

the work or service of s."

^g Or: "regulation."

^h N.B.: Heman the singer is the grandson of Samuel, and descended from Levi. His pedigree is here given for 22 generations.

ⁱ "Ziph," written; "Zuph," read—G.n.

^k N.B.: This remarkable run back from Heman, Joel, and Samuel, to Levi and Israel. Then, of course, connect Heman (ver. 33) with Asaph here.

^a Some cod. (w. 3 ear. pr. edns. [1 Rabb.], Sep., Syr.): "Maaseiah"—G.n.

^b Cp. ver. 38, n.

^c A sp. v.r. (sevir): "son"—G.n.

^d Heb.: *hashabhydyh*.

^e ML: "were making"; but Heb. ptple. frequently has a more comprehensive force.

^f I.e.: the first lot; cp. Josh. xxi. 4, 10.

^g Gt.: "city." Cp. Josh. xxi. 13—G.n.

^h Some cod. (w. 1 ear. pr. edn.): "Helez"—G.n.

ⁱ So Gt. Cp. Josh. xxi. 5—G.n. Owing to the difficulty of making sense of the Mass. Text, this conjecture is followed in the text above.

by their families—out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun> by lot⁷ twelve cities.

⁶⁴ So then the sons of Israel gave, to the Levites,—the cities and the pasture lands thereof;
⁶⁵ yea they gave, by lot <out of the tribe of the sons of Judah, and out of the tribe of the sons of Simeon, and out of the tribe of the sons of Benjamin> these cities which are mentioned by name.

⁶⁶ But <as for some of the families of the sons of Kohath> they had the cities of their lot,^a out of the tribe of Ephraim; ⁶⁷ and they gave unto them the cities of refuge—Shechem and her pasture lands, in the hill country of Ephraim,—and Gezer, with her pasture lands; ⁶⁸ and Jokmeam, with her pasture lands, and Beth-horon, with her pasture lands; ⁶⁹ and Aijalon, with her pasture lands, and Gath-rimmon, with her pasture lands; ⁷⁰ and <out of the half-tribe of Manasseh> Aner, with her pasture lands, and Bileam, with her pasture lands,—for the rest of the family^b of the sons of Kohath.

⁷¹ <Unto the sons of Gershom—out of the family of the half tribe of Manasseh> Golan in Bashan, with her pasture lands,—and Ashtaroath, with her pasture lands. ⁷² And <out of the tribe of Issachar> Kedesh,^c with her pasture lands,—Daberath, with her pasture lands; ⁷³ and Ramoth, with her pasture lands, and Anem,^d with her pasture lands. ⁷⁴ And <out of the tribe of Asher> Mashal, with her pasture lands,—and Abdon, with her pasture lands; ⁷⁵ and Hukok, with her pasture lands,—and Rehob, with her pasture lands. ⁷⁶ And <out of the tribe of Naphtali> Kedesh in Galilee, with her pasture lands, and Hammon, with her pasture lands,—and Kiryathaim, with her pasture lands.

⁷⁷ <Unto the rest of the sons of Merari—out of the tribe of Zebulun> Rimmon, with her pasture lands,—Tabor, with her pasture lands. ⁷⁸ And <beyond the Jordan at Jericho, on the east of the Jordan—out of the tribe of Reuben> Bezer in the wilderness, with her pasture lands,—and Jahzah, with her pasture lands; ⁷⁹ and Kedemoth, with her pasture lands, and Mephaath, with her pasture lands. ⁸⁰ And <out of the tribe of Gad> Ramoth in Gilead, with her pasture lands,—and Mahanaim, with her pasture lands; ⁸¹ and Heshbon, with her pasture lands, and Jazer, with her pasture lands.

§ 9. The Tribe of Issachar (VII.).

⁷ ¹ And <to the sons of Issachar> belonged, Tola and Puah, Jashib^e and Shimron, four. ² And [the sons of Tola] were Uzzi and Rephaiah and Jeriel and Jahmai and Jbsam and Shemuel, chiefs of their ancestral house, pertaining to Tola, heroes of valour, in

^a So *Gr.* [evidently demanded—Tr.]. Cp. Josh. xxi. 20—Gn.

^b *Gr.* “families.” Cp. Josh. xxi. 26—Gn.

^c *Gr.* “Kishion.” Cp.

Josh. xxi. 28—Gn. ^d *Gr.* “En-gannim.” Cp.

Josh. xix. 21—Gn.

^e Written: “Jashib”; read: “Jashub”—Gn.

their generations,—their number, in the days of David, twenty-two thousand and six hundred. ³ And [the sons^a of Uzzi] Izrahiah,—and [the sons of Izrahiah] Michael and Obadiah and Joel, Isshiah—five, [chiefs] all of them; ⁴ and <with them by their generations, pertaining to their ancestral house> were bands of a host for war, thirty-six thousand,—for they had many wives and sons; ⁵ and [their brethren, of all the families of Issachar, heroes of great valour] were eighty-seven thousand, when they had [all] registered themselves.

§ 10. The Tribe of Benjamin (VIII.).

⁶ <Benjamin> Bela and Becher and Jediael, three. ⁷ And [the sons of Bela] Ezbon and Uzzi and Uzziel and Jerimoth and Iri, five, chiefs of the ancestral house, heroes of great valour,—who <when they had registered themselves> were twenty-two thousand and thirty-four. ⁸ And [the sons of Becher] Zemirah and Joash and Eliezer and Elioenai and Omri and Jeremoth and Abijah, and Anathoth, and Alemeth. [All these] were sons of Becher. ⁹ And <when they had registered themselves by their generations, the chiefs of their ancestral house> [the heroes of valour] were twenty thousand and two hundred. ¹⁰ And [the sons^a of Jediael] Bilhan,—and [the sons of Bilhan] Jeish^b and Benjamin and Ehud and Chenaanah, and Zethan, and Tarshish, and Ahishahah. ¹¹ [All these—sons of Jediael, by ancestral chiefs, heroes of great valour] were seventeen thousand and two hundred, ready to go forth as a host to war:—¹² Shuppim also and Huppin, sons of Ir, Hushim sons of Aher.

§ 11. The Tribe of Naphtali (IX.).

¹³ [The sons of Naphtali] Jahziel and Guni, and Jezer and Shallum, sons of Bilhah.

§ 12. The Tribe of Manasseh (X.).

¹⁴ [The sons of Manasseh] Asriel, whom [his wife] bare,—[his concubine, the Syrian]^c bare Machir the father of Gilead; ¹⁵ and [Machir] took a wife pertaining to Huppin and Shuppim, and [the name of his sister] was Maacah, and [the name of the second] Zelophehad,—and [Zelophehad] had [daughters]. ¹⁶ So then Maacah, wife of Machir, bare a son, and called his name Peresh, and [the name of his brother] was Sheresh,—and [his sons] were Ulam and Rakem; ¹⁷ and [the sons^d of Ulam] Bedan. [These] were the sons of Gilead, son of Machir, son of Manasseh. ¹⁸ And [his sister, Hammolecheth] bare Ishhod,^e and Abiezer,

^a A sp. v.r. (*sevir*): “son.”

^b So written; read: “Jeush”—Gn.

^c Or: “Aramean.”

^d A sp. v.r. (*sevir*): “son” —Gn.

^e Written as one word by the Eastern Massorites (w. 4 ear. pr. edns., Syr.); but as two words by the Western—Gn.

and Mahlah. ¹⁹ And ||the sons of Shemida|| were Abian and Shechem, and Likhi, and Aniam.

§ 13. The Tribe of Ephraim (XI.).

²⁰ And ||the sons of Ephraim|| Shuthelah, —and Bered his son, and Tahath his son, and Eleadah his son, and Tahath his son; ²¹ and Zabad his son and Shuthelah his son, and Ezer and Elead, —but the men of Gath who had been born in the land slew them, because they had come down to take away their cattle. ²² And Ephraim their father mourned many days, —and his brethren came to comfort him. ²³ And he went in unto his wife, and she conceived, and bare a son, —and he called his name, Beriah, because <in misfortune> was she in his house. ²⁴ And ||his daughter|| was Sheerah, who built Beth-horon the nether and the upper, —and Uzzzen-sheerah. ²⁵ And Rephah his son, and Resheph, and Telah his son, and Tahan his son, —²⁶ Ladan his son, Ammihud his son, Elishama his son, —²⁷ Non his son, Joshua^a his son. ²⁸ And ||their possessions, and their dwellings|| were Bethel, and the villages thereof; and <eastward> Naaran, and <westward> Gezer, and the villages thereof, and Shechem, and the villages thereof, —as far as Aiyah,^b and the villages thereof; —²⁹ and <on the sides of the sons of Manasseh> Beth-shean and the villages thereof, Taanach and the villages thereof, Megiddo and the villages thereof, Dor and the villages thereof. <In these> dwelt the sons of Joseph, son of Israel.

§ 14. The Tribe of Asher (XII.).

³⁰ ||The sons of Asher|| Imnah, and Ishvah, and Ishvi and Beriah, —and Serah their sister. ³¹ And ||the sons of Beriah|| Heber, and Malchiel, —||the same|| was the father of Birzaith. ³² And ||Heber|| begat Japhlet, and Shomer, and Hotham, —and ||Shua|| their sister. ³³ And ||the sons of Japhlet|| Pasach, and Bimhal, and Ashvath. ||These|| were the sons of Japhlet. ³⁴ And ||the sons of Shemer|| Ahi, and Rohgah, Jahbah,^c and Aram. ³⁵ And ||the sons^d of Helem, his brother|| Zophah, and Imna, and Shelesh, and Amal. ³⁶ The sons of Zophah|| Suah and Harnepher, and Shual and Beri, and Imrah, —³⁷ Bezer and Hod, and Shamma and Shilshah, and Ithran and Beera. ³⁸ And ||the sons of Jether|| Jephunneh, and Pippa, and Ara. ³⁹ And ||the sons of Ulla|| Arah, and Hanniel, and

Rizia. ⁴⁰ ||All these|| were sons of Asher chiefs of the ancestral house, choice men, heroes of great valour, chiefs of the leaders, —and <when they registered themselves, in host, for war> ||the number of the men|| was twenty-six thousand.

§ 15. Another Genealogy of Benjamin, leading up to that of Saul, first King.

¹ And ||Benjamin|| begat Bela his firstborn, —² Ashbel, the second, and Aharah the third, —³ Nohah, the fourth, —and Rapha, the fifth. ⁴ And Bela had sons—Addar, and Gera, and Abihud, —⁵ and Abishua, and Naaman, and Ahoah, —⁶ and Gera, and Shephuphan, and Hiram. ⁷ And ||these|| are the sons of Ehud, —||these|| are^a the ancestral chiefs to the inhabitants of Geba, but they were carried away captive, unto Manahath; ⁸ and <as for Naaman and Ahijah and Gera> ||the same|| carried them captive, —and he begat Uzza and Ahihud. ⁹ And ||Shaharaim|| begat children in the field of Moab, after he had sent away Hushim and Baara his wives. ¹⁰ Then begat he, of Hodesh his wife, —Jobab, and Zibia, and Mesha, and Malcam; ¹¹ and Jeuz, and Sachia, and Mirmah, —||these|| were his sons, ancestral chiefs. ¹² And <of Hushim> he begat Abitub, and Elpaal. ¹³ And ||the sons of Elpaal|| Eber, and Misham, and Shemed,^b —||he|| built Ono, and Lod, and the villages thereof. ¹⁴ And <as for Beriah and Shema> ||they|| were ancestral chiefs to the inhabitants of Aijalon, —||they|| put to flight the inhabitants of Gath; ¹⁵ and Ahio, Shashak, and Jeremoth, —¹⁶ and Zebadiah, and Arad, and Eder, —¹⁷ and Michael, and Ishpah, and Joha, sons of Beriah, —¹⁸ and Zebadiah, and Meshullam, and Hizki, and Heber, —¹⁹ and Ishmerai,^c and Izliah, and Jobab, sons of Elpaal, —²⁰ and Jakim, and Zichri, and Zabdi, —²¹ and Elienai, and Zilethai, and Eliel, —²² and Adaiah, and Beraiah, and Shmirath, sons of Shimei, —²³ and Ishpan, and Eber,^d and Eliel, —²⁴ and Abdon, and Zichri, and Hanan, —²⁵ and Hananiah, and Elam, and Anthothijah, —²⁶ and Iphdeiah, and Penuel,^e sons of Shashak, —²⁷ and Shamsherai, and Shehariah, and Athaliah, —²⁸ and Jaareshiah, and Elijah, and Zichri, sons of Jeroham: ²⁹ ||these|| were ancestral chiefs to their generations, chief men, —||these|| dwelt in Jerusalem. ³⁰ And <in Gibeon> dwelt the father of Gibeon [Jeiel], ||the name of whose wife|| was Maacah, —³¹ and his firstborn son, Abdon, and Zur and Kish, and Baal and Ner^f and Nadab, —³² and Gedor, and Ahio, and

^a Heb.: *Jehoshua*.

^b So the Western Massorites (w. 4 ear. pr. eds.); but the Eastern have: "Aiyah," written; "Azza" [= "Gaza"] read. In some cod. (w. 2 ear. pr. eds., Aram.) "Azzah" is both written and read; but there is a correction, in the Western, "as far as Azzah," two words, in

Hebrew; but in the Eastern, "Adazzah," one word. In some cod. (w. 3 ear. pr. eds.) "Adaiyah," one word—G.n.

^c So written; "and Hubbah," read—G.n.

^d So a sp. v.r. (*sevir*). Some cod. (w. 1 ear. pr. edn.): "sons," written and read—G.n. [M.C.T.: "son."]

^e Or: "And ||these|| are they...the," etc. Cp. O.G. 241, 4, b, γ.

^f Some cod. (w. Sep. and Syr.): "Sherner"—G.n.

^g "Is now acknowledged to stand for Ishmaryah"—G. Intro. 395.

^d So (w. "r") in many MSS. and 9 ear. pr. eds.; but in some cod. "Ebed"—G.n.

^e So read; written: "Peniel"—G.n.

^f So it shd be (w. Sep.). Cp. chap. ix. 36—G.n.

Zecher. ³² And ||Mikloth|| begat Shimeah, —more-
over also ||they|| <over against their brethren>
did dwell in Jerusalem, with their own brethren.

³³ So then ||Ner|| begat Kish, and ||Kish||
begat Saul, — and ||Saul|| begat Jonathan,
and Malchishua, and Abinadab, and, Esh-
baal.^a ³⁴ And ||the son of Jonathan||
was Merib-baal,^a — and ||Merib-baal|| begat
Micah. ³⁵ And ||the sons of Micah|| were
Pithon, and Melech, and Tarea, and
Ahaz. ³⁶ And ||Ahaz|| begat Jehoada-
dah, and ||Jehoaddah|| begat Alemeth, and
Azmaveth, and Zimri, — and ||Zimri|| begat
Moza; ³⁷ and ||Moza|| begat Binea, — Raphah
was his son, Eleasah his son, Azel his
son. ³⁸ And ||Azel|| had six sons, and
||these|| were their names — Azrikam, Bocheru,^b
and Ishmael, and Sheariah, and Obediah, and
Hanan and Asah,^c — ||all these|| were sons of
Azel. ³⁹ And ||the sons of Eshek his
brother|| were Ulam his firstborn, Jeush the
second, and Eliphelet the third. ⁴⁰ And
the sons of Ulam became men that were heroes
of valour, archers,^d with many sons, and sons'
sons, a hundred and fifty. ||All these || were of
the sons of Benjamin.

§ 16. *Principal Families dwelling in Jerusalem
before the Captivity.*

⁹ ¹ And ||all Israel|| registered themselves, and
lo! they are written, in the Book of the Kings
of Israel, — and ||Judah|| was carried away cap-
tive to Babylon, for their faithlessness.

² Now ||the first inhabitants, who were in their
possessions, in their cities,|| were Israel, the
priests, the Levites, and the Nethinim.

³ And <in Jerusalem> there dwelt, of the
sons of Judah, and of the sons of Benjamin,
— and of the sons of Ephraim, and Manasseh:

⁴ Uthai son of Ammiud, son of Omri, son of
Imri, son of Bani, of the^e sons of Perez, son of
Judah. ⁵ And <of the Shilonites>^f Asaiah
the firstborn, and his sons. ⁶ And <of the
sons of Zerah> Jeuel, — and their brethren, six
hundred and ninety. ⁷ And <of the sons of
Benjamin> Sallu, son of Meshullam, son of
Hodaviah, son of Hassenuah; ⁸ and Ibneiah,
son of Jeroham, and Elah, son of Uzzi, son of
Michri, — and Meshullam, son of Shephatiah,
son of Reuel, son of Ibniyah;^g ⁹ and their
brethren, by their generations, nine hundred
and fifty-six, — ||all these men|| were ancestral
chiefs, to their ancestral house.

¹⁰ And <of the priests> Jedaiah, and Jehoi-
arib, and Jachin, — ¹¹ and Azariah son of
Hilkiah, son of Meshullam, son of Zadok, son
of Meraioth, son of Ahitub, chief ruler of the
house of God; ¹² and Adaiah, son of Jeroham,

son of Pashhur, son of Malchijah, — and
Maasai son of Adiel, son of Jahzerah, son
of Meshullam, son of Meshillemith, son of
Immer; ¹³ and their brethren, chief men
of their ancestral house, a thousand and seven
hundred and sixty, — able men, for the business
of the service of the house of God.

¹⁴ And <of the Levites> Shemaiah, son of
Hasshub, son of Azrikam, son of Hashabiah, of
the sons of Merari; ¹⁵ and Bakbakkar,
Heresh, and Galal, — and Mattaniah, son of
Mica, son of Zichri, son of Asaph; ¹⁶ and
Obadiah, son of Shemaiah, son of Galal, son of
Jeduthun, — and Berechiah son of Asa,^a son of
Elkanah, who dwelt in the villages of the
Netophathites. ¹⁷ And ||the keepers
of the gates|| were Shallum, and Akkub, and
Talmon, and Ahiman, — and their brethren —
Shallum the chief; ¹⁸ and <hitherto> they
were in the gate of the king, eastward, — ||the
same|| were the keepers of the gate, for the
camps of the sons of Levi. ¹⁹ And ||Shallum
son of Kore, son of Ebiasaph, son of Korah
and his brethren of his ancestral house — the
Korahites|| were over the business of the
service, watchers at the vestibule^b of the tent,
— and ||their fathers|| had been over the camp
of Yahweh, watchers at the entrance. ²⁰ And
||Phinehas son of Eleazar|| was ||chief ruler||
over them aforetime, ||Yahweh|| being with
him. ²¹ ||Zechariah son of Meshelemiah||^c was
door-keeper at the entrance of the tent of
meeting. ²² ||All those who were chosen for
door-keepers in the vestibule|| were two
hundred and twelve, — ||the same|| <in their
villages> had registered themselves,^d <the
same> did David and Samuel the seer establish
in their trust. ²³ So ||they and their sons|| were
over the gates of the house of Yahweh, of the
house of the tent, by watches. ²⁴ <Towards
the four winds> were the keepers of the
gates, — eastward, westward, northward, and
southward. ²⁵ And ||their brethren in^e their
villages|| had to come in, every seven days,
from time to time, along with these. ²⁶ For
<in trust> were four mighty men of the
keepers of the gates,^f ||the same|| were Levites,
— and they were over the chambers, and over
the treasures of the house of God. ²⁷ And
<round about the house of God> used they to
lodge, — for <upon them> was the charge, and
they were over the setting open, morning by
morning. ²⁸ And ||some from among them||
were over the utensils of the service, — for <by
number> used they to bring them in, and <by
number> used they to take them forth. ²⁹ And
||some from among them|| were appointed over
the utensils, yea over all the vessels of the holy
place, — and over the fine meal, and the wine,

^a Cp. G. Intro. 400 4.

^b Some cod. (w. Sep., Syr.)
read: "bēkhōrē" = "his
firstborn"; — ||instead of
"Bocheru"] — G-n.

^c So it shd be — G-n.

^d ML: "treaders of the
bow."

^e So read; written: "son of
Benjamin, the" — G-n.

^f Gt: "Shelunites." Cp.
Nu. xxvi. 20 — G-n.

^g Some cod. (w. 7 ear. pr.
edns.): "Reuel and
Ibniyah" — G-n.

^a Some cod. (w. 2 ear. pr.
edns. [1 Rabb.], Syr.):
"Asaph" — G-n.

^b ML: "thresholds."

^c Heb.: "mēshlemiah, 1; 3,
mēshlemiyāhu." "Heb." p.
30.

^d As for them, in their

villages was their enrol-
ment" — O. G. 405^a.

^e Or: "by."

^f Some cod. (w. 1 ear. pr.
edn., Sep., Syr.): (sim-
ply) "mighty men of the
gates" — G-n.

and the oil, and the frankincense, and the spices. ³⁰ And [some from among the sons of the priests] were compounders of perfumes, with the spices. ³¹ And [Mattithiah, from among the Levites]—[the same]—was the first-born of Shallum the Korahite—[was in trust over the making of the flat cakes.] ³² And [some from among the Kohathites, of their brethren] were over the Bread that was set in Array,—to place it sabbath by sabbath. ³³ [These] also were the singers, ancestral chiefs of the Levites, in the chambers, free,^b—for <by day and by night> was there [a charge] upon them, in the business. ³⁴ [These] were the ancestral chiefs of the Levites, by their generations, chief men,—[these] dwelt in Jerusalem.

§ 17. *Genealogy of Saul repeated: introductory to an Account of his Death, and David's Succession to the Throne.*

³⁵ And <in Gibeon> dwelt the father of Gibeon, Jeiel,^c—[the name of whose wife]^d was Maacah: ³⁶ and [his firstborn son] Abdon,—and Zur, and Kish, and Baal and Ner, and Nadab; ³⁷ and Gedor, and Ahio, and Zechariah, and Mikloth. ³⁸ And [Mikloth] begat Shineam,—and [they also] <over against their brethren> did dwell in Jerusalem, along with their brethren. ³⁹ And [Ner] begat Kish, and [Kish] begat Saul,—and [Saul] begat Jonathan, and Malchishua, and Abinadab, and Eshbaal;^e ⁴⁰ and [the son of Jonathan] was Merib-baal,^e—and [Merib-baal]^f begat Micah; ⁴¹ and [the sons of Micah] were Pithon, and Melech, and Tahrea [and Ahaz];^g ⁴² and [Ahaz] begat Jarah, and [Jarah] begat Alemeth, and Aznaveth, and Zimri,—and [Zimri] begat Moza; ⁴³ and [Moza] begat Binea,—and Raphaiah his son, Eleasah his son, Azel his son; ⁴⁴ and [Azel] had six sons, and these are their names—Azrikam [his firstborn],^h and Ishmael, and Sheariah and Obadiah, and Hanan [and Asah].ⁱ [These] were the sons of Azel.

10 1 Now [the Philistines] fought against Israel,—and the men of Israel fled' from before the Philistines, and the wounded fell in Mount Gilboa. ² And the Philistines followed hard after Saul, and after his sons,—and the Philistines smote Jonathan, and Abinadab, and Malchishua, sons of Saul. ³ And the battle [went sore] against Saul, and the archers dis-

covered him with the bow,—and he was terrified because of the archers. ⁴ Therefore said Saul unto his armour-bearer.

Draw out thy sword and thrust me through therewith, lest these uncircumcised come and abuse^a me,

But his armour-bearer would not, for he feared greatly,—so then Saul took the sword, and fell upon it. ⁵ And <when his armour-bearer saw that Saul was dead> then [he also] fell upon the sword, and died. ⁶ So Saul died, and his three sons, and [all his house] [together] died.

⁷ And <when all the men of Israel that were in the vale saw that they had fled, and that Saul and his sons were dead> then forsook they their cities, and fled, and the Philistines came and dwelt in them.

⁸ And it came to pass, on the morrow, when the Philistines came to strip the slain,—that they found Saul, and his sons, lying prostrate in Mount Gilboa. ⁹ So they stript him, and took his head, and his armour,—and sent throughout the land of the Philistines round about, to publish it to their idols, and to the people.

¹⁰ And they put his armour, in the house of their gods,^b—but <his skull> fastened they up, in the house of Dagon.

¹¹ And <when all Jabesh-Gilead heard all that the Philistines had done to Saul> ¹² then rose up all the men of valour, and took away the corpse of Saul, and the corpses of his sons, and brought them to Jabesh,—and buried their bodies under the terebinth, in Jabesh, and fasted seven days.

¹³ Thus died Saul, for his unfaithfulness where-with he dealt unfaithfully against Yahweh, over the word of Yahweh, which he kept not,—and [also] in asking by necromancy when he desired to enquire; ¹⁴ and enquired not of Yahweh, wherefore he slew him,—and turned round the kingdom unto David, son of Jesse.

§ 18. *David anointed King in Hebron: Zion captured and called The City of David.*

1 Then did all Israel gather themselves together 11 to David, unto Hebron, saying,—

Lo! <thy bone and thy flesh> are we'.

² Moreover also <in time past> even when Saul was king> [thou] wast he that led out and brought in Israel,—and Yahweh thy God said unto thee,

[Thou], shalt shepherd my people Israel, Yea [thou] shalt be chief ruler, over my people Israel.

³ Thus came all the elders of Israel unto the king, to Hebron, and David solemnised to them a covenant in Hebron, before Yahweh,—and they anointed David to be king over Israel, according to the word of Yahweh, through^c Samuel.

⁴ Then went David and all Israel to Jerusalem

^a Or: "bread wafers"—O.G. "Cooked things"—T.G.

^b "Exempt from duty"—T.G.

^c *So read; written*: "Jeuel"—G.n.

^d Some cod. (w. 1 ear. pr. edn.): "sister." Cp. chap. vii. 15—G.n.

^e Cp. G. Intro. 400-4.

^f M.C.T.: "Meri-baal." Some cod. (w. 1 ear. pr. edn.): "Merib-baal";

cp. chap. viii. 34; others (w. 6 ear. pr. edns.): "Meribbaal" (1 word)—G.n., G. Intro. 402.

^g See chap. viii. 35—Tr.

^h So some cod. (w. 1 ear. pr. edn., Sep., Syr.). Cp. chap. viii. 38—G.n.

ⁱ So the Sep. Ginsburg does *not* thus expressly conform this ver. to chap. viii. 38. Hence the brackets here.

^a Or: "mock."

^b So lit. (pl.); but may be

pl. of excellence=god.
^c Ml.: "by the hand of."

||the same|| was Jebus, — where were the Jebusites, the inhabitants of the land. ⁵ And the inhabitants of Jebus said unto David,

Thou shalt not *come* ⁱ hither, —

But David captured the citadel of Zion, ||the same|| is the city of David. ⁶ And David said,

||Whosoever smiteth the Jebusites, first|| shall become a chief, and a ruler, —

So then Joab son of Zeruiah [went up first], and became a chief. ⁷ And David dwelt in the citadel, — <for this cause> did they call it. The City of David. ⁸ And he built the city round about, from Millo even as far as the circuit, — but ||Joab|| suffered the remainder of the city to live. ⁹ Thus did David wax greater and yet greater, — and ||Yahweh of hosts|| was with him.

§ 19. *Warriors who helped David to establish his Kingdom, with some of their Exploits.*

¹⁰ Now ||these|| are the chiefs of the heroes, that pertained to David, who held strongly with him in his kingdom,^a with all Israel, to make him king, — according to the word of Yahweh, concerning Israel. ¹¹ And ||this|| is the number of the heroes who pertained to David, — Jashobeam son of a Hachmonite, chief of the thirty, ||the same|| brandished his spear over three hundred — slain at one time. ¹² And <after him> was Eleazar son of Dodai,^b the Abohite, — ||he|| was among the three heroes; ¹³ ||he|| was with David in Pas-dammim,^c where ||the Philistines|| were gathered together to battle, and there was a field-plot full of barley, — and ||the people|| fled from before the Philistines; ¹⁴ so they took their stand in the midst of the plot and rescued it, and smote the Philistines, — and Yahweh wrought^d a great victory. ¹⁵ And three of the thirty chiefs went down upon the rock, unto David, into the cave of Adullam, — [a host of Philistines] being encamped in the vale of Rephaim. ¹⁶ Now ||David|| then^e was in the stronghold, — and ||a garrison of Philistines|| then^e was in Bethlehem. ¹⁷ And David longed, and said —

Who will give me to drink of the water, out of the well of Bethlehem, that is within the gate?

¹⁸ And the three brake through the host of the Philistines, and drew water out of the well of Bethlehem, that was within the gate, and bare it, and brought it in unto David, — yet would not David drink it, but poured it out unto Yahweh; ¹⁹ and said —

Far be it from me, of my God, that I should do this!

<The blood of these men> shall I drink, with their lives?^o

For <with their lives>^a have they brought it!

So he would not drink it.

||These things|| did the three heroes.

²⁰ And ||Abishai brother of Joab — he|| was the chief of three, ||he|| having brandished his spear against three hundred — who were slain, — and so ||he||^b had a name among three. ²¹ <Of the three in the second rank> was he honourable, therefore became he their captain, — though <unto the [first] three> did he not attain. ²² ||Benaiah,

son of Jehoiada, son of a man of valour, hero of many a deed, from Kabziel — he|| smote the two [sons] of Ariel of Moab, ||he|| also went down and smote a lion in the midst of a pit, in time of snow; ²³ ||he|| also smote an Egyptian, a man of [great] stature, five cubits, and <in the hand of the Egyptian> was a spear like a weaver's beam, so he went down unto him with a staff, — and wrested the spear out of the hand of the Egyptian, and slew him with his spear. ²⁴ <These things> did Benaiah son of Jehoiada, so ||he|| had a name among three heroes. ²⁵ <Among the thirty> lo! [honourable] was he, but <unto the [first] three> did he not attain, — howbeit David set him over his council.^c

²⁶ Now ||the heroes of the forces|| were, — Asahel, brother of Joab, Elhanan, son of Dodo, of Bethlehem; ²⁷ Shammoth, the Harorite, Helez the Paltite;^d ²⁸ Ira, son of Ikesh, the Tekoite, Abiezer, the Anathothite; ²⁹ Sibbecai, the Hushathite, Ilai, the Ahohite; ³⁰ Maharai, the Netophathite, Heled, son of Baanah, the Netophathite; ³¹ Ithai, son of Ribai, of Gibeah, of the sons of Benjamin, — Benaiah, the Pirathonite; ³² Hurai, of the torrents of Gaash, Abiel the Arbathite; ³³ Azmaveth, the Baharumite, Eliahba, the Shaalbonite; ³⁴ the sons of Hashem, the Gizonite, Jonathan, son of Shageh, the Hararite; ³⁵ Ahiam, son of Sacar, the Hararite, Eliphaz, son of Ur; ³⁶ Hopher, the Mecherathite, Ahijah the Pelonite; ³⁷ Hezro, the Carmelite, Naarai, son of Ezbai; ³⁸ Joel, brother of Nathan, Mibhar son of Hagri; ³⁹ Zelek, the Ammonite, — Naharai, the Berothite, the armour-bearer of Joab son of Zeruiah; ⁴⁰ Ira, the Ithrite Gareb, the Ithrite; ⁴¹ Uriah, the Hittite, Zabab son of Ahlai; ⁴² Adina, son of Shiza, the Reubenite, a chief of the Reubenites and over the thirty;^e ⁴³ Hanan, son of Maacah, and Joshaphat, the Mithnite; ⁴⁴ Uzzia, the Ashterathite, — Shama, and Jeiel,^f sons of Hotham, the Aroerite; ⁴⁵ Jediah, son of Shimri, and Joha, his brother, the Tizite; ⁴⁶ Eliel the Mahavite, and Jeribai and Joshaviah, sons of Elnaam, — and Ithmah the Moabite; ⁴⁷ Eliel, and Obed, and Jaasiel, of Zobab.^g

^a U.: "souls."

^b Written: "not" (lo'); but read: "he" (to). In Codex Hallel (w. 1 ear. pr. edn., Sep., Syr., Vul.): "he," both written and read — G.n.

^c Or: "audience — chamber."

^d So it shd be (w. Syr.).

Cp. 2 S. xxiii. 26 — G.n.

^e So it shd be (w. Syr.) — G.n.

^f Written: "Jeuel"; read: "Jeiel" — G.n.

^g So it shd be (w. Sep. Vul.) — G.n.

^a Or: "reign."

^b So it shd be (w. Sep.).

Cp. chap. xxvii. 4 — G.n.

^c Cp. 1 S. xvii. 1.

^d So it shd be (w. Sep.,

Syr.). Cp. 2 S. xxiii. 12

— G.n.

^e U.: "souls."

§ 20. *List of Valiant Men who helped David while he was yet persecuted by Saul.*

- 12¹ Now ||these|| are they who came unto David, to Ziklag, he yet¹ being shut up, because of Saul son of Kish,—and ||they|| were among the heroes, helpers in the war; ² armed with the bow, using right hand or left with stones, and with arrows in the bow,—of the brethren of Saul, out of Benjamin: ³ ||The chief|| Ahiezer, and Joash, sons of Shemaah the Gibeathite, and Jeziel and Pelet, sons of Azmaveth,—and Beracah, and Jehu the Anathothite; ⁴ and Ishmaiah^a the Gibeonite, a hero among the thirty, and over the thirty,—and Jeremiah and Jahaziel, and Johanan, and Jozabab, the Gederathite; ⁵ Eluzai and Jerimoth and Bealiah and Shemariah,^b and Shephatiah,^c the Haruphite; ^d ⁶ Elkanah and Issiah,^e and Azazel, and Joezer and Jashobeam, the Korahites; ⁷ and Joelah and Zebadiah, sons of Jeroham, of Gedor.^f

⁸ And <of the Gadites> there separated themselves unto David, to the stronghold towards the desert, heroes of valour, men of war, for battle, men that could handle shield and spear,^g— and <faces of lions> were their faces, and <like gazelles upon the mountains> were they, for swiftness: ⁹ Ezer, the chief, Obadiah, the second,—Eliab, the third; ¹⁰ Mashmannah,^h the fourth, Jeremiah, the fifth; ¹¹ Attai, the sixth, Eliel the seventh; ¹² Johanan, the eighth, Elzabad, the ninth; ¹³ Jeremiah, the tenth, Machbannai, the eleventh. ¹⁴ ||These|| were of the sons of Gad, chiefs of the host,—one to a hundred, the least, and ||the greatest|| to a thousand.

¹⁵ ||These|| are they who passed over the Jordan, in the first month, when ||it|| was full, over all its banks,—and they put to fight all them of the vales, to the east and to the west.

¹⁶ And there came, of the sons of Benjamin, and Judah, as far as the stronghold, unto David.

¹⁷ And David went forth to meet them, and responded, and said to them,

<If ||peaceably|| ye are come unto me, to help me> I shall have towards you, a heart for unity,—but <if to betray me to mine adversaries, there being no violence in my hands> may the God of our fathers see, and rebuke!

¹⁸ Then ||the spirit|| clothedⁱ Amasai,^k chief of the thirty,

||Thine|| O David,

Yea ||with thee|| O son of Jesse!

^a Heb.: *ishma' yāh*, 1; 1, *ishma' yāhu*. Cp. "Heb." p. 30.

^b Heb.: *shemaryāhu*, 1; 3, *shemaryāh*.

^c Heb.: *sheph tyāhu*, 3; 10, *shephatyah*.

^d So written; read, "Hariphite"—G.n.

^e Heb.: *ishshyāhu*, 1; 6, *ishshyāh*.

^f So in many MSS. (w. 4 ear. pr. eds., Sep., Syr., Vul.); but in other cod.

(w. 6 ear. pr. eds.): "Gedud"—G.n.

^g Some cod. (w. 1 ear. pr. edn., Syr.): "buckler." Cp. Jer. xlv. 3—G.n.

^h Some cod. (w. 2 ear. pr. eds.): "Mishmannah"—G.n.

ⁱ Cp. Jdg. vi. 34.

^k Or: "clothed itself with Amasai"—T.G. and O.G. Cp. Jdg. vi. 34; 2 Ch. xxiv. 20; Job xxix. 14.

Prosperity, prosperity to thee,
And prosperity to thy helpers,
For thy God¹ [hath helped thee]:

So David accepted them, and set them among the chiefs of the band.

¹⁹ And <of Manasseh> there fell away unto David, when he came with the Philistines against Saul to battle, but they helped them not,—for the lords of the Philistines advisedly sent him away, saying,

<At the price of^a our heads> he might fall away to his master, Saul.

²⁰ <When he went into Ziklag> there fell away unto him, of Manasseh, Adnah and Jozabab, and Jediel and Michael and Jozabad, and Elihu and Zillethai,—chiefs of the thousands that pertained to Manasseh; ²¹ and ||they|| helped with David, against the [marauding] band,^b for <heroes of valour> were they all,—and they became captains in the host; ²² for <from day to day> there came unto David, to help him,—until it was a great camp, like a camp of God.^c

§ 21. *Warriors out of Various Tribes who came to Hebron to make David King over All Israel.*

²³ And ||these|| are the numbers of the chiefs armed for war, they came unto David, to Hebron,—to turn round the kingdom of Saul unto him, according to the bidding of Yahweh: ²⁴ [Sons of Judah, bearers of shield and spear] six thousand and eight hundred, armed for war.

²⁵ <Of sons of Simeon, heroes of valour for the war> seven thousand, and one hundred. ²⁶ <Of the sons of Levi> four thousand, and six hundred.

²⁷ And ||Jehoiada|| was chief ruler for Aaron,—and [with him] three thousand and seven hundred; ²⁸ and Zadok, a young man, a hero of valour,—and the house of his father, captains twenty and two. ²⁹ And <of the sons of Benjamin, brethren of Saul>

three thousand,—and <hitherto> ||the greater part of them|| had been keeping the charge of the house of Saul. ³⁰ And <of the sons of Ephraim> twenty thousand, and eight hundred,

—heroes of valour, men of renown, to their ancestral house. ³¹ And <of the half tribe of Manasseh> eighteen thousand, who were distinguished by name, coming in to make David king.

³² And <of the sons of Issachar, such as were of good understanding of the times, to know what Israel¹ [should do]> ||their chiefs|| were two hundred, and ||all their brethren|| were at their bidding. ³³ <Of Zebulun>—such as were ready to go forth in host, expert for battle with all weapons of war> fifty thousand,—and for setting in array>^d not of two minds!^e

³⁴ And <of Naphtali> a thousand captains,—and <with them, with shield and spear> thirty-seven thousand. ³⁵ And

^a Or simply: "With."

^b 1 S. xxx. 1.

^c Or: "A divine camp."

^d Some cod. (w. Sep. and Vul.): "for helping"—

G.n.

^e N.B., M1.: "without a heart and a heart." Cp. Ps. xii. 2.

<of the Danites, expert for war> twenty-eight thousand, and six hundred. ³⁶ And <of Asher, such as were ready to go forth in host to set in array for battle> forty thousand.

³⁷ And <from over the Jordan, of the Reubenites and Gadites and half tribe of Manasseh, with all manner of weapons of war for battle> a hundred and twenty thousand.

³⁸ ||All these, being men of war, expert in setting in battle-array|| <with a perfect heart> came to Hebron, to make David king over all Israel,—moreover also' ||all the rest of Israel|| were of one heart to make David king. ³⁹ So they were there, with David, three days, eating and drinking,—for their brethren had made preparation for them. ⁴⁰ Moreover also' ||they who were near of kin unto them, as far as Issachar and Zebulun and Naphtali|| were bringing bread, on asses and on camels and on mules and on oxen, meal-food, cakes of figs and cakes of raisins, and wine, and oil, and oxen, and sheep—in abundance,—for there was joy in Israel.

§ 22. *Removal of the Ark from Kiriath-jearim, as far as the house of Obed-edom.*

13 ¹ And David consulted with the rulers of thousand's and hundreds, even with every chief ruler.

² And David said to all the convocation of Israel, <If |unto you| it seemeth to be good, and from Yahweh our God> we will urgently' send unto our brethren who remain in all the lands of Israel, and <with them> the priests and the Levites in their pasture-land cities,—that they may gather together unto us; ³ and let us bring round the ark of our God, unto us,—

For they sought it not, in the days of Saul.

⁴ Then said all the convocation, that it should be done thus,—for right' was the thing, in the eyes of all the people.

⁵ So David convoked all Israel, from Shihor of Egypt, even unto the entering in of Hamath,—to bring the ark of God from Kiriath-jearim. ⁶ And David went up and all Israel to Baalah, unto Kiriath-jearim, which pertaineth to Judah,—to bring up from thence, the ark of God—Yahweh who inhabiteth the cherubim, on which is called the Name.^a ⁷ And they carried the ark of God, upon a new waggon, out of the house of Aminadab,—and |Uzza and Ahio| were driving the waggon.

⁸ And ||David and all Israel|| were dancing for joy before God, with all boldness,^b and with songs and with lyres, and with harps^c and with timbrels, and with cymbals, and with trumpets.

⁹ And <when they came as far as the threshing-floor of Chidon> Uzza thrust forth his hand, to seize the ark, for the oxen were restive. ¹⁰ Then was kindled the anger of

Yahweh against Uzza, and he smote him, because he thrust forth his hand unto the ark,—and he died there, before God.

^a Some cod. (w. 3 ear. pr. edns. [1 *Rabb.*]) : "who is invoked there" [*shām* for *shēm*].—G.n.

^b Or: "with all [their] might."
^c Or: "lutes"—O.G.

¹¹ And it was a sadness^a unto David, that Yahweh had broken in with a breach against Uzza,—and he called that place Perez-uzza,^b [as it is called] unto this day. ¹² And David was afraid of God, on that day, saying,—

How can I bring unto me, the ark of God?

¹³ So David removed not the ark unto him, into the city of David,—but took it aside into the house of Obed-edom, the Gittite. ¹⁴ And the ark of God remained with the household of Obed-edom, in his house, three months,—and Yahweh blessed the household of Obed-edom, and all that he had.

§ 23. *David's Palace, Family, and Victories over the Philistines.*

¹ And Hiram king of Tyre sent messengers ¹⁴ unto David, and timber of cedars, with masons and artificers,^c to build for him a house. ² So David perceived, that Yahweh |had confirmed him| as king over Israel,—that his kingship^d was exalted,^e for the sake of his people Israel.

³ And David took more wives, in Jerusalem,—and David begat more sons and daughters. ⁴ Now |these| are the names of them who were born, whom he had in Jerusalem,—Shammua and Shobab, Nathan, and Solomon; ⁵ and Ibhar and Elishua, and Elpelet; ⁶ and Nogah and Nepheg, and Japhia; ⁷ and Elishama and Beeliada,^f and Elipheha.

⁸ And <when the Philistines heard that David had been anointed king over all Israel> all the Philistines came up to seek to secure David,—and David, hearing, went out against them. ⁹ Now ||the Philistines|| had come and spread themselves out, in the vale of Rephaim. ¹⁰ Then David asked of God, saying,

Shall I go up against the Philistines? and wilt thou deliver them into my hand?

And Yahweh said to him,

Go up, and I will deliver them into thy hand.

¹¹ So they came up in^g Baal-perazim, and David smote them there, and David said,

God hath broken forth against mine enemies by my hand, like the breaking forth of waters,—

<For this cause> called they the name of that place, Baal-perazim. ¹² And they left their gods there,—and David gave the word, and they were burned up in fire.

¹³ And the Philistines yet again' spread themselves out in the vale.^h ¹⁴ So David [asked again] of God, and God said to him,

Thou shalt not go up after them,—get thee round, away from them, so shalt thou come in upon them, over against the mulberry-trees;ⁱ ¹⁵ and it shall be, <when thou hearest a sound of marching in the

^a Or: "vexation."

^b = "The breach of Uzza."

^c Or: "cutters" (of stone or wood).

^d Or: "kingdom."

^e Or: "set on high."

^f Cp. G. Intro. p. 400.

^g Or: "through."

^h Some cod. (w. Sep. and Syr.) add: "of Rephaim." Cp. 2 S. v. 22 —G.n.

ⁱ Or: "balsam-trees,"

tops of the mulberry-trees> ||then|| shalt thou go forth into the battle.—for God will have gone forth before thee, to smite the host of the Philistines.

¹⁶ So David did' as God commanded him,—and they smote the host of the Philistines, from Gibeon even unto Gezer.

¹⁷ And the name of David went forth throughout all the lands,—and ||Yahweh|| put the dread of him upon all the nations.

§ 24. *The Ark brought to Jerusalem.*

¹⁵ ¹ And he made him houses in the city of David,—and prepared a place for the ark of God, and pitched for it a tent. ² ||Then|| said David,

None must carry the ark of God, save the Levites,—for <of them> did Yahweh make choice, to bear the ark of Yahweh,^a and to attend it, unto times age-abiding.

³ So David convoked all Israel unto Jerusalem,—to bring up the ark of Yahweh, unto the place thereof, which he had prepared for it.

⁴ And David gathered together the sons of Aaron, and the Levites: ⁵ <Of the sons of Kohath> Uriel the chief, and his brethren, one hundred and twenty; ⁶ <of the sons of Merari> Asaiah the chief, and his brethren, two hundred and twenty; ⁷ <of the sons of Gershom> Joel the chief, and his brethren, one hundred and thirty; ⁸ <of the sons of Elizaphan> Shemaiah the chief, and his brethren, two hundred; ⁹ <of the sons of Hebron> Eliel the chief, and his brethren, eighty; ¹⁰ <of the son of Uzziel> Amminadab the chief, and his brethren, a hundred and twelve. ¹¹ Then called David,

for Zadok and for Abiathar, the priests,—and for the Levites, for Uriel, Asaiah and Joel, Shemaiah and Eliel, and Amminadab; ¹² and said unto them.

||Ye|| are the chiefs of the fathers of the Levites,—

Hallow yourselves, ||ye and your brethren||, so shall ye bring up the ark of Yahweh—God of Israel, into [the place] I have prepared for it.

¹³ <Because, at the first' ||ye|| did not [bring it]> Yahweh our God brake forth against us, because we sought him not in the appointed way.^b

¹⁴ So the priests and the Levites hallowed themselves,—to bring up the ark of Yahweh, God of Israel. ¹⁵ And the sons of the Levites bare the ark of God, just as Moses commanded, according to the word of Yahweh,—on their shoulder, with the staves upon them. ¹⁶ And David spake to the chiefs of the Levites, to station their brethren the singers, with instruments of song,^c harps^d and

lyres, and cymbals,—sounding aloud at the lifting up of the voice, for joy.

¹⁷ So the Levites caused to stand, Heman son of Joel, and <of his brethren> Asaph, son of Berechiah,—and <of the sons of Merari their brethren> Ethan, son of Kushaiah; ¹⁸ and <with them> their brethren of the second degree,—Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah,^a and Eliphehu, and Mickneiah,^b and Obed-edom and Jeiel, the door-keepers.^c ¹⁹ And ||the singers, Heman, Asaph and Ethan|| <with cymbals of bronze> were to sound aloud; ²⁰ and Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah,—with harps^d over the trebles; ²¹ and Mattithiah, Eliphehu, and Mikeiah, and Obed-edom, and Jeiel and Azariah,^e—with lyres over the bass, to take the lead. ²² And ||Chenaniah^f the leader of the Levites, in the service^g used to give instructions^h in the service,^k because skilfulⁱ was he. ²³ And ||Berechiah and Elkanah|| were door-keepers to the ark. ²⁴ And ||Shebaniah,ⁱ and Joshaphat, and Nethanel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests|| were blowing with the trumpets, before the ark of God,—and ||Obed-edom and Jehiah|| were door-keepers, to the ark. ²⁵ Thus, it was ||David and the elders of Israel, and the rulers of thousands||, who were going, to bring up the ark of the covenant of Yahweh, out of the house of Obed-edom, with joy.

²⁶ And so it was that <when God helped the Levites, who were bearing the ark of the covenant of Yahweh> they sacrificed seven bullocks and seven rams. ²⁷ Now ||David|| was wrapped about with a robe of byssus,^k with all the Levites who were bearing the ark, and the singers, and Chenaniah^f the leader of the service^g rendered by the singers,—but <upon David> was an ephod of white linen.

²⁸ So ||all Israel|| were bringing up the ark of the covenant of Yahweh, with shouting, and with sound of the horn, and with trumpets, and with cymbals,—sounding aloud, with harps,ⁱ and lyres.

²⁹ And so it was that <when the ark of the covenant of Yahweh came in as far as the city of David,—and Michal daughter of Saul looked forth through the window, and saw King David, dancing and playing> that she despised him in her heart.

^a Heb.: *matthyahu*, 4; 4, *matthyah*.

^b Heb.: *mikne'gahu*.

^c Or: "gate-keepers."

^d Or: "lutes"—O.G. Some cod. (w. 2 ear. pr. edns.) place the heavier point—not before, but—after "with harps"—G.n.

^e Heb.: *'azazyahu*.

^f Heb.: *'kenanyahu*, 2; 1, *'kenanyahu*. Cp. "Heb." p. 30, ante.

^g Or: "singing"—T.G.

^h Some cod. (w. 1 ear. pr. edn., Aram., Sep., Vul.): "used to take the lead"—G.n.

ⁱ Heb.: *shebhanyahu*, 1; 6, *shebhanyahu*. Cp. "Heb." p. 30, ante.

^k = "Syrian linen"—T.G.; but, with a different reading: "with all his might"—O.G.

Or: "lutes"—O.G.

^a In cod. Hallel and 1 ear. pr. edn.: "God" [instead of "Yahweh"]—G.n.

^b Ml.: "according to the regulation."

^c Or: "music"—O.G. 479b.

^d Or: "lutes"—O.G.

- 16 ¹ So they brought in the ark of God, and placed it in the midst of the tent, which David had pitched for it,—and they brought near ascending-sacrifices and peace-offerings, before God. ² And <when David had made an end of offering the ascending-sacrifices, and the peace-offerings> he blessed the people, in the name of Yahweh. ³ And he apportioned, to every one of Israel, both man and woman,—to every one, a loaf of bread, and a sweet drink,^a and a raisin cake.
- § 25. *David's Arrangements, and Psalms, for worship before the Ark and before the Tent in Gibeon.* (Cp. chap. xxi. 29.)
- ⁴ And he placed before the ark of Yahweh certain of the Levites, as attendants,—and to celebrate,^b and to give thanks and render praise, unto Yahweh, God of Israel: ⁵ Asaph the chief, and second to him, Zechariah,—Jeiel and Shemiramoth, and Jehiel and Mattithiah, and Eliab, and Benaiah, and Obed-edom, and Jeiel, with instruments of harps,^c and with lyres, and Asaph with cymbals, sounding aloud: ⁶ and Benaiah and Jahaziel, the priests,—with trumpets continually, before the ark of the covenant of God.
- ⁷ <On that day> ||then|| David gave [these songs] in chief, to give thanks unto Yahweh,—through^d Asaph, and his brethren:—
- ⁸ Give ye thanks to Yahweh,^e Call upon his name,
Make known among the peoples, his doings;
⁹ Sing ye to him, Make music unto him,
Speak ye of all his wonders.
- ¹⁰ Boast yourselves in his holy^f name,
Joyful be the heart of them who are seeking Yahweh.
- ¹¹ Search out Yahweh, and his power,
Seek diligently his face, at a'l times.
- ¹² Remember his wonders which he hath done,
His splendid deeds, and the just decisions^f of his mouth.
- ¹³ O ye seed of Israel his servant,
Sons of Jacob—his chosen ones:
- ¹⁴ ||Yahweh himself|| is our God,
<Through all the land> are his just decisions.
- ¹⁵ Remember ye^g to times age-abiding, his covenant,
The word he hath commanded, to a thousand generations;
- ¹⁶ Which he solemnised with Abraham,
And his oath, to Isaac;
- ¹⁷ And confirmed it,
Unto Jacob, for a statute,
Unto Israel, as a covenant age-abiding:
- ¹⁸ Saying, <To thee> will I give the land of Canaan,
As your inherited portion:
- ¹⁹ While, as yet, ye^a were men who could be counted,
A very few, and sojourners therein:
²⁰ And they wandered from nation to nation,
And from one kingdom, to another people:
²¹ He suffered no man to oppress them,
And reprov'd—for their sakes—kings!
²² Ye may not touch mine Anointed ones,
And <to my Prophets> may ye do no wrong.
- ²³ Sing to Yahweh, all the earth,^b
Tell the tidings, from day to day, of his salvation:
- ²⁴ Recount, Among the nations, his glory,
Among all the peoples, his wonders.
- ²⁵ For great^c is Yahweh, and worthy to be mightily^d praised,
And to be revered^e is he^f above all gods;
- ²⁶ For ||all the gods of the peoples|| are things of nought,^g
But ||Yahweh|| made |the heavens|.
- ²⁷ ||Praise and majesty|| are before him,
||Strength and joy|| are in his dwelling-place.
- ²⁸ Give to Yahweh, ye families of the peoples,
Give to Yahweh, glory and strength:
- ²⁹ Give to Yahweh, the glory of his name,—
Bring ye a present, and enter before him,
Bow down to Yahweh, in the adornment of holiness:^d
- ³⁰ Tremble at his presence, all the earth,
But the world |shall be established|, it shall not be shaken.
- ³¹ Let the heavens rejoice, and the earth exult,
Let them say among the nations,
||Yahweh|| hath become king!
- ³² Let the sea roar, and the fulness thereof,
Let the field leap for joy, and all that is therein:
- ³³ ||Then|| shall shout in triumph, the trees of the forest,—
Before Yahweh, for he is coming, to judge the earth.
- ³⁴ Give ye thanks unto Yahweh,
For he is good,
For <age-abiding> is his lovingkindness.^e
- ³⁵ And say ye,
Save us, O God of our salvation,
And gather us and deliver us, from among the nations,—
That we may give thanks unto thy holy name,
That we may triumph aloud in thy praise.
- ³⁶ Blessed be Yahweh, God of Israel,
From one age even to another age.
- Then said all the people,
Amen,
And gave praise to Yahweh.^f
- ³⁷ So he left there, before the ark of the covenant of Yahweh, Asaph and his brethren,—to be in attendance before the ark continually, for the

^a So Fu. thinks; but "etymology and meaning unknown"—O.G.

^b Or: "bring to remembrance."

^c Or: "lutes"—O.G.

^d MI.: "in the hand of."

^e Cp. Ps. cv. 1-15.

^f Or: "regulations."

^g GL.: "He hath remembered." Cp. Ps. cv. 8—G.n.

^a Some cod. (w. Sep., Vul.): "they." Cp. Ps. cv. 12—G.n.

^b Cp. Ps. xcvi. 1, etc.

^c Or: "nobodies."

^d Or: "in holy adorning."

^e Cp. Ps. cxxxvi.

^f Cp. Ps. cvi. 47, 48.

duty of a day on its day; ³⁸ and Obed-edom with his^a brethren sixty-eight,—and Obed-edom son of Jedithun^b and Hosah to be doorkeepers; ³⁹ and Zadok the priest, and his brethren the priests, before the habitation of Yahweh,—in the high place that was in Gibeon; ⁴⁰ to offer ascending-sacrifices unto Yahweh, upon the altar of ascending-sacrifice, — continually, morning and evening,—even according to all that is written in the law of Yahweh, which he commanded concerning Israel; ⁴¹ and <with them> Heman and Jeduthun, and the rest of the chosen ones, who were distinguished by name,—to give thanks unto Yahweh,

For <age-abiding> is his lovingkindness!^c

⁴² And <with them> Heman and Jeduthun,^d [with] the trumpets, and the cymbals, for sounding aloud,^e and the instruments for the songs of God,^f—and the sons of Jeduthun for the gate.

⁴³ And all the people departed, every man to his house,—and David went round, to bless his own household.

§ 26. *David, proposing to build a Temple, is forbidden; but receives large Promises for Himself and his Posterity.* (Cp. 2 S. vii.)

17 ¹ And it came to pass <when David had taken up his abode in his house> that David said unto Nathan the prophet,

Lo! ||I|| am dwelling in a house of cedars,
But ||the ark of the covenant of Yahweh|| is under curtains.

² Then said Nathan unto David,
<All that is in thy heart> do,—for ||God|| is with thee.

³ But so it was that <in that night> the word of God came unto Nathan,^g saying:

⁴ Go and say unto David my servant,
||Thus|| saith Yahweh,—

||Thou||^h shalt not build me a house, to dwell in; ⁵ seeing that I have not dwelt in a house, since the day that I brought up Israel,ⁱ until this day,—but have been from tent to tent, and without a habitation.

⁶ <Whersoever I have wandered with all Israel> spake I ever ||a word|| with one of the judges of Israel, whom I charged to shepherd my people, saying,—

Wherefore' have ye not built me a house of cedars?

^a So it shd be (w. Sep., Syr., Vul.)—G.n.

^b So written and read in many MSS. (w. 8 ear. pr. edns.); but in some cod. (w. 1 ear. pr. edn.) written "Jedithun," but read: "Jeduthun"—G.n.

^c Cp. Ps. cxxxvi.

^d In Sep. "Heman and Jeduthun," not found second time—G.n.

^e So it shd be (w. Sep.)

Cp. chap. xv. 19—G.n.

^f Ml.: "the instruments of the music of God."

^g Some cod. (w. Syr.): "Nathan the prophet"—G.n.

^h Or: "||Thou|| art not he who shall build." Cp. O.G. 518^h.

ⁱ Some cod. (w. 6 ear. pr. edns.): "the sons of Israel." Cp. 2 S. vii. 6—G.n.

⁷ ||Now|| therefore, ||thus|| shalt thou say unto my servant David.

||Thus|| saith Yahweh of hosts,

||I myself|| took thee from the pasture, from after the flock,—to become leader' over my people Israel; ⁸ and was with thee whithersoever thou didst go, and have cut off all thine enemies, from before thee,—and will make thee a name,^a like the name of the great ones who are in the earth; ⁹ and will appoint a place for my people Israel, and will plant them, and they shall inhabit their place, and be unsettled no more,—neither shall the sons of perversity again' wear them out,^b as at the first; ¹⁰ even from the days when I put judges in charge over my people Israel, and have subdued all thine enemies,—that I might make thee great,^c yea <a house> will Yahweh' build for thee.

11 And it shall be that <when thy days are fulfilled, to sleep^d with thy fathers> then will I raise up thy seed after thee, who shall be of thy sons,—and I will establish his kingdom. ¹² ||He|| shall build me a house,—and I will establish his throne unto times age-abiding.

13 ||I|| will become his' father,
And ||he|| shall become my' son,—

And^e <my lovingkindness> will I not cause to depart from him,—as I caused it to depart from him who was before thee; ¹⁴ but I will cause him to remain over my house and over my kingdom, unto times age-abiding,—and ||his throne|| shall be established, unto times age-abiding.

15 <According to all these words, and according to all this vision> ||so|| spake Nathan unto David.

16 Then entered King David, and tarried^f before Yahweh,—and said,

Who am ||I||, O Yahweh God, and what is my house, that thou hast brought me hitherto; ¹⁷ and hast made this seem little in thine eyes, O God, in that thou hast spoken concerning the house of thy servant, for a great while to come? Thus wilt thou provide for me, according to the rank^g of manhood, and hast exalted me,^h O Yahweh God!

18 What |yet further| can David say unto thee, [thus] to honour thy servant,—seeing that ||thou thyself|| knowest |thine own servant|?

^a Some cod. (w. Syr.): "a great name." Cp. 2 Sam. vii. 9—G.n.

^b Some cod. (w. 3 ear. pr. edns.): "cause them to languish"—G.n.

^c So it shd be (w. Sep.)—

G.n.

^d So it shd be (w. Sep.). Cp. 2 S. vii. 12—G.n.

^e N.B.: omission here. Cp. 2 S. vii. 14: "If," etc.

^f Or: "sat."

^g Or: "order," "mode."

19 O Yahweh, <for the sake of thy servant,^a and according to thine own heart> hast thou done all this great thing,—making known all the great things.

20 O Yahweh, there is none^c like unto thee, yea there is no God besides thee, according to all^b that we have heard with our ears.

21 Who then is like thy people Israel, a nation alone^c in the earth,—whom God went to redeem to be his own people, to make for thyself a name for great and fearful things, to drive out [nations] from before thy people, whom thou didst redeem out of Egypt; ²² and didst appoint thy people Israel for thyself as a people, unto times age-abiding,—[thou thyself,] also, O Yahweh, becoming their God?

23 [Now] therefore, O Yahweh <the word which thou hast spoken concerning thy servant, and concerning his house> be it steadfast unto times age-abiding,—and do as thou hast spoken: ²⁴ yea let it be steadfast, and so let thy Name be magnified unto times age-abiding, saying,

[Yahweh of hosts, the God of Israel] is a God to Israel!

seeing that [the house of David thy servant] is established before thee.

25 For [thou, O my God] hast unveiled the ear of thy servant, that thou wilt build for him^c a house,—<for this cause> hath thy servant found [it in his heart] to pray before thee.

26 [Now] therefore, O Yahweh, [thou] art God,—therefore hast thou spoken concerning thy servant^c this goodness.

27 [Now] therefore, let it please thee to bless the house of thy servant, that it may be unto times age-abiding before thee,—for [thou O Yahweh] hast blessed, and it is to be blessed unto times age-abiding.

§ 27. *Philistines, Moabites, Syrians, and Edomites subjugated to David.*

18 ¹ And it came to pass <after this> that David smote the Philistines, and subdued them,—and took Gath and her villages, out of the hand of the Philistines. ² And he smote Moab,—and the Moabites became servants to David, bearers of a present. ³ And David smote Hadarezer^d king of Zobah, to-wards Hamath,—as he went to establish his hold of the river Euphrates. ⁴ And David captured from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen,—and David destroyed all the chariots, saving that he reserved from them a hundred chariots. ⁵ And <when the Syrians of Damas-

cus came to help Hadarezer^d king of Zobah>

David smote of the Syrians, twenty-two thousand men. ⁶ And David put [garrisons]^a in Syria of Damascus, and so it was that the Syrians became [David's] servants, bearers of a present,—so Yahweh gave victory to David, whithersoever he went. ⁷ And David took the shields of gold, that were upon the servants of Hadarezer,^b and brought them to Jerusalem; ⁸ also <from Tibhath and from Cûn, cities of Hadarezer>^b David took very much bronze,—<therewith> did Solomon make the sea of bronze, and the pillars, and the vessels of bronze. ⁹ And <when Tou, king of Hamath, heard that David had smitten all the force of Hadarezer king of Zobah> ¹⁰ he sent Hadoram his son unto King David, to ask after his welfare, and to bless him, because he had made war against Hadarezer and had smitten him, for [a man making wars against Tou] had been Hadarezer,—and [he had with him] all manner of vessels of gold and silver and bronze;

¹¹ <them also> did King David hallow unto Yahweh, with the silver and the gold, that he bare away from all the nations,—from Edom, and from Moab, and from the sons of Ammon, and from the Philistines, and from Amalek. ¹² Moreover [Abishai, son of Zeruiah] smote Edom, in the Valley of Salt,—eighteen thousand; ¹³ and set [in Edom] garrisons, and all Edom became servants unto David,—and Yahweh gave David the victory, whithersoever he went.

§ 28. *David himself acting as Judge, has about him various Officers of State.*

¹⁴ So David reigned over all Israel,—and he was executing justice and righteousness for all his people; ¹⁵ and [Joab, son of Zeruiah] was over the army,—and [Jehoshaphat, son of Elihud] was recorder;^c ¹⁶ and [Zadok, son of Ahitub, and Abimelech^d son of Abiathar] were priests,—and [Shavsha] was scribe; ¹⁷ and [Benaiah, son of Jehoiada] was over the Cherethites, and the^e Pelethites,—and [the sons of David] were first, in attendance on^f the king.

§ 29. *The Sons of Ammon insult David, as a consequence they and their allies, the Syrians, are defeated and themselves subjugated.*

¹ And it came to pass [after this] that Nahash king of the sons of Ammon died,—and Hanun^g his son reigned in his stead. ² Then said David—

I will shew lovingkindness unto Hanun, son of Nahash,—for his father^h shewed unto meⁱ lovingkindness.

^a Some cod. (w. Aram., Sep., Syr., Vul.) have: "garrisons." Cp. 2 S. viii. 6—G-n.

^b Some cod. (w. 2 ear. pr. edns.): "Hadadezer"—G-n.

^c Ml.: "remembrancer."

^d Some cod. (w. Aram.,

Sep., Syr., Vul.): "Ahi-melech." Cp. 2 S. viii. 17—G-n.

^e Some cod. (w. 2 ear. pr. edns., Aram., Syr.): "over the"—G-n.

^f Ml.: "at the hand of."

^g So it shd be (w. Sep., Syr.). Cp. 2 S. x. 1—G-n.

^a Gt.: "for the sake of thine own word." Cp. 2 S. vii. 21—G-n.

^b So it shd be (w. Sep. and Syr.). Cp. 2 S. vii. 22—G-n. [M.C.T.: "by all."]

^c Or: "by itself," "unique." Ml.: "one."

^d Some cod. (w. 2 ear. pr. edns.): "Hadadezer"—G-n.

So David sent messengers to console him concerning his father,—and the servants of David came into the land of the sons of Ammon unto Hanun, to console him. ³ Then said the rulers of the sons of Ammon unto Hanun,

Doth David honour thy father in thine eyes, that he hath sent to thee comforters? ^a

Is it not [for the sake of exploring and overthrowing, and spying out the land] that his servants have come to thee? ^a

⁴ So Hanun took the servants of David, and shaved them, and cut off their upper garments in the middle, as far as their parts of shame,—and let them go. ⁵ And people went and told David, concerning the men, so he sent to meet them, because the men were greatly ashamed,—and the king said—

Tarry at Jericho, until your beards be grown, and then return.

⁶ And <when the sons of Ammon saw, that they had made themselves odious with David> Hanun and the sons of Ammon sent a thousand talents of silver, to hire for themselves—out of Mesopotamia, and out of Aram-maacah, and out of Zobah—chariots, and horsemen. ⁷ So they hired for themselves thirty-two thousand chariots, and the king of Maacah, and his people, who came and pitched before Medeba,—and the sons of Ammon gathered themselves together out of their cities, and entered into the war.

⁸ Now <when David heard> he sent Joab and all the army of heroes. ⁹ And the sons of Ammon came out, and set in array for the battle, at the opening of the city,—whereas [the kings who had come] were by themselves, in the field. ¹⁰ So <when Joab saw that the battle confronted him,^b before and behind,—he chose out of all the choice in Israel, and set in array to meet the Syrians; ¹¹ and <the rest of the people> delivered he into the hand of Abishai his brother,—and they set in array, to meet the sons of Ammon. ¹² And he said—

<If [too strong for me] be the Syrians> then shalt thou come to my help,—but <if [the sons of Ammon] be too strong for thee> then will I help thee'. ¹³ Be strong, and let us put forth our strength, for the sake of our people, and for the sake of the cities of our God,—and let [Yahweh] do [what is good in his own eyes].

¹⁴ Then did Joab, and all the people who were with him, draw near before the Syrians unto the battle,—and they fled from before him. ¹⁵ And <when [the sons of Ammon] saw that the Syrians had fled> then fled [they also] from before Abishai his brother, and entered the city,—and Joab came to Jerusalem.

¹⁶ And when the Syrians saw that they had been defeated before Israel, then sent they messengers, and brought out the Syrians who were

Beyond the River,—with Shophach captain of the army of Hadarezer,^a before them. ¹⁷ And

it was told David, and he gathered together all Israel, and crossed the Jordan, and came unto them, and set in array against them,—and <when David had set in array against the Syrians for battle> they fought with him. ¹⁸ And the Syrians fled from before Israel, and David slew of the Syrians [the men of] seven thousand chariots, and forty thousand footmen,—and <Shophach captain of the army> he put to death. ¹⁹ And

<when the servants of Hadarezer^a saw that they were defeated before Israel> they made peace with David and served him,—neither would the Syrians help the sons of Ammon any more.

¹ And it came to pass <at the time of the turn 20 of the year, at the time of the going forth of kings> that Joab led forth the force of the army, and laid waste the land of the sons of Ammon, and came and besieged Rabbah, but [David] was tarrying in Jerusalem,—and Joab smote Rabbah, and overthrew it. ² And David took the crown of their king^b from off his head, and found it weighed a talent of gold, and <therein> were precious stones, and it was [set] on the head of David,—and <the spoil of the city> brought he forth, in great abundance; ³ and <the people that were therein> brought he forth, and cut with the saw and with threshing sledges of iron and with axes, <thus also> used David to do unto all the cities of the sons of Ammon,—and David and all the people returned to Jerusalem.

§ 30. *Exploits of some of David's Heroes against the Philistines.*

⁴ And it came to pass <after this> that there was yet again' a battle in Gezer, with the Philistines,—[then] Sibbecai the Hushathite smote Sippai of the children of the giants, and they were subdued.

⁵ And there again' came to be a battle with the Philistines,—and Elhanan son of Jair^c smote Lahmi, brother of Goliath the Gittite, [the staff of whose spear] was like a weaver's beam.

⁶ And there again' came to be war with Gath,—where was a man of great stature, [whose fingers and toes] <six on each hand and foot> were four and twenty, and [he also] had been born unto the giant. ⁷ But <when he reproached Israel> Jonathan, son of Shimea, brother of David, smote him. ⁸ [These] were born unto the giant in Gath,—but they fell by the hand of David, and by the hand of his servants.

^a Some cod. (w. 2 ear. pr. edns.): "Hadadezer"—G.n.

^b *Gr.*: Milchom—their king-idol—G.n. and G. Intro. 460, 461.

^c Written: "Jaôr"; read: "Jair." Some cod. (w. 4 ear. pr. edns., Sep. and Syr.) write and read: "Jair"—G.n.

^a Or: "censurers." the battle was towards

^b *ML.*: "that the face of him."

§ 31. *The Numbering of the People protested against, persisted in, and punished; the Place of Accepted Sacrifice to be the Site of the Temple.*

21¹ Then the accuser^a stood up, against Israel,—and moved David, to number Israel. ² And David said unto Joab and unto the rulers of the people,

Go, number Israel, from Beer-sheba even unto Dan,—and bring [the report] unto me, that I may know the number of them.

³ Then said Joab,

May Yahweh add unto his people, as many as they are, a hundred times, but are they not, my lord O king, all of them my lord's, as servants? wherefore^c should my lord seek this? wherefore^c should it become guilt to Israel?

⁴ But [the word of the king] prevailed against Joab,—and Joab departed, and went to and fro throughout all Israel, and came to Jerusalem. ⁵ And Joab delivered the sum of the number of the people, unto David,—and all Israel was found to be a thousand thousand and a hundred thousand men, who drew sword, and Judah, four hundred and seventy thousand men, who drew sword. ⁶ But <Levi and Benjamin>

counted he not among them,—for detestable^d was the word of the king unto Joab.

⁷ And it was displeasing in the eyes of God, concerning this thing,—therefore smote he Israel.

⁸ And David said unto God,

I have sinned greatly, in that I have done this thing—but [now] I beseech thee, take away the iniquity of thy servant, for I have shown myself very foolish.

⁹ Then spake Yahweh unto Gad, the seer of David, saying:

¹⁰ Go—and thou shalt speak unto David, saying, [Thus] saith Yahweh,

<Three things> do I^e offer thee,—choose thee one from among them, that I may do it unto thee.

¹¹ So Gad came unto David,—and said to him, [Thus] saith Yahweh,

¹² Choose thee:—

Whether <for three years> [there be] famine,

Or <for three months> that thou flee^b before thine adversaries, while the sword of thine enemies overtaketh thee.

Or <for three days> the sword of Yahweh, and pestilence be in the land, with [the messenger of Yahweh] laying waste throughout all the boundary of Israel,—

[Now] therefore, see, what [answer] I shall return unto him that sent me.

¹³ And David said unto Gad,

I am in a great strait,—

Oh let me fall, I pray thee, into the hand of

Yahweh, for abouting^f are his compassions, [exceedingly], but <into the hand of man> let me not fall.

¹⁴ So Yahweh laid pestilence, upon Israel,—and there fell, of Israel, seventy thousand men.

¹⁵ And God sent a messenger to Jerusalem, to lay it waste,^a but <as he was laying it waste> Yahweh looked, and relented concerning the calamity, and said unto the messenger who was laying waste,

Enough! [now] stay thy hand.

And [the messenger of Yahweh] was standing by the threshing-floor of Ornan the Jebusite. ¹⁶ And <when David lifted up his eyes, and saw the messenger of Yahweh,

standing, between the earth and the heavens,^b and his sword drawn, in his hand, stretched out over Jerusalem> then fell David and the elders, clothed in sackcloth, upon their faces. ¹⁷ And David said unto God,

Was it not [I] who gave word to number the people? Yea [I] it was^c who sinned and did the great wrong, what then had [these sheep] done?

O Yahweh, my God, let thy hand, I beseech thee, be against me, and against the house of my father, but not against [thy people] that they should be plagued!

¹⁸ And [the messenger of Yahweh] commanded Gad, to say unto David,—that David should go up, to rear an altar unto Yahweh, in the threshing-floor of Ornan the Jebusite. ¹⁹ So

David went up, according to^d the word of Gad, which he spake in the name of Yahweh.

²⁰ And Ornan turned, and saw the messenger, but [his four sons with him] were hiding themselves,—now [Ornan] had been threshing wheat. ²¹ Then came David unto Ornan.

—and Ornan looked, and saw David, and went forth out of the threshing-floor, and bowed himself unto David, with his face to the ground. ²² And David said unto Ornan

Grant me the place of the threshing-floor, that I may build thereon an altar, unto Yahweh,—<for silver in full> shalt thou grant it me, that the plague may be stayed from off the people.

²³ And Ornan said unto David,

Take it to thee, and let my lord the king do what is good in his own eyes,—see! I have given the oxen for ascending-sacrifices, and <the threshing implements for wood, and the wheat for a meal-offering,—the whole> have I given.

²⁴ Then said King David to Ornan,

Nay! but I will [surely buy] it for silver in full,—for I will not take that which is thine for Yahweh, nor offer an ascending-sacrifice that hath cost me nothing.

²⁵ So David gave to Ornan, for the place,—shekels of gold, by weight, six hundred.

^a Or: "adversary;" frequently seems = one who tempts and betrays, and then accuses. Heb.:

sātān.

^b So it shd be (w. Sep., Vul.). Cp. 2 S. xxiv. 13—Gn.

^a Job. xxxiii. 22; Ps.

lxxviii. 49; Lu. xii. 20.

^b Some cod. (w. Syr., Vul.):

"b. the heavens and the

earth"—Gn.

^c So it shd be (w. Sep.,

Syr., Vul.). Cp. 2 S.

xxiv. 19—Gn.

²⁶ And David built there an altar unto Yahweh, and caused to go up ascending-sacrifices, and peace-offerings,—and called unto Yahweh, and he responded to him, by fire, out of the heavens, upon the altar of ascending-sacrifice. ²⁷ And Yahweh gave word to the messenger, and he put back his sword into its sheath.

²⁸ <At that time, when David saw that Yahweh had answered him in the threshing-floor of Ornan the Jebusite> then he sacrificed there. ²⁹ But ||the habitation of Yahweh, which Moses made in the desert, and the altar of ascending-sacrifice|| were <at that time> in the high place at Gibeon;^a ³⁰ and David could not go before it, to seek God,—for he had been terrified, because of the sword of the messenger of Yahweh.

22 ¹ Then said David,

||This|| is the house of Yahweh God,—and ||this|| is the altar of ascending-sacrifice, for Israel.

§ 32. *David's Preparations for Building the Temple; and his Charge to Solomon and the Rulers respecting it.*

² And David gave word, to gather together the sojourners, who were in the land of Israel,—and he set hewers to hew squared stones, for building the house of God; ³ and <iron in abundance, for nails for the doors of the gates, and for hooks> did David prepare,—and bronze in abundance, without weight; ⁴ and cedar-trees, even without number,—for the Zidonians and the Tyreans brought cedar-trees in abundance, unto David.

⁵ And David said,

||Solomon my son|| is young and tender, and ||the house to be built|| must be great and lofty and famous and beautiful, for all lands,^b—oh let me then prepare for it.

So David prepared abundantly, before his death.

⁶ Then he called for Solomon his son,—and charged him, to build a house, for Yahweh, God of Israel. ⁷ And David said to Solomon his son,^c—

<As for me> it was ||near my heart|| to build a house for the Name of Yahweh my God; ⁸ but the word of Yahweh came unto me, saying,

<Blood in abundance> hast thou shed, And <great wars> hast thou made,— Thou shalt not build a house for my Name,

Because <much blood> hast thou shed upon the earth, before me.

⁹ Lo ||a son|| born to thee, ||He|| shall be a man of rest,

And I will give him rest from all his enemies, round about,—

For <Solomon>^a shall be his Name, And <peace and quietness> will I bestow upon Israel, in his days;

¹⁰ ||He|| shall build a house for my Name, And ||he|| shall be my son,^b And ||I|| will be his father,^c—

Therefore will I establish the throne of his kingdom^d over Israel, unto times age-abiding.

¹¹ ||Now|| my son, Yahweh be with thee,—so shalt thou be prosperous, and shalt build the house of Yahweh thy God, according as he hath spoken concerning thee.

¹² Only' Yahweh give thee discretion and understanding, and give thee charge over Israel,—so that thou take heed unto the law of Yahweh thy God. ¹³ ||Then|| shalt thou prosper, if thou take heed to do the statutes and the regulations, which Yahweh commanded Moses, concerning Israel,—be strong and bold, thou mayst not be in fear, nor be dismayed.

¹⁴ Lo! then <in my humiliation> have I prepared for the house of Yahweh, of gold a hundred thousand talents, and of silver a thousand thousand talents, and <as for bronze and iron> without' weight, for <an abundance> hath it become,—<timber also and stone> have I prepared, and <thereunto> thou canst add.

¹⁵ And <with thee, in abundance> are workmen, hewers and carvers of stone and wood,—and every sort of wise man, in all manner of work: ¹⁶ for gold and for silver and for bronze and for iron, |without' number|.

Arise and do, And Yahweh be with thee!

¹⁷ And David charged all the rulers of Israel, to help Solomon his son:—

¹⁸ Is not ||Yahweh your God|| with you? and hath he not given you rest on every side? for he hath given into my hand, the inhabitants of the land, and subdued' is the land before Yahweh, and before his people.

¹⁹ ||Now|| apply your heart and your soul, to seek unto Yahweh your God,—and then arise ye and build the sanctuary of Yahweh Elohim, that ye may bring the ark of the covenant of Yahweh, and the holy vessels of God, into the house which hath been built for the Name of Yahweh.

§ 33. *Solomon to be David's Successor. The Levites' Number, Families, and Duties.*

¹ Now ||David|| was old, and satisfied with **23** days,—so he made Solomon his son king, over Israel; ² and gathered together all the rulers of Israel, with the priests and the Levites. ³ Now the Levites were numbered, from thirty years

^a Some cod. (w. 1 ear. pr. edn.): "h. p. which was in G."—G.n. Cp. also chap. xvi. 39.

^b Cp. Is. lvi. 7.

^c Written: "his son"; read: "my son." Some

cod. (w. Syr.): "his son" [ending previous clause]. Others (w. 2 ear. pr. edns., Sep. and Vul.): "my son" [beginning the following clause]—G.n.

^a = "Peaceable."
^b ML: "He shall be to me as a son."

^c ML: "And I [will be] to him as a father."
^d Or: "his royal throne."

old and upwards,—and their number by their polls of mature men, was thirty-eight thousand. ⁴ <Of these—to preside over the work of the house of Yahweh> were twenty-four thousand,—and officers and judges, six thousand; ⁵ and ||four thousand|| were doorkeepers,—and ||four thousand|| were officers of praise unto Yahweh, with instruments.

Which [said David] I made for offering praise.

⁶ And David divided them into courses,—pertaining to the sons of Levi, to Gershon, Kohath and Merari.

⁷ <Of the Gershonites> Ladan and Shimei. ⁸ ||The sons of Ladan|| the chief Jehiel and Zetham and Joel three. ⁹ ||The sons of Shimei|| Shelomoth^a and Haziël and Haran, three,—||these|| were the ancestral chiefs of Ladan. ¹⁰ And ||the sons of Shimei|| Jahath, Zina, and Jeshu, and Beriah,—||these|| were the sons of Shimei, four. ¹¹ And Jahath was chief, and Zizah the second,—but ||Jeshu and Beriah|| had not many sons, so they became an ancestral house, by one reckoning.

¹² ||The sons of Kohath|| Amram, Izhar, Hebron, and Uzziel, four. ¹³ ||The sons of Amram|| Aaron and Moses,—and Aaron was separated, to hallow the holy of holies, ||he and his sons||, unto times age-abiding, to make a perfume before Yahweh, to be in attendance upon him, and to bless in his name, unto times age-abiding; ¹⁴ and <as for Moses, the man of God> ||his sons|| were called unto the tribe of Levi. ¹⁵ ||The sons of Moses|| were Gershom, and Eliezer. ¹⁶ ||The sons of Gershom|| were Shebuel the chief; ¹⁷ and the sons of Eliezer were Rehabiah^b the chief,—and Eliezer had no other sons, but ||the sons of Rehabiah||^b were very many. ¹⁸ ||The sons of Izhar|| Shelomith the chief. ¹⁹ ||The sons of Hebron|| Jeriah the chief, Amariah the second, Jehaziel the third, and Jekameam the fourth. ²⁰ ||The sons of Uzziel|| Micah the chief, and Isshiah the second.

²¹ ||The sons of Merari|| were Mahli and Mushi. ||The sons of Mahli|| were Eleazar and Kish. ²² But Eleazar died, and had no sons, but daughters only,—and so the sons of Kish their brethren took them. ²³ ||The sons of Mushi|| were Mahli and Eder and Jeremoth, three. ²⁴ ||These|| were the sons of Levi by their ancestral house, the ancestral chiefs of them who were counted in the number of their names, by their polls, doing the work for the service^d of the house of Yahweh,—from twenty years old, and upwards. ²⁵ For, said David,

Yahweh the God of Israel hath given rest unto his people,—and hath taken up his habitation^e in Jerusalem, unto times age-abiding; ²⁶ moreover also' <as for the Levites> they have no need' to bear the

habitation, nor any of its vessels, in the laborious work thereof.

²⁷ For <by the last words of David> ||the same|| were the number of the sons of Levi,—from twenty years old, and upwards. ²⁸ For ||their duty||^a was—to be in attendance upon^b the sons of Aaron, in the laborious work of the house of Yahweh, over the courts, and over the chambers, and over the purifying of everything holy,—and doing the laborious work of the house of God; ²⁹ and for the bread set in array, and for the fine meal for the meal-offering, and for the unleavened cakes, even for that which is baked in a pan, for the moistened food,—even of every measure, and size; ³⁰ and to stand, morning by morning, to give thanks and offer praise unto Yahweh,—and ||likewise|| at even; ³¹ and for all the offering of ascending-sacrifices unto Yahweh, on the sabbaths, and on the new moons, and on the set feasts,—by number, according to the manner prescribed for them^c continually, before Yahweh;—³² and they shall keep the charge of the tent of meeting, and the charge of the holy place, and the charge of the sons of Aaron, their brethren,—in the laborious work of the house of Yahweh.

§ 34. *Priests divided into Twenty-four Courses. Their Duties and those of their Helpers, the Levites, settled by Lot.*

¹ Now ||the sons of Aaron|| had their courses,— ²⁴

[the sons of Aaron], Nadab and Abihu, Eleazar and Ithamar; ² but Nadab and Abihu [died] before their father, and <sons> had they none,—but Eleazar and Ithamar became priests;

³ and David apportioned to them courses, both to Zadok of the sons of Eleazar, and to Ahimelech of the sons of Ithamar,—by their appointed place, in their service. ⁴ But the sons of Eleazar were found to be more numerous, by the chiefs of their able men, than were the sons of Ithamar, so they divided them,—||the sons of Eleazar|| had chiefs, of the^d ancestral house, [sixteen], whereas ||the sons of Ithamar|| had of their ancestral house, [eight]. ⁵ They divided them, therefore, by [casting] lots, these with those,—for there were princes of the sanctuary, and princes of God, from among the sons of Eleazar, and among^e the sons of Ithamar.

⁶ And Shemaiah son of Nethanel the scribe from among the Levites, [wrote them down] before the king and the rulers and Zadok the priest, and Ahimelech son of Abiathar, and the ancestral chiefs, pertaining to the priests and to the Levites,—||one ancestral house|| was taken for Eleazar, and ||was equally taken|| for Ithamar.^f

⁷ So then the first lot came forth for Jehoiarib, <for Jedaiah> the second; ⁸ <for Harim> the

^a "Shelomoth," written;

^b "Shelomith," read—G.n.

^c Heb.: *ṣḥabhydh*, 2; 3, *ṣḥabhydhū*.

^d Or: "were multiplied till they mounted up."

^e Or: "labour."

^f Or: "and hath settled down"—as if referring to Y. Or: "and he (Israel) hath settled down."

^a MI.: "standing," "post," "function."

^b MI.: "to be at the hand of."

^c Or: "according to the regulation concerning them."

^d Some cod. (w. Aram., Syr.): "their"—G.n.

^e Some cod. (w. 4 ear. pr. edns. [1 *Rabb.*], Aram., Syr., Vul.): "and from among"—G.n.

^f Some cod. (w. Sep., Syr.):

third, <for Seorim> the fourth; ⁹ <for Malchijah> the fifth, <for Mijamin> the sixth; ¹⁰ <for Hakkoz> the seventh, <for Abijah> the eighth; ¹¹ <for Jeshua> the ninth, <for Shecaniah>^a the tenth; ¹² <for Eliashib> the eleventh, <for Jakim> the twelfth; ¹³ <for Huppah> the thirteenth, <for Jeshebeab> the fourteenth; ¹⁴ <for Bilgah> the fifteenth, <for Immer> the sixteenth; ¹⁵ <for Hezir> the seventeenth, <for Happizzaz> the eighteenth; ¹⁶ <for Pethahiah> the nineteenth, <for Jehezkel> the twentieth; ¹⁷ <for Jachin> the twenty-first, <for Gamul> the twenty-second; ¹⁸ <for Delaiah> the twenty-third, <for Maaziah>^b the twenty-fourth. ¹⁹ ||These|| were their appointed places for their service, for entering the house of Yahweh, according to the regulation of them, by the hand of^c Aaron their father,—just as Yahweh God of Israel |commanded him.|

²⁰ Now ||as for the sons of Levi who remained|| <of the sons of Amram> Shubael, <of the sons of Shubael> Jehdeiah,^d ²¹ ||Of Rehabiah||,^e <of the sons of Rehabiah>^e the chief' Isshiah; <of the Izharites> Shelomoth,—<of the sons of Shelomoth> Jahath; ²² and <the sons [of Hebron]> Jeriah,^f—|Amariah|^g the second, |Jehaziel| the third, |Jekameam| the fourth; ²⁴ <the sons of Uzziel> Micah, <of the sons of Micah> Shamir;^h ²⁵ <the brother of Micah> Isshiab, <of the sons of Isshiah> Zechariah. ²⁶ <The sons of Merari> Mahli and Mushi,—<the sons of Jaaziah> Beno; ²⁷ <the sons of Merari, of Jaaziah> Beno, and Shoham and Zaccur and Ibri; ²⁸ <of Mahli> Eleazar, who had no sons; ²⁹ <of Kish>—the sons of Kish> Jerameel; ³⁰ and <the sons of Mushi> Mahli and Eder and Jerimoth. ||These|| were the sons of the Levites, belonging to their ancestral house. ³¹ Moreover ||they also|| cast lots along with their brethren the sons of Aaron, before David the king and Zadok and Ahimelech, and the ancestral chiefs, pertaining to the priests and to the Levites,—the ancestral chief along with his younger' brethren.

§ 35. *David and his Captains appoint Twenty-four Courses of Singers and Musicians, under Asaph, Jeduthun, and Heman.*

25 ¹ And David and the captains of the hostⁱ set apart for service unto the sons of Asaph and Heman and Jeduthun, such as should prophesy^k with lyres, with harps,^l and with cymbals.—and

"an ancestral house, one by one, for Eleazar, and, one by one, for Ithamar."

^a Heb.: *shekanyāhu*, 2; 8, *shekanyāhu*.

^b Heb.: *ma'azyāhu*, 1; 1, *ma'azyāh*.

^c Or: "through."

^d Heb.: *yehdyāhu*.

^e Heb.: *shekanyāhu*, 3; 2, *shekanyāhu*.

^f Some cod. (w. 8 ear. pr. edns., Sep., Syr.): "And

the sons of Jeriah"; but (Gt.): "And the sons of Hebron J." Cp. xxiii. 19—G.n.

^g Heb.: *āmāryāhu*, 3; 18, *āmāryāh*.

^h Written: "Shamur"; read: "Shamir"—G.n.

ⁱ Or: "army."

^k So read; but written: "the prophets"—G.n.

^l Or: "lutes"—O.G.

||the number of the workers for their service was:

² <Of the sons of Asaph> Zaccur and Joseph and Nethaniah and Asarelah, the sons of Asaph,—under the direction of Asaph,^a who prophesied under the direction of^b the king.

³ <Of Jeduthun> ||the sons of Jeduthun||—Gedaliah and Zeri and Jeshaiab, Hashabiah,^c and Mattithiah—six, under the direction of^d their father Jeduthun, with the lyre, as he prophesied, in giving thanks and offering praise unto Yahweh.

⁴ <Of Heman> the sons of Heman—Bukkiah,^e Mattaniah^f Uzziel, Shebuel, and Jeremoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, Mahazioth.

⁵ ||All these|| were sons of Heman, the seer of the king in the things of God, at the lifting of the horn.

And God gave to Heman, fourteen sons and three daughters.

⁶ ||All these|| were under the direction of their father, in the singing of the house of Yahweh, with cymbals, harps^g and lyres, for the service of the house of God,—Asaph and Jeduthun and Heman ||under the direction of the king||.

⁷ And ||the number of them>—with their brethren, who were instructed in singing unto Yahweh,—even all the skilful, was two hundred and eighty-eight.

⁸ So they cast lots for their charges, all alike, as the small so the great, the teacher with the learner.

⁹ And the first lot came forth for Asaph, to Joseph,—|Gedaliah| the second, he'^h and his brethren and his sons, twelve.

¹⁰ ||The third||, Zaccur, his sons and his brethren, twelve.

¹¹ ||The fourth||, to Izri, his sons and his brethren, twelve.

¹² ||The fifth||, Nethaniah,ⁱ his sons and his brethren, twelve.

¹³ ||The sixth||, Bukkiah, his sons and his brethren, twelve.

¹⁴ ||The seventh||, Jesharelah, his sons and his brethren, twelve.

¹⁵ ||The eighth||, Jeshaiab, his sons and his brethren, twelve.

¹⁶ ||The ninth||, Mattaniah, his sons and his brethren, twelve.

¹⁷ ||The tenth||, Shimei, his sons and his brethren, twelve.

¹⁸ ||The eleventh||, Azarel, his sons and his brethren, twelve.

¹⁹ ||The twelfth||, to Hashabiah, his sons and his brethren, twelve.

²⁰ ||As the thirteenth||, Shubael, his sons and his brethren, twelve.

²¹ ||As the fourteenth||, Mattithiah, his sons and his brethren, twelve.

²² ||As the fifteenth> to Jeremoth||, his sons and his brethren, twelve.

²³ ||As the sixteenth||, to Hananiah, his sons and his brethren, twelve.

²⁴ ||As the seventeenth||, to Joshbekashah, his sons and his brethren, twelve.

²⁵ ||As the eighteenth|| to Hanani, his sons and his brethren, twelve.

²⁶ ||As the nineteenth||, to Mallothi, his sons and his brethren, twelve.

²⁷ ||As the twentieth||,

^a MI.: "at the hand of A."

^b MI.: "at the hands of the k."

^c Heb.: *hashabhyāhu*, 3; 12, *hashobhyāh*.

^d MI.: "at the hand of."

^e Heb.: *bukklyāhu*.

^f Heb.: *ma'tanyāhu*, 3; 13, *mat anyāh*.

^g Or: "lutes"—O.G.

^h Heb.: *ne'anyāhu*, 6; 15, *ne'thanyāh*.

to Eliathah,^a his sons and his brethren, twelve. ²⁸ ||As the twenty-first||, to Hothir, his sons and his brethren, twelve. ²⁹ ||As the twenty-second||, to Giddalti, his sons and his brethren, twelve. ³⁰ ||As the twenty-third||, to Mahaziath, his sons and his brethren, twelve. ³¹ ||As the twenty-fourth||, to Romanti-ezer, his sons and his brethren, twelve.

§ 36. *Courses of Levites serving as Door-keepers, Treasurers, and Officers and Judges.*

- 26 ¹ <To the courses of the door-keepers> pertained,— [of the Korahites] Meshelemiah^b son of Kore, of the sons of Asaph;^c ² and [Meshelemiah] had sons,—Zechariah the first-born, Jediel the second, Zebadiah^d the third, Jathniel the fourth; ³ Elam the fifth, Jehohanan the sixth, Eliehoenai the seventh. ⁴ And [Obed-edom] had sons,—Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethanel the fifth; ⁵ Ammiel the sixth, Issachar the seventh, Peullethai the eighth,—for God had blessed^e him. ⁶ And <to Shemaiah his son> were born sons, who bare rule to their ancestral house,—for <heroes of valour>^e were they. ⁷ ||The sons of Shemaiah|| were Othni and Rephael, and Obed, Elzabad, whose brethren were sons of valour,^f—Elihu, and Semachiah.^g ⁸ ||All these|| were of the sons of Obed-edom, they^h and their sons and their brethren, able men in strength for the service,— ||sixty-two, pertaining to Obed-edom||. ⁹ And ||Meshelemiah|| had sons, and brethren, sons of valour,ⁱ eighteen. ¹⁰ And ||Hosah|| of the sons of Merari^j had sons,—Shimri the chief, for though he was not the firstborn, yet his father [made him] chief. ¹¹ Hilkiyah^k the second, Tebaliah^l the third, Zechariah^m the fourth,—||all the sons and brethren of Hosah|| were thirteen. ¹² <To these> belonged the courses of door-keepers, <to the chiefs of the strong men> belonged charges, equally with their brethren,—to be in attendance in the house of Yahweh. ¹³ Yea they cast lots, asⁿ the small so^o the great, by their ancestral house for every several gate. ¹⁴ And the lot eastward fell to Shlemiah. And <for^b Zechariah his son, a discreet counsellor> they cast lots, and his lot came out, northward. ¹⁵ <To Obed-edom> southward,—and <to his sons> the storehouse. ¹⁶ <To Shuppim¹ and to Hosah> westward, near the refuse-gate, in the causeway that goeth up,—one ward as well as another. ¹⁷ <Eastward—daily> were six,^k—<northward

^a So the Western Massorites; some Easterns: "Eliathah" [without final "h"]—G.n.

^b Heb.: *meshelemiyāhu*, 3; 1, *meshelemiyāh*.

^c Gt.: "Ebiasaph." Cp. chap. ix. 19—G.n.

^d Heb.: *zēbhadyāhu*, 3; 6, *zēbhadyāh*.

^e Or: "strong men of

ability."

^f Or: "able men."

^g Heb.: *semakhyāhu*.

^h Gt.: "for Z."—G.n.

ⁱ "For" not expressed in M.C.T.]

^j Gt.: the words "To Shuppim" shd be erased—G.n.

^k So it shd be (w. Sep.)—G.n.

—daily> four, <southward—daily> four, and <for the stores> two and two. ¹⁸ <For the precinct—westward> four, <at the causeway> two—by the precinct. ¹⁹ ||These|| were the courses of the door-keepers, of the sons of the Korahites, and of the sons of Merari.

- ²⁰ And ||the Levites, their brethren||^a were over the treasures of the house of God, even to the treasures of hallowed things. ²¹ ||The sons of Ladan—the sons of the Gershonites belonging to Ladan—the ancestral chiefs belonging to Ladan the Gershonite|| were Jehieli; ²² the sons of Jehieli|| Zetham and Joel his brother who were over the treasures of the house of Yahweh. ²³ Then came certain of the Amramites, of the Izharites, of the Hebronites, of the Uzzielites. ²⁴ And ||Shebuel, son of Gershom, son of Moses|| was chief ruler over the treasures. ²⁵ And ||his brethren pertaining to Eliezer|| were Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomoth^b his son. ²⁶ ||The same Shelomoth and his brethren|| were over all the treasures of the hallowed things, which David the king and the ancestral chiefs, with the captains of thousands and hundreds and the captains of the army [had hallowed]: ²⁷ <out of the battles and out of the spoil> had they hallowed [them],—to strengthen [the provision] for the house of Yahweh. ²⁸ And <all that Samuel the seer, and Saul son of Kish, and Abner son of Ner, and Joab son of Zeruiah> had hallowed, <whosoever had hallowed anything> it was under the direction^c of Shelomoth^d and his brethren.

²⁹ <Of the Izharites> ||Chenaniah and his sons|| were for the outward business over Israel, as officers, and as judges.

³⁰ <Of the Hebronites> ||Hashabiah and his brethren, sons of valour^e one thousand seven hundred|| had the oversight of Israel, across the Jordan westward,—for all the business of Yahweh, and for the service of the king.

³¹ <Of the Hebronites> ||Jerijah^f was chief, [he was] of the Hebronites by his generations, by his fathers,—<in the fortieth year of the reign of David> were they sought out, and there were found among them heroes of valour, in Jazer of Gilead; ³² and ||his brethren that were heroes of valour|| were two thousand and seven hundred, ancestral chiefs,—so David the king gave them oversight, over the Reubenites and the Gadites and the half tribe of Manassites, in all the affairs of God, and the affairs of the king.

§ 37. *Twelve Monthly Courses of Royal Attendants, acting between the other Courses and the King.*

- ¹ Now ||the sons of Israel—as to the number of 27 them, <the ancestral chiefs—and rulers of

^a So it shd be (w. Sep.). Cp. chap. vi. 29; 2 Ch. xxix. 34—G.n.

^b Written: "Shelomoth"; read: "Shelomith"—G.n.

^c Ml.: "at the hand."

^d Here "Shelomith," both written and read.

^e Or: "able men."

^f Heb.: *yēriyyāh*, 1; 2, *yēriyyahu*.

thousands and hundreds, and their officers who waited upon the king as to any matter of the courses, who came in and went out month by month, for all the months of the year> in each course|| were twenty-four thousand.

² <Over the first course for the first month> was Jashobeam, son of Zabdiel,—and <in his course> were twenty-four thousand. ³ <Of the sons of Perez> was the chief for all the rulers of the hosts, for the first month. ⁴ And <over the course for the second month> was Dodai an Ahohite, and <of his course> was Mikloth also a chief ruler,—and <in his course> were twenty-four thousand. ⁵ ||The ruler of the third host, for the third month|| was Benaiah, son of Jehoiada the priest—a chief,—and <in his course> were twenty-four thousand.

⁶ ||The same Benaiah|| was a hero of^a thirty, and over the thirty,—and <over^b his course> was Ammizabad his son. ⁷ <The fourth, for the fourth month> was Asahel, brother of Joab, and Zebadiah his son, after him,—and <in his course> were twenty-four thousand. ⁸ <Of the fifth, for the fifth month> ||the ruler|| was Shammuth the Izrahite,^c—and <in his course> were twenty-four thousand. ⁹ <The sixth, for the sixth month> was Ira son of Ikkesh, the Tekoite,—and <in his course> were twenty-four thousand. ¹⁰ <The seventh, for the seventh month> was Helez the Pelonite, of the sons of Ephraim,—and <in his course> were twenty-four thousand. ¹¹ <The eighth, for the eighth month> was Sibbecai the Hushathite, of the Zerachites,—and <in his course> were twenty-four thousand. ¹² <The ninth, for the ninth month> was Abiezer the Anathothite, of the Benjamites,—and <in his course> were twenty-four thousand. ¹³ <The tenth, for the tenth month> was Maharai the Netophathite, of the Zerachites,—and <in his course> were twenty-four thousand. ¹⁴ <The eleventh, for the eleventh month> was Benaiah the Pirathonite, of the sons of Ephraim,—and <in his course> were twenty-four thousand. ¹⁵ <The twelfth, for the twelfth month> was Heldai the Netophathite, of Othniel,—and <in his course> were twenty-four thousand.

§ 38. The Rulers of the Twelve Tribes.

¹⁶ Furthermore <over the tribes of Israel> ||the chief ruler of the Reubenites|| was Eliezer, son of Zichri. <Of the Simeonites> Shephatiah, son of Maacah. ¹⁷ <Of Levi> Hashabiah, son of Kemuel. <Of Aaron> Zadok. ¹⁸ <Of Judah> Elihu, one of the brethren of David. <Of Issachar> Omri, son of Michael. ¹⁹ <Of Zebulun> Ishmaiah, son of Obadiah. <Of Naphtali> Jeremoth, son of Azriel. ²⁰ <Of the sons of

Ephraim> Hoshea son of Azaziah. <Of the half tribe of Manasseh> Joel, son of Pedaiiah.^a ²¹ <Of the half of Manasseh, in Gilead> Iddo, son of Zechariah. <Of Benjamin> Jaasiel, son of Abner. ²² <Of Dan> Azarel, son of Jeroham. ||These|| were the rulers of the tribes of Israel. ²³ But David took not the number of them, from twenty years old, and under,—because Yahweh had said, he would multiply Israel like the stars of the heavens. ²⁴ ||Joab son of Zeruiah|| began to number, but finished not, when there arose, on this account, indignation against Israel,—neither did the number come up into the account of the chronicles of King David.

§ 39. Managers and Stewards of Royal Domains and Possessions.

²⁵ And <over the treasures of the king> was Azmaveth, son of Adiel. And <over the treasures in the fields, in the cities, in the villages and in the castles> was Jonathan, son of Uzziab; ²⁶ And <over the workers of the field, for the tillage of the ground> was Ezri, son of Chelub. ²⁷ And <over the vineyards> was Shimei the Ramathite. And <over that which was in the vineyards, for the treasures of wine> was Zabdi, the Shiphmite. ²⁸ And <over the olive-trees and the sycamore-trees that were in the lowland> was Baal-hanan the Gederite. And <over the treasures of oil> was Joash. ²⁹ And <over the herds that pastured in Sharon> was Shitrai^b the Sharonite. And <over the herds in the vales> Shaphat, son of Adlai. ³⁰ And <over the camels> was Obil, the Ishmaelite. And <over the asses> was Jehdeyahu the Meronothite. ³¹ And <over the flocks> was Jaziz, the Hagrite.^c ||All these|| were rulers over the possessions that belonged to King David.

§ 40. David's nearest Advisers.

³² And ||Jonathan the relative of David|| was a counsellor, ||a man of understanding and a scribe,|| was he. And ||Jehiel son of Hachmoni|| was with the sons of the king. ³³ And ||Ahitophel|| was counsellor to the king. And ||Hushai the Archite|| was the companion of the king. ³⁴ And <after Ahitophel> was Jehoiada son of Benaiah—and Abiathar. And ||the captain of the king's army|| was Joab.

§ 41. David's last Charge to his Chief Men and to Solomon: His Plans and Patterns for the Temple and its Furniture.

¹ And David called together^d all the rulers ²⁸ of Israel, the rulers of tribes and the rulers of the courses who waited upon the king,—

^a Some cod. (w. 6 ear. pr. edns., Vul.): "in" ("among")—G.n.

^b So it shd be (w. Sep.)—

G.n.

^c Gt.: "the Zerachite."

Cp. ver. 11—G.n.

^a Heb.: נֶחְדָּיָהוּ, 1; 7, נֶחְדָּיָהוּ.

^b So written; but read:

"Shitrai"—G.n.

^c Or: "Hagari e"—T.G

^d Or: "convoked."

and the rulers of thousands and the rulers of hundreds, and the rulers over all the possessions and substance that belonged to the king and to his sons, with the courtiers and the heroes, even every hero of valour, unto Jerusalem.

² Then David the king rose up on his feet, and said,

Hear me, my brethren and my people,—

<As for me> it was near my heart, to build a house of rest for the ark of the covenant of Yahweh, and for the footstool of our God, and I made ready to build. ³ But ||God|| said to me,

Thou shalt not build a house for my Name, —for <a man of war> thou art, and <blood> hast thou shed.

⁴ Howbeit Yahweh, God of Israel, made choice of me, out of all of the house of my father, to become king over Israel unto times age-abiding, for <of Judah> had he made choice to be chief ruler, and <in the house of Judah> ||the house of my father||,—and <among the sons of my father> ||with me|| was he well-pleased, to make me king over all Israel; ⁵ and <from among all my sons>—for <many sons> hath Yahweh given me,—he hath made choice of Solomon my son, to sit upon the throne of the kingdom of Yahweh, over Israel. ⁶ And he said unto me,

||Solomon thy son—he|| shall build my house, and my courts,—for I have made choice of him that he may be my son, and that ||I|| may be his father. ⁷ So will I establish his kingdom, unto times age-abiding,—if he be strong, to do my commandments and my regulations, as at this day.

⁸ ||Now|| therefore,

<in the eyes of all Israel—the convocation of Yahweh, and in the ears of our God>

Observe and seek all the commandments of Yahweh your God,—to the end that ye may possess the good land,—and suffer your sons after you to inherit it, unto times age-abiding.

⁹ ||Thou|| therefore, ||Solomon my son||

Know thou the God of thy father, And serve him with a perfect heart and with a willing soul,

For <all hearts> doth Yahweh search, And <every devised purpose> doth he understand,—

<If thou seek him>

He will be found of thee,

But <if thou forsake him>

He will cast thee off for ever.*

¹⁰ See! ||now|| that ||Yahweh|| hath made choice of thee, to build a house for a sanctuary—be strong and do!

¹¹ Then gave David unto Solomon his son, the

plan of the porch, and the recesses thereof, and the treasuries thereof, and the upper rooms thereof, and the inner chambers thereof, and the recess for the propitiatory; ¹² and the plan of all which had come by the spirit to be with him, for the courts of the house of Yahweh, and for all the rooms round about,—for the treasuries of the house of God, and for the treasuries of hallowed things; ¹³ and for the courses of the priests and the Levites, and for all the work of the service of the house of Yahweh,—and for all the utensils of the service of the house of Yahweh: ¹⁴ <of gold, by weight> for the gold, for all manner of utensils for each several service,—for all manner of utensils of silver, by weight, for all manner of utensils for each several service; ¹⁵ and a weight, for the lamp-stands of gold, and their lamps of gold, by the weight of each several lampstand, and the lamps thereof,—and for the lamp-stands of silver by weight, for each lampstand and the lamps thereof, according to the service of each several lampstand. ¹⁶ And the gold [gave he] by weight for the tables for setting in array, for each several table,—and silver, for the tables of silver; ¹⁷ and the fleshhooks and the bowls and the cups, pure gold,—and for the goblets of gold, by weight for each several goblet, and for the goblets of silver, by weight for each several goblet; ¹⁸ and <for the altar of incense> refined gold, by weight,—and <for the pattern of the chariot of the cherubim> gold, for them that were spreading out, and covering the ark of the covenant of Yahweh:—¹⁹ the whole in writing.

From the hand of Yahweh upon me to give understanding,—

all the works of the pattern.

²⁰ Then said David, unto Solomon his son,

Be strong and bold, and act, thou mayest not fear nor be dismayed,—for ||Yahweh, God, my God|| will be with thee, he will not let thee go, neither will he forsake thee, until thou hast finished all the work of the service of the house of Yahweh. ²¹ And there are the courses of the priests and the Levites, for all the service of the house of God,—and <with thee, in all manner of work> is every willing, skilful man for any service, also the rulers and all the people, for all thine affairs.

§ 42. Offerings for Building the Temple made by David and his People.

¹ Then said David the king unto all the ²⁹ convocation,

||Solomon my son, ||the one||* of whom God hath made choice|| is young and tender,—and ||the work|| is great, seeing that <not for man> is the palace, but for Yahweh Elohim. ² And <with all my might> have I made preparation for the house of

* Or: "for the time to come."

* Or: "my one son."

my God, the gold for the gold, and the silver for the silver, and the bronze for the bronze, the^a iron for the iron, and the wood for the wood,—and beryl stones and settings, stones coloured and particoloured, and all manner of precious stones and stones of white marble, in abundance.

³ And yet further' <because of my delighting in the house of my God, having a treasure of mine own in gold and silver> I have given for the house of my God, above and beyond all that I have prepared for the holy house: ⁴ three thousand talents of gold, of the gold of Ophir,—and seven thousand talents of refined silver, for overlaying the walls of the recesses. ⁵ <Of gold' for the gold, and of silver' for the silver, and for all manner of work in the hand of artificers>,—Who then is ready to offer willingly, by filling his hand to-day, unto Yahweh?

⁶ Then offered they willingly—the ancestral rulers and the rulers of the tribes of Israel, and the rulers of thousands and hundreds, even to the rulers of the work of the king; ⁷ and gave for the service of the house of God, <of gold> five thousand talents and ten thousand drams,^b and <of silver> ten thousand talents, and <of bronze> eighteen thousand talents,—and <of iron> one hundred thousand talents.

⁸ And ||every one with whom were found precious stones|| gave to the treasure of the house of Yahweh,—unto the hand^c of Jehiel the Gershonite. ⁹ So the people rejoiced because they willingly offered, for <with a perfect heart> offered they willingly unto Yahweh,—moreover also' ||David the king|| rejoiced with great joy.

§ 43. *David's Public Thanksgiving, and his People's Response, in Prayer, Sacrifice and Feasting.*

¹⁰ Therefore did David bless Yahweh in the eyes of all the convocation,—and David said, Blessed' art thou, O Yahweh, the God of Israel our father, from age even unto age.^d

¹¹ ||Thine|| O Yahweh, are Greatness, and Might, and Beauty, and Victory, and Majesty, nay! ||all in the heavens and in the earth||,—||thine|| O Yahweh, is the kingdom, who art exalted' above all—as chief; ¹² and ||riches and honour|| are from before thee, and ||thou|| art ruling over all, and <in thy hand> are power and might,—and <in thy hand> it is, to give greatness and strength unto any.

¹³ ||Now|| therefore, O our God, we' are giving thanks unto thee,—and offering praise, unto thy beautiful' Name.

^a Some cod. (w. 1 ear. pr. edn.): "and the iron."

^b Or: "daries." "Dram" (of gold) about = 9s. 5d. Some take "darie" (of gold) as = 2 drams, or

about = 20s. Cp. Davies and O.G.

^c Or: "under the direction."

^d Or: "from soon even unto soon."

¹⁴ And yet, who' am ||I||, and who' are my people, that we should be able' to offer willingly like this? for <from thee> is the whole, and <out of thine own hand> have we given unto thee; ¹⁵ for <sojourners> are we' before thee, and strangers, like all our fathers,—<like a shadow> are our days upon the earth, and there is no hope.

¹⁶ O Yahweh our God, ||all this abundance which we have prepared, to build thee a house for thy holy' Name|| <out of thine own hand> it is, and <thine> is the whole.

¹⁷ But I know, O my God, that ||thou|| art proving the heart, and <with uprightness> wilt thou be pleased,—||I|| <in the uprightness of my heart> have willingly offered all these things, ||now|| therefore, <thy people who are found here> have I seen with joy, offering willingly unto thee.

¹⁸ O Yahweh, God of Abraham, Isaac, and Israel, our fathers, oh guard this age-abidingly, as the devised' purpose of the heart of thy people,—and establish thou their heart, unto thyself.

¹⁹ Also <unto Solomon my son> give thou an undivided heart, to keep thy commandments, thy testimonies, and thy statutes,—to do the whole, and to build the palace for which I have prepared.

²⁰ Then said David, unto all the convocation,

Bless, I beseech you, Yahweh your God.

So all the convocation blessed' Yahweh, the God of their fathers, and did bend their heads and bow themselves down unto Yahweh, and unto the king; ²¹ and sacrificed unto Yahweh sacrifices, and caused to go up ascending-offerings unto Yahweh, on the morrow of that day, a thousand bullocks, a thousand rams, a thousand young sheep, and the drink-offerings thereof,—and sacrifices in abundance, for all Israel. ²² And so they did eat and drink before Yahweh on that day, with great joy,—and they, the second time, made Solomon son of David king, and anointed him unto Yahweh to be chief ruler, and Zadok to be priest.

§ 44. *Solomon's Accession to the Throne, and David's Death in Peace and Honour.*

²³ So Solomon took his seat upon the throne of Yahweh, as king, instead of David his father, and prospered,—and all Israel [hearkened unto him]. ²⁴ And ||all the rulers, and the heroes, yea moreover|| all the sons of King David|| gave a hand, under Solomon the king. ²⁵ And Yahweh magnified Solomon, exceedingly, before the eyes of all Israel,—and gave unto him a royal majesty, that had not been on any king before him, over Israel.

²⁶ Thus ||David son of Jesse|| reigned over all Israel; ²⁷ and [the days that he reigned over Israel] were forty years,—<in Hebron reigned he seven years, and <in Jerusalem>

reigned he, thirty-three.

²⁸ And he died in a good old age, satisfied with days, riches and honour,—and Solomon his son reigned in his stead.

²⁹ Now ||the acts of David the king, first and last|| behold them! written in the records of Samuel the seer, and in the records of Nathan

the prophet, and in the records of Gad the seer: ³⁰ with all his reign,^a and his might,—and the times which passed over him, and over Israel, and over all the kingdoms of the lands.

• Or: “royal estate.”

THE SECOND BOOK OF THE CHRONICLES.

§ 1. *Solomon convokes an Assembly at Gibeon, where he sacrifices; and God promises him Wisdom, Wealth and Honour*

- 1 ¹ And Solomon, son of David, strengthened himself over his kingdom,—and ||Yahweh his God|| was with him, and made him surpassingly great. ² And Solomon gave word to all Israel—to the rulers of thousands and hundreds, and to the judges, and to all the leaders of all Israel, ancestral chiefs; ³ and Solomon, and all the convocation with him, went to the high place that was in Gibeon,^a—for <there> was the tent of meeting of God, which Moses the servant of Yahweh made in the desert. ⁴ Howbeit <the ark of God> had David brought up from Kiriath-jearim, into the place that David had prepared for it,—for he had pitched for it a tent in Jerusalem. ⁵ Also ||the altar of bronze that Bezalel son of Uri son of Hur had made|| was there^b before the habitation of Yahweh,—so Solomon and the^c convocation sought it. ⁶ And Solomon went up thither, unto the altar of bronze before^d Yahweh, which belonged to the tent of meeting,—and caused to go up thereon a thousand ascending-sacrifices. ⁷ <During that night> God appeared unto Solomon,—and said unto him, Ask what I shall give thee. ⁸ And Solomon said unto God, ||Thou thyself|| didst deal with David my father in great lovingkindness,—and hast made me king in his stead. ⁹ ||Now|| O Yahweh Elohim, let thy word with David my father be brought to pass,^e—for ||thou|| hast made me king over a people, for multitude^f like the dust of the earth.

^a Cp. 1 Ch. xvi. 39.

^b So in many MSS. (w. 4 ear. pr. edns. Sep., Vul.); but some cod. (w. 2 ear. pr. edns.); “put he”—G.n.

^c Some cod. (w. Sep., Syr., Vul.): “all the”—G.n.

^d A sp. v.r. (sevir): “which [was] before”—G.n.

^e Almost = “let an Amen be put to thy word,” etc.

¹⁰ ||Now|| <wisdom and knowledge> give thou unto me, that I may go out before this people, and may come in,—for who can judge this thy people, that is so great?^a

¹¹ And God said unto Solomon,

<Because this was near thy heart, and thou hast not asked riches, wealth, or honour, or the life^b of them that hate thee, nor even <many days> hast thou asked,—but hast asked for thyself, wisdom and knowledge, that thou mayest judge my people, over whom I have made thee king> ¹² ||wisdom and knowledge|| are granted unto thee,—moreover <riches and wealth and honour> will I give thee, such^c as the kings who were before thee did not possess, neither shall they who come after thee possess the like.

¹³ And Solomon came from^c the high place that was in Gibeon unto Jerusalem, from before the tent of meeting,—and reigned over Israel.

¹⁴ And Solomon gathered chariots and horsemen, and came to have a thousand and four hundred chariots, and twelve thousand horsemen,—and he settled them in chariot cities, and with the king, in Jerusalem. ¹⁵ And the king made silver and gold in Jerusalem, like stones,—and <cedars> made he like the sycomores that are in the lowland, for abundance. ¹⁶ And the horses which Solomon had were ||an export|| out of Egypt,—and a ||company of royal^d merchants|| used to fetch a drove, at a price; ¹⁷ and they built and brought forth out of Egypt a chariot, for six hundred [shekels] of silver, and a horse, for a hundred and fifty,—and ||so|| <for all the kings of the Hittites and the kings of Syria> ||by their means|| brought they them forth.

^a Or: “this thy great people.”

^b U.: “soul.”

^c So it shd be (w. Sep., Vul.).—G.n.

§ 2. *Solomon prepares to Build the Temple.*

- 2¹ Then Solomon gave word to build a house^c for the Name of Yahweh, and a house^c for his kingdom.
- 2 And Solomon numbered seventy thousand men to bear burdens, and eighty thousand men, to hew in the mountain, — and <to oversee them> three thousand six hundred.
- 3 And Solomon sent unto Hiram king of Tyre, saying, —
 <As thou didst deal with David my father, and didst send him cedars to build him a house to dwell in> ⁴lo! ||I|| am about to build a house for the Name of Yahweh my God, to hallow unto him—to burn before him sweet incense, and for a continual setting in array,^a and to offer ascending-sacrifices morning and evening, on the sabbaths, and on the new moons, and on the appointed feasts of Yahweh our God, — <age-abiding> is this [law] for Israel.
- 5 And ||the house which I' am about to build|| [must be] great, —for great^c is our God, above all gods.
- 6 But who is able^b to build unto him a house? for ||the heavens, even the heaven of heavens|| cannot contain him, —who then am ||I||, that I should build unto him a house, though only to burn incense^c before him?
- 7 ||Now|| therefore, send me a wise man, to work in gold and in silver and in bronze and in iron, and in purple and crimson and blue, and skilful to execute gravings, — with the wise men who are with me,^d in Judah and in Jerusalem, whom my father David did provide.
- 8 And send me—timbers of cedar, cypress and sandal-wood,^e out of the Lebanon, for ||I|| know that ||thy servants|| are skilful, to cut the timbers of Lebanon,—and lo! my servants shall be with thy servants: ⁹yea to prepare me timbers in abundance,—for |the house which I' am about to build|| [must be] great and most wonderful.
- 10 And lo! <for the hewers that cut the timbers> have I given wheat as food^f for thy servants, twenty thousand measures,^g and barley, twenty thousand measures, and wine, twenty thousand baths,^h and oil, twenty thousand baths.
- 11 Then answered Hiram king of Tyre, in writing, which he sent unto Solomon, —
 <Because Yahweh hath loved his people> hath he set thee over them as king.
- 12 And Hiram said,
 Blessed^c be Yahweh, God of Israel, who made

the heavens and the earth, — who hath given unto David the king, a wise son, skilled in prudence and understanding, who will build a house for Yahweh, and a house for his kingdom.

- 13 ||Now|| therefore, have I sent a wise man, skilled in understanding, pertaining to Hiram my father: ¹⁴son of a woman of the daughters of Dan, whose father was a man of Tyre, skilled to work in gold and in silver, in bronze, in iron, in stones and in timber, in purple, in blue and in fine white linen,^a and in crimson, and to grave any manner of graving, and to devise any manner of device that may be given to him, with thy wise men, and the wise men of my lord David thy father.
- 15 ||Now|| therefore, <the wheat and the barley, the oil and the wine, whereof my lord hath spoken> let him send unto his servants;
- 16 and ||we|| will cut down timbers out of the Lebanon, according to all thy need, and will bring them unto thee in floats, upon the sea to Joppa,^b —and ||thou|| shalt fetch them up to Jerusalem.
- 17 So Solomon numbered all the men that were sojourners, who were in the land of Israel, after the numbering, wherewith David his father had numbered them, —and they were found to be—a hundred and fifty-three thousand and six hundred. ¹⁸And he made up from among them—seventy thousand, to bear burdens, and eighty thousand to hew in the mountain, —and three thousand and six hundred, as overseers, to keep the people at work.

§ 3. *The Building and Furnishing of the Temple described.*

- 1 Then began Solomon, to build the house of **3** Yahweh, in Jerusalem, in Mount Moriah, where he had appeared unto David his father, —in the place which David had prepared,^c in the threshing-floor of Ornan the Jebusite.
- 2 And he began to build, in the second month, on the second,^d in the fourth year of his reign.
- 3 And ||these|| are the things wherein Solomon was grounded for the building of the house of God,—||The length, by cubits, in the first measure|| was sixty cubits, and ||the breadth|| twenty cubits. ⁴And ||the porch which was in front of the length|| <in front of the breadth of the house> was twenty cubits,^e and |the height thereof| was a hundred and twenty,—and he overlaid it, within, with pure gold. ⁵And <the greater house> covered he with cypress wood, and overlaid it with

^a Mf.: "making a continual spread."

^b Ml.: "who retaineth strength."

^c Or: "make a (sacrificial) perfume."

^d Some cod. (w. 5 ear. pr. edns., Syr.) omit: "with me"—G.n.

^e So ("prob.") T.G., Da., Fu. The Heb. word is said to be "foreign and obscure"—O.G.

^f So it shd be (w. Sep., Syr., Vul.). Cp. 1 K. v. 11—G.n.

^g Korim: kor = 11 bu.

^h Bath = abt. 8½ gal.

^a Cp. T.G.

^b Heb. *ṣāphēd*.

^c So it shd be (w. Sep., Syr., Vul.). Cp. 1 Ch. xxii. 14; 2 Ch. ii. 7—G.n.

^d Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.) omit: "on the second"

—G.n.

^e *Gt.*: "And the porch which was in front of the temple of the house—twenty cubits was the length thereof, in front of the breadth," etc. Cp. 1 K. vi. 3—G.n.

fine^a gold,—and raised thereon palms, and wreathed garlands. ⁶ And he covered the house with precious stones, for beauty,—and ||the gold|| was gold of Parvaim. ⁷ And he covered the house, the beams, the entrance-hall, and the walls thereof and the doors thereof, with gold,—and he carved cherubim upon the walls.

⁸ And he made the most holy house,^b ||the length whereof|| was, according to the breadth of the house, twenty cubits, and ||the breadth thereof|| twenty cubits,—and he covered it with fine^a gold, to [the number of] six hundred talents; ⁹ and ||the weight of the nails|| amounted to fifty shekels of gold,—and <the upper chambers> covered he with gold.

¹⁰ And he made, in the most holy house,^b two cherubim, of carved work,—and covered them with gold. ¹¹ And <as for the wings of the cherubim> ||the length of them|| was twenty cubits,—||the one wing|| by the cubit was five, reaching to the wall of the house,^b and ||the other wing|| five cubits, reaching to the wing of the other cherub;

¹² and ||the wing of the other cherub|| was five cubits, reaching to the wall of the house,^b—and ||the other wing|| was five cubits, cleaving to the wing of the other cherub: ¹³ ||the wings of these cherubim, outspread|| were twenty cubits,—and ||they themselves|| were standing upon their feet, and ||their faces|| were inward.

¹⁴ And he made a vail, of blue and purple, and crimson and byssus cloth,—and raised thereon^c cherubim.

¹⁵ And he made, for the front of the house, two pillars, thirty-five cubits in length,—and ||the capital which was upon the top of each|| was five cubits.

¹⁶ And he made wreathen chains in the shrine, and put them upon the top of the pillars,—and he made one hundred pomegranates, and put them in the chains. ¹⁷ And he reared up the pillars in front of the temple, ||one|| on the right, and ||one|| on the left,—and called the name of that on the right hand, Jachin, and the name of that on the left, Boaz.

⁴ ¹ And he made an altar of bronze, ||twenty cubits|| the length thereof, and ||twenty cubits|| the breadth thereof,—and ||ten cubits|| the height thereof.

² And he made a molten sea,—||ten—by the cubit|| from the one brim thereof into the other brim thereof, it was round all about, and ||five—by the cubit|| was the height thereof, and ||a line—of thirty by the cubit|| did compass it round about. ³ And ||the likeness of oxen||^d was under it round about on every side, encircling it, ||ten in a cubit||^e going round the sea, on every side,—two rows of oxen,^d made in the casting. ⁴ It was standing on twelve oxen, ||three|| looking

toward the north, and ||three|| looking toward the west, and ||three|| looking toward the south, and ||three|| looking toward the east, ||the sea|| being upon them above,—and ||all their hinder parts|| inward. ⁵ And ||the thickness thereof|| was a hand-breadth, and ||the brim thereof|| was like the brim-work of a cup, with blossoms of lilies,—it could hold [many] baths, <three thousand> would it contain.

⁶ And he made ten lavers, and set five on the right hand—and five on the left, to bathe therein, <what is offered as an ascending-sacrifice> do they rinse therein,—but ||the sea|| was, that the priests should bathe therein.

⁷ And he made ten lampstands of gold, according to the regulation thereof,—and set in the temple, ||five|| on the right hand, and ||five|| on the left.

⁸ And he made ten tables, and placed in the temple, ||five|| on the right hand, and ||five|| on the left,—and he made, a hundred tossing bowls of gold.

⁹ And he made the court of the priests, and the large enclosure,—and doors to the enclosure, and <the doors thereof> overlaid he with bronze.

¹⁰ And <the sea> he set on the right side of the house, eastward over against the south.

¹¹ And Hiram made—the pans, and the shovels, and the tossing bowls,—and Hiram finished doing the work, which he did for King Solomon, in the house of God:—¹² two pillars, and the bowls and the capitals on the top of the two pillars, and the two frames of checker work, to cover the two bowls of the capitals, which were on the top of the pillars; ¹³ and four hundred pomegranates, for the two frames,—||two rows of pomegranates|| for each frame, for covering the two bowls of the capitals, which were on the face of the pillars; ¹⁴ and <the stands> made he,—and <the lavers> made he upon the stands; ¹⁵ the one sea,—and the twelve oxen under it; ¹⁶ and <the pans and the shovels and the flesh-hooks,^a and all the^b vessels> made Hiram his father^c for King Solomon, for the house of Yahweh,—of burnished bronze. ¹⁷ <In the circuit of the Jordan> did the king cast them, in the clay ground between Succoth and Zeredah.

¹⁸ So Solomon made all these utensils, in great abundance,—for the weight of the bronze could not be searched out.

¹⁹ Yea Solomon made all the utensils which were for the house of God,—and the altar of gold, and the tables, whereon was the Presence-bread; ²⁰ and the lamp-holders and their lamps, that they should burn according to the regulation before the shrine, of purified^d gold; ²¹ and the blossom-work, and the lamps, and the tongs,

^a Some cod. (w. 2 ear. pr. edns., Sep.): “pure”—G.n.

^b Or: “recess,” “apartment.”

^c Or: “overlaid it with.”

^d *Gr.*: “colocynths.” Cp. 1 K. vii. 24—G.n.

^e This clause seems to require the reading “colocynths,” instead of “oxen,” above.

^a *Gr.*: “tossing bowls.” Cp. ver. 11 and 1 K. vii. 45—G.n.

^b So it shd be (w. Vul.)—G.n.

^c *Gr.*: “m. H. and brought in to K. S.”—G.n.

^d So *Fu.*: “precious”—T.G. “Shut up, and so prized, rare, fine”—O.G.

of gold,—||the same|| was the purest gold;^a
 22 and the snuffers and the bowls and the spoons
 and the censers, of purified^b gold,—and the
 entrance of the house, the inner doors^c thereof
 for the holy of holies, and the doors^c of the
 house of the temple, were of gold.

5 ¹ Thus was perfected, all the work, which
 Solomon^d made, for the house of Yahweh,—and
 Solomon brought in the hallowed things of
 David his father,^e <the silver, and the gold,
 and all^f the utensils> placed he, in the
 treasures of the house of God.

§ 4. *The Ark brought into the Temple, and the
 Divine Glory displayed.*

2 ||Then|| Solomon called together^g the elders of
 Israel, and all the chiefs of the tribes, the
 ancestral leaders of the sons of Israel, unto
 Jerusalem, to bring up the ark of the covenant
 of Yahweh out of the city of David. ||the same||
 is Zion. ³ And all the men of Israel came
 together unto the king, in the festival,—||the
 same|| was the seventh month. ⁴ And all the
 elders of Israel came in,—and the Levites bare
 the ark; ⁵ and they brought up the ark, and the
 tent of meeting, and all the holy utensils, that
 were in the tent,—the priests the^h Levites did
 bring them up. ⁶ And ||King Solomon, and
 all the assembly of Israel who assembled them-
 selves unto him, before the ark|| were sacrificing
 sheep and oxen, which could not be told nor
 could they be counted, for multitude. ⁷ And
 the priests brought in the ark of the covenant
 of Yahweh into the place thereof, into the
 shrine of the house, into the holy of holies,—
 into [the place] beneath the wings of the
 cherubim;—⁸ for the cherubim were spreading
 forth two wings, over the place of the ark,—so
 that the cherubim formed a covering over the
 ark and over the staves thereof, from above.
⁹ And they drew out the staves, and the heads of
 the staves could be seen out of the ark, in front
 of the shrine, although they could not be seen
 on the outside,—and it came to pass that they
 have remained there—unto this day. ¹⁰ There
 was [nothing] in the ark| save only the two
 tables, which Moses placed [therein] in Horeb,
 —when Yahweh made a covenant with the sons
 of Israel, when they came forth out of Egypt.

11 And it came to pass <when the priests |came
 forth| out of the holy place,—for ||all the priests
 who were present|| had hallowed themselves,
 they had no needⁱ to observe the courses;
 12 and ||the Levites who were the singers, even
 all of them pertaining to Asaph, to Heman,
 to Jeduthun, and to their sons and to their

brethren, arrayed in white linen, with cymbals
 and with harps^a and lyres|| stood eastward
 of the altar,—and ||with them|| priests to the
 number of a hundred-and-twenty, blowing with
 trumpets> ¹³ then came it to pass <when the
 trumpeters and the singers were ||as one|| to
 make one sound to be heard in offering praise and
 giving thanks unto Yahweh—yea when they did
 lift on high the voice, with the trumpets and
 with the cymbals and with the instruments of
 song,^b yea in offering praise unto Yahweh—

For he is good,

For <age-abiding> is his lovingkindness>

that ||the house|| was filled with the cloud of
 the glory^c of Yahweh; ¹⁴ and the priests could
 not stand to minister, by reason of the cloud,—
 for ||the glory of Yahweh|| filled ||the house of
 God||.

§ 5. *Solomon dedicates the Temple by an Intro-
 ductory Speech, a Recitative Benediction, and
 an Intercessory Prayer.*

¹ ||Then|| said Solomon,—

||Yahweh|| said, that he would make his ⁶
 habitation in thick gloom;

² But ||I|| have built a house as a home for
 thee,—

A settled place for thee to abide in, for ages.

³ And the king turned about his face, and blessed
 all the convocation of Israel,—while ||all the
 convocation of Israel|| was standing; ⁴ and he said,

Blessed' be Yahweh, God of Israel, who spake
 with his mouth, unto David my father,—
 and <with his hand>^d hath fulfilled,
 saying:

⁵ <From the day I brought forth my
 people out of the land of Egypt> I
 made choice of no city, out of all the
 tribes of Israel, for building a house,
 where my Name might be,—neither
 made I choice of any man, to be chief
 ruler over my people Israel: ⁶ neverthe-
 less I have made choice of Jerusalem,
 that my Name might be there,—and
 I have made choice of David, that he
 might be over my people Israel.

⁷ And so it came to pass, that it was near the
 heart of David my father,—to build a
 house, to the Name of Yahweh, God of
 Israel.

⁸ Then said Yahweh unto David my father,
 <Because it was near thy heart to build a
 house for my Name> thou didst well
 that it was' near thy heart:

⁹ Only' ||thou thyself|| must not build the
 house,—but ||thine own son, that pro-
 ceedeth out of thy loins—he|| shall
 build the house for my Name.

¹⁰ So then Yahweh hath established his word,
 which he spake,—and I have been raised

^a ML: "the perfections of
 gold"—T.G., O.G.

^b So Fu.; "precious"—
 T.G.

^c Gt.: hinge-holes for the
 i. d. . . . for the doors."

^d Cp. 1 K. vii. 50—G.n.

^e Some cod. (w. 1 ear. pr.
 edn.): "King Solomon"
 —G.n.

^a The "and" after
 "father" shd be omitted
 (w. Sep., Syr., Vul.).
 Cp. 1 K. vii. 51—G.n.

^f Some cod. (w. Sep., Syr.)
 omit: "all"—G.n.

^g Or: "convoked."

^h Some cod. (w. Sep., Syr.,
 Vul.): "and the." Cp.
 1 K. viii. 4—G.n.

^a Or: "lutes"—O.G.

^b Or: "music"—O.G.^b,
 2, b.

^c So it shd be (w. Sep.)—

—G.n.

^d Some cod. write: "hand";
 but read: "hands" (pl.)
 —G.n.

up instead of David my father, and have taken my seat upon the throne of Israel, as spake Yahweh, and have built the house to the Name of Yahweh, God of Israel; ¹² and have put there the ark,—wherein is the covenant of Yahweh,—which he solemnised with the sons of Israel.

- ¹² Then stood he before the altar of Yahweh, in the presence of all the convocation of Israel, —and spread forth his hands; ¹³ for Solomon had made a platform^a of bronze, and had set it in the midst of the enclosure, ||five cubits|| the length thereof, and ||five cubits|| the breadth thereof, and ||three cubits|| the height thereof,—and he stood thereon, and knelt upon his knees, in the presence of all the convocation of Israel, and spread forth his hands, heavenward; ¹⁴ and said,

O Yahweh! God of Israel,

<Not like unto thee> is there a god, in the heavens, or throughout the earth,—who keepest Covenant and Lovingkindness for thy servants who are walking before thee with all their heart; ¹⁵ who hast kept, for thy servant David my father, that which thou didst promise him,—in that thou didst promise with thy mouth, and <with thy hand> hast fulfilled, as [it is] this day.

- ¹⁶ ||Now||, therefore, O Yahweh—God of Israel, keep thou, for thy servant David my father, that which thou didst promise him, saying,

There shall not be cut off to thee a man, from before me, to sit^b upon the throne of Israel,—[if only] thy sons take heed to their way, to walk in my law, as thou hast walked before me.

- ¹⁷ ||Now||, therefore, O Yahweh, God of Israel,—verified^c be thy promise, which thou didst make unto thy servant David.

- ¹⁸ But [in very deed] will God^d dwell with man^e on the earth? Lo! ||the heavens, even the heaven of heavens|| cannot contain thee, how much less^f this house which I have built! ¹⁹ Wilt thou then turn unto the prayer of thy servant and unto his supplication, O Yahweh my God,—to hearken unto the cry and unto the prayer, wherewith thy servant is praying before thee; ²⁰ that thine eyes may be open toward this house, day and night, toward the place of which thou hast said thou wouldst set thy Name there,—to hearken unto the prayer which thy servant may pray towards this place; ²¹ wilt thou therefore hearken unto the supplications of thy servant, and thy people Israel, when they shall pray toward this place,—yea wilt ||thou thyself|| hear, out of thine own

dwelling-place, out of the heavens, and <when thou hearest> then wilt thou forgive?

- ²² <If a man shall sin against his neighbour, and there shall be laid upon him an oath, to put him on oath,—and an oath shall come before thine altar in this house> ²³ then wilt ||thou thyself|| hear out of the heavens, and act, and judge thy servants, bringing back unto the lawless, to set his way upon his own head,—and justifying the righteous, by giving to him, according to his righteousness?

- ²⁴ Or <if thy people Israel be smitten before an enemy, because they have been sinning against thee,^g—and they turn, and confess thy Name, and pray and make supplication before thee, in this house> ²⁵ then wilt ||thou thyself|| hear out of the heavens, and forgive the sin of thy people Israel,—and bring them back unto the soil, which thou didst give to them and to their fathers?

- ²⁶ <When the heavens are shut up and there is no rain, because they have been sinning against thee,—and they shall pray towards this place, and shall confess thy Name, [from^h their sin] shall return, because thou hast been afflicting them> ²⁷ then wilt ||thou thyself|| hear [out of] the heavens and forgive the sin of thy servants, and thy people Israel, that thou mayest direct them into the goodⁱ way, wherein they should walk,—and give rain, upon thy land, which thou hast given unto thy people, for an inheritance?

- ²⁸ <When there shall be ||a famine|| in the land, when there shall be ||a pestilence||—when there shall be ||blasting or mildew, locust or caterpillar||—when their enemy^d shall besiege them in the land at their own gates—whatsoever plague or whatsoever sickness;—²⁹ whatsoever prayer, whatsoever supplication, which any son of earth may have, or any of thy people Israel,—when any man shall come to know his plague, or his pain, and so he shall spread abroad his hands towards this house>—³⁰ then wilt ||thou thyself|| hear out of the heavens, the settled place of thine abode, and forgive, and grant to every man according to his ways, whose heart thou wilt know,—for ||thou thyself alone|| knowest the heart of the sons of men: ³¹ to the end they may revere thee, to walk in thy ways, all the days which they^f shall be living upon the face of the soil,—which thou gavest unto their fathers?

- ³² Moreover also <unto the stranger who is^g not [of thy people Israel], but he shall come in out of a far country—for the sake of thy great Name, and of thy strong hand, and of thine outstretched arm,—and so they shall

^a So T.G. and O.G. ("prob. round, bowl-like in shape"); "pulpit"—Fu.; "platform or pulpit"—Davies' H.L.

^b Or: "sitting," or "ready

to sit."

^c Some cod. (w. 1 ear. pr. edn., Sep., Syr.) add: "I beseech thee." Cp. 1 K. viii. 26—G.n.

^a Or: "for they may sin a. t."

^b Some cod. (w. 6 ear. pr. edns., Sep., Syr., Vul.): "and from"—G.n.

^c Or: "right."

^d So it shd be (w. Sep.). Cp. 1 K. viii. 37—G.n. [M.C.T.: "enemies,"]

33 come in and pray towards this house> then wilt ||thou thyself|| hear out of the heavens, out of the settled place of thine abode, and do according to all for which the stranger^a shall cry unto thee,—to the end that all the peoples of the earth may know thy Name, so as to revere thee like thy people Israel, and know that ||thy Name|| hath been given unto^a this house, which I have built?

34 <When thy people shall go forth to war against their enemies, whithersoever thou mayest send them,—and shall pray unto thee in the direction of this city which thou hast chosen, and the house which I have built for thy Name> ³⁵ then wilt thou hear, out of the heavens, their prayer and their supplication,—and maintain their right.^b

36 <When they sin against thee—for there is no son of earth who sinneth not—and thou shalt be angry with them, and deliver them up before an enemy,—who shall carry them away as their captives into a land—far away or near;^c and they come back to their right mind,^c in the land whither they have been taken captive,—and so turn and make supplication unto thee in the land of their captivity, saying,

We have sinned, we have done perversely, and been lawless;—

38 and so turn unto thee with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captive,—and shall pray in the direction of their own land, which thou gavest unto their fathers, and the city which thou hast chosen, and unto the house which I have built for thy Name> ³⁹ then wilt thou hear out of the heavens—out of the settled place of thine abode—their prayer and their supplications, and maintain their cause,—and forgive thy people, that wherein they sinned against thee?

40 ||Now|| O my God, let—I beseech thee—thine eyes be open, and thine ears attent,—unto the prayer of this place.

41 ||Now|| therefore, arise! O Yahweh God, unto thy rest, ||thou, and the ark of thy strength||: ||Thy priests|| O Yahweh God, let them be clothed with salvation, and ||thy men of lovingkindness|| let them rejoice in prosperity.^d

42 O Yahweh God! do not turn away thy face from thine Anointed One,—oh remember lovingkindness unto David thy servant.

§ 6. *Divine Consecration of the Temple, followed by Sacrifices and a Festival.*

7 ¹ Now <when Solomon had made an end of praying> ||Fire|| came down out of the heavens; and consumed the ascending-offering and the

sacrifices,—and ||the glory of Yahweh|| filled the house; ² so that the priests could not enter into the house of Yahweh,—because the glory^e of Yahweh filled the house^f of Yahweh; ³ and ||all the sons of Israel|| <seeing the descending of the fire and the glory of Yahweh upon the house> then knelt they down with their faces toward the ground, upon the pavement, and bowed themselves in prostration, and gave thanks unto Yahweh.

For he is good,

For <age-abiding> is his lovingkindness.

⁴ And ||the king and all the people|| were offering sacrifice before Yahweh.

⁵ And King Solomon offered a sacrifice—of oxen^g twenty-two thousand, and of sheep^h a hundred and twenty thousand,—and so the king and all the people ||dedicated the house of God||; ⁶ while ||the priests|| ||over their charges|| were standing, ||the Levites also|| with the instruments for the songs of Yahweh,ⁱ which David the king had made, for giving thanks unto Yahweh.

For <age-abiding> is his lovingkindness,

when David offered praise by their means,^b—and ||the priests|| kept on blowing trumpets over against them, while ||all Israel|| were standing.

⁷ And Solomon hallowed the middle of the court that was before the house of Yahweh, for he offered there the ascending-sacrifices, and the fat portions of the peace-offerings,—because ||the altar of bronze which Solomon^c had made|| was not able to receive the ascending-sacrifice and the meal-offering and the fat portions.

⁸ And Solomon made a festival—at that time—for seven days, and all Israel with him, an exceeding great convocation,—from the entering in of Hamath, unto the ravine of Egypt.

⁹ And they made, on the eighth day, a closing feast,—because <the dedication of the altar> they had kept seven days and a festival seven days.

¹⁰ And <on the twenty-third of the seventh month> he sent the people away to their own homes,^d—rejoicing and glad in heart, over the goodness^e which Yahweh had performed unto David and unto Solomon, and unto Israel his people.

¹¹ Thus Solomon finished the house of Yahweh, and the house of the king,—and <all that had come in upon the heart of Solomon, to do in the house of Yahweh and in his own house> he prosperously executed.

§ 7. *Divine Answer to Solomon's Dedicatory Prayer, closed with Solemn Warnings.*

¹² Then appeared Yahweh unto Solomon by night,—and said to him,

I have heard thy prayer, and have made

^a Or: "called (invoked)" ^c ML: "to their own heart."

^b Or: "effect their vindication." ^d Or: "well-being," "blessedness."

^a ML: "the instruments of music of Yahweh," occasionally, better—"h. mes."

^b ML: "by their hand" = "through them."

^c Gt.: "Moses"—G.n. ^e Some cod. (w. 1 ear. pr. edn., SvT): "all the goodness"—G.n.

^d ML: "tents"; but,

choice of this place for myself as a house of sacrifice:—

- 11 <If I shut up the heavens that there be no rain, or if I lay command on the locust, to devour the land,— or if I send pestilence amongst my people: 14 if my people upon whom my Name is called shall humble themselves, and pray, and seek my face, and turn from their wicked ways> then will ||I myself|| hear out of the heavens, and forgive their sin, and heal their land.

15 ||Now|| {mine eyes| shall be open, and {mine ears| attent,—to the prayer of this place. 16 ||Now|| therefore, have I chosen and hallowed this house, that my Name may be there, unto times age-abiding,—and mine eyes and my heart shall be there, all the days.

- 17 ||Thou|| therefore <if thou wilt walk before me, as David thy father' walked, even to do according to all that I have commanded thee,—and {my statutes and regulations| thou wilt observe> 18 then will I establish the throne of thy kingdom,^a—according as I covenanted to David thy father, saying— There shall not fail thee a man, to rule^b over Israel.

- 19 But <if ||ye yourselves|| shall turn away, and forsake my statutes and my commandments, which I have set before you,—and shall go and serve other gods, and bow down to them> 20 then will I root you out from off the soil, which I have given to you, and <this house, which I have hallowed for my Name> will I cast off from before my face,—and will appoint it for a by-word and a mockery, among all the peoples; 21 and <this house which hath been renowned> ||all that pass by near it|| shall be astonished,—and say,

Wherefore' hath Yahweh done {thus and thus| to this land, and to this house?

- 22 And men shall say,
<Because they forsook Yahweh the God of their fathers, who brought them up out of the land of Egypt, and laid hold of other gods, and bowed down to them, and served them> ||for this cause|| hath he brought upon them, all this calamity.

§ 8. *Solomon's Building Enterprises; his Tributaries and Officers; his Confirmation of the Appointments made by Moses and David as to Public Worship; and his Maritime Commerce.*

- 8 1 And it came to pass <at the end of twenty years, wherein Solomon had built the house of Yahweh, and his own house> 2 that ||the cities which Hiram had given to Solomon|| Solomon built them,—and caused {the sons of Israel| to dwell there.

- 3 And Solomon went to Hamath-zobah,—and

^a Or: "thy royal' throne."

^b Or: "ruling" or "able to rule."

prevailed against it; 4 and he built Tadmor, in the wilderness,—and all the store cities, which he built in Hamath; 5 and he built Beth-horon, the upper, and Beth-horon, the nether,—fortified cities, with walls, and doors and bars; 6 and Baalath, and all the store cities which pertained to Solomon, and all the chariot cities, and the cities of the horsemen,—and every delight of Solomon which he delighted to build in Jerusalem, and in the Lebanon, and in all the land of his dominion.

- 7 <As for all the people that were left, of the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, who were' not {of Israel|;—8 of their sons who were left after them in the land, whom the sons of Israel' had not utterly destroyed> Solomon enrolled them as tributary—unto this day. 9 But <of the sons of Israel> were there none whom he delivered up as bondmen^a unto his work,—for ||they|| were men of war, and his cap'ains and his heroes,^b and captains over his chariots, and his horsemen. 10 ||These|| moreover, were the chiefs of his officers whom King Solomon had, two hundred and fifty,—who wielded dominion over the people.

- 11 And <the daughter of Pharaoh> Solomon brought up, out of the city of David, unto the house which he had built for her,—for he said,

A wife of mine must not dwell in the house of David king of Israel, for holy' are those places whereinto the ark of Yahweh hath come.

- 12 ||Then|| Solomon offered up ascending-sacrifices, unto Yahweh,—upon the altar of Yahweh, which he had built before the porch: 13 even according to the duty of each a day upon [its own] day, offering up according to the commandment of Moses, for the sabbaths, and for the new moons, and for the appointed feasts, three times in the year,—in the festival of unleavened cakes and in the festival of weeks, and in the festival of booths; 14 and he caused to stand, according to the regulation of David his father, the courses of the priests over their service and of the Levites over their charges, to offer praise and to minister before the priests, for the duty of each day upon its own day, and the gate-keepers in their courses, at every several gate,—for ||such|| was the commandment of David the man of God; 15 neither departed they from the commandment^c of the king, concerning the priests and the Levites as to any duty, or as to the treasures. 16 So all the work of Solomon was prepared, from^d the day of founding the house of Yahweh, even as far as the finishing thereof,—complete' was the house of Yahweh.

- 17 ||Then|| went Solomon to Ezion-geber, and unto Elath on the seashore in the land of

^a Some cod. (w. 1 K. ix. 22, Sep., Syr., Vul.): "But of the sons of I. he delivered none up as b."—G.n.

^b So it shd be (w. 1 K. ix.

22, and Sep.)—G.n.

^c *Gr.*: "commandments" (pl.)—G.n.

^d So it shd be (w. Sep., Syr., Vul.)—G.n.

Edom. ¹⁸ And Hiram sent him—by the hand of his servants—ships, and servants skilled in the sea, and they came, with the servants of Solomon, towards Ophir, and took from thence, four hundred and fifty talents of gold,—and brought unto King Solomon.

§ 9. *Visit of the Queen of Sheba.*
(Cp. I K. x.)

9 ¹ And ||the queen of Sheba|| heard the report of Solomon, so she came to prove Solomon with abstruse questions, in Jerusalem, with a very great train, and camels bearing spices, and gold in abundance, and precious stones,—and <when she was come to Solomon> she spake with him, as to all that was near her heart. ² And

Solomon answered her all her questions,—and there was nothing hidden from Solomon, which he told her not. ³ And <when the

queen of Sheba had seen the wisdom of Solomon,—and the house which he had built; ⁴ and the food of his table, and the seats of his servants, and the standing of his attendants, with their apparel, and his cupbearers, and their apparel, and his ascent^a whereby he used to ascend the house of Yahweh> then was there in her no more spirit.

⁵ And she said unto the king,

True^c was the word, which I heard in my own land,—concerning thine affairs, and concerning thy wisdom.

⁶ Howbeit I believed not their words, until I had come and mine own eyes^d had seen, when lo! there had not been told me, the half of the fulness of thy wisdom,—thou dost exceed the report which I heard.

⁷ How happy! are thy men, and how happy! are these thy servants,—who are standing before thee continually, and hearing thy wisdom.

⁸ Yahweh thy God be blessed, who hath delighted in thee, to set thee upon his throne as king^e unto Yahweh thy God. <Because of the love of thy God unto Israel, to establish them unto times age-abiding> therefore hath he set thee over them, as king, to execute justice and righteousness.

⁹ And she gave unto the king, a hundred and twenty talents of gold, and spices in great abundance and precious stones,—and there was none, like that^f spice, which the queen of Sheba gave unto King Solomon.

¹⁰ Moreover also ||the servants of Hiram^b and the servants of Solomon, who brought gold from Ophir|| brought sandal-wood and precious stones. ¹¹ And the king made of the sandal-wood, stairs unto the house of Yahweh, and unto the house of the king, also lyres and harps,^c for the singers,—and there were none seen like them before, in the land of Judah.

^a *Gt.*: “his cupbearers and his ascent”; without “and their apparel” the second time—G.n.

^b *Written*: “Hiram”; *read*: “Hiram”—G.n.
^c *Or*: “lutes”—O.G.

¹² And ||King Solomon|| gave to the queen of Sheba all her desire, whatsoever she asked, besides^d [a return for] that which she had brought unto the king,—so she turned, and went away to her own land, ||she, and her servants||.

§ 10. *A further Account of Solomon's Wealth and Fame closes the Chronicler's History of that Monarch.*

¹³ Now ||the weight of gold that came to Solomon in one year|| was six hundred and sixty-six talents of gold; ¹⁴ besides^e what came in from the subjugated, and what the travelling merchants were bringing in,—and ||all the kings of Arabia and the pashas of the land|| were bringing gold and silver, unto Solomon.

¹⁵ And King Solomon made two hundred shields of beaten gold,—||six hundred [shekels] of beaten gold|| overlay one shield; ¹⁶ also three hundred bucklers of beaten gold,—||three hundred [shekels] of gold|| overlay one buckler,—and the king placed them in the house of the forest of Lebanon. ¹⁷ And the king made

a great throne of ivory,—and overlaid it with pure gold; ¹⁸ and there were six steps to the throne, and a footstool in gold, <unto the throne> made fast, and supports, on this side and on that, unto the seat,^a—and ||two lions|| standing by the supports; ¹⁹ and ||twelve lions|| standing there upon the six steps, on this side and on that,—there was never made the like, for any kingdom. ²⁰ And ||all the drinking vessels of King Solomon|| were of gold, and ||all the vessels of the house of the forest of Lebanon|| were of purified^b gold,—there was no^c silver, it was esteemed in the days of Solomon, ||as nothing||. ²¹ For ||the ships of the king|| used to go to Tarshish, with the servants of Hiram,—<once in three years> came in the ships of Tarshish, bearing gold and silver, ivory and apes, and peacocks.

²² And so King Solomon became greater than all the kings of the earth,—as to riches, and wisdom. ²³ And ||all the kings of the earth|| were seeking the face of Solomon,—to hear his wisdom, which God had put in his heart; ²⁴ and ||they|| were bringing in every man his present—utensils of silver, and utensils of gold, and mantles, armour, and spices, horses and mules,—the need of a year in a year.

²⁵ And Solomon had four thousand stalls of horses, and chariots, and twelve thousand horsemen,—and he settled them in the chariot cities, and with the king in Jerusalem. ²⁶ And he ruled over all the kings,—from the river [Euphrates], even up to the land of the Philistines, yea up to the bounds of Egypt. ²⁷ And the king made the silver in Jerusalem like the stones,—and <the cedar trees> made he like the sycomores which are in the lowland, for abundance. ²⁸ And they used to bring horses

^a *MI.*: “place of sitting.”

^b *So Fu.*; “precious”—T.G.

out of Egypt unto Solomon, and out of all lands.

²⁹ Now ||the rest of the acts of Solomon, first and last|| are they' not written in the records of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer, concerning Jeroboam son of Nebat?

³⁰ And Solomon reigned in Jerusalem over all Israel, forty years.

³¹ And Solomon slept with his fathers, and they buried him in the city of David his father,—and Rehoboam his son reigned in his stead.

§ 11. *Rehoboam succeeds Solomon; loses Ten Tribes; forsakes the Law, and is punished by an Egyptian Invasion under Shishak.*

10 ¹ And Rehoboam went to Shechem,—for <to Shechem> had all Israel come, to make him king.

² And it came to pass, <when Jeroboam son of Nebat, who was in Egypt—whither he had fled from the face of Solomon the king—heard' of it> then returned Jeroboam out of Egypt. ³ And they sent, and called him, so Jeroboam and all Israel came,—and spake unto Rehoboam, saying:

⁴ ||Thy father|| made our yoke oppressive,—||now|| therefore, lighten thou somewhat the oppressive servitude of thy father and his heavy yoke which he put upon us, and we will serve thee.

⁵ And he said unto them,
<Yet three days> and then return unto me,—
and the people departed.

⁶ Then King Rehoboam took counsel with the old men who had been standing before Solomon his father, while he yet lived, saying,—

How do ||ye|| counsel to return answer unto this people?

⁷ And they spake unto him saying,
<If thou wilt be kind to this people, and please them, and speak unto them kind words> then will they be thy' servants, all the days.

⁸ But he declined the counsel of the old men, which they gave him,—and took counsel with the young men who had grown up with him, who were standing before him. ⁹ And he said unto them,

What do ||ye|| counsel that we should return as answer, unto this people,—who have spoken unto me saying,

Lighten thou somewhat the yoke, which thy father put upon us?

¹⁰ Then spake with him the young men who had grown up with him, saying,

||Thus|| shalt thou speak unto the people who have spoken unto thee saying,

||Thy father|| made our yoke heavy,

||Thou|| therefore, lighten somewhat our yoke,—

||Thus|| shalt thou say unto them,

||My little finger|| is thicker than my father's loins;

¹¹ ||Now|| therefore, ||my father|| laid upon you a heavy yoke,

But ||I|| will add to your yoke,—

||My father|| chastised you with whips,

But ||I|| with scorpions.^a

¹² So Jeroboam and all the people came unto Rehoboam, on the third day,—as the king spake, saying,

Return unto me on the third day.

¹³ And the king answered them harshly,—and King Rehoboam declined the counsel of the old men; ¹⁴ and spake unto them according to the counsel of the young men, saying,

||My father|| made^b your yoke heavy,

But ||I|| will add thereunto,—

||My father|| chastised you with whips,

But ||I|| with scorpions.

¹⁵ So the king hearkened not unto the people,—for there had come to be a turn^c from God, to the end Yahweh might establish his word which he had spoken by means of Ahijah the Shilonite, unto Jeroboam, son of Nebat.

¹⁶ And <when ||all Israel|| [saw]^d that the king hearkened not unto them> the people answered the king, saying—

What portion have |we| in David,

Or inheritance in the Jesse?

||Every man|| to your homes, O Israel!

[Now] see to thine own house, O David!

And all Israel departed to their homes.^e ¹⁷ But <as for the sons of Israel who were dwelling in the cities of Judah> Rehoboam reigned over them.

¹⁸ Then King Rehoboam sent Hadoram, who was over the tribute, and the sons of Israel stoned him with stones, that he died. So |King Rehoboam|| hastened to mount his chariot, to flee to Jerusalem.

¹⁹ Thus Israel rebelled against the house of David—unto this day.

¹ And when Rehoboam had entered Jerusalem, ¹ he called together the house of Judah and Benjamin, a hundred and eighty thousand chosen men, warriors,—to fight against Israel, to bring back the kingdom to Rehoboam.

² Then came the word of Yahweh, unto Shemaiah the man of God, saying:

³ Speak unto Rehoboam son of Solomon, king of Judah,—and unto all Israel in Judah and in Benjamin, saying:

⁴ ||Thus|| saith Yahweh,

Ye shall not go up neither shall ye fight against your brethren, return every man to his own house, for <from me> hath this thing been brought about.

So they hearkened unto the words of Yahweh, and turned back from going against Jeroboam.

⁵ And Rehoboam dwelt in Jerusalem,—and built cities for defence, in Judah; ⁶ yea he built Bethlehem and Etam, and Tekoa; ⁷ and Beth-zur and Socoh, and Adullam; ⁸ and Gath

^a Cp. 1 K. xii. 11, n.

^b So some cod. (w. 1 K. xii. 14, 6 ear. pr. ends., Sep., Syr., Vul.)—G.n. [M. C. T.: "I will make" (!)].

^c Or: "bringing about."

^d Some cod. (w. 7 ear. pr. edns., Syr.) have: "saw"—G.n.

^e M.L.: "tents." But see 2 S. xx. 1, n.

and Mareshah, and Ziph; ⁹ and Adoraim and Lachish, and Azekah; ¹⁰ and Zorah, and Aijalon and Hebron, which are in Judah and Benjamin,—as fortified cities. ¹¹ And he strengthened the fortified places,—and put therein captains, and stores of food, and oil and wine; ¹² and <in every several city> shields and spears, and made them exceedingly strong,—thus Judah and Benjamin remained his.

¹³ And ||the priests and Levites that were in all Israel|| took their stand with him, out of all their boundaries. ¹⁴ For the Levites left their pasture lands, and their possessions, and came to Judah, and to Jerusalem,—for Jeroboam and his sons cast them off, from ministering as priests unto Yahweh; ¹⁵ and appointed for himself priests for the high places, and for the demons,^a —and for the calves which he had made. ¹⁶ And <after them—^b out of all the tribes of Israel> ||such as were setting their heart to seek Yahweh God of Israel|| came to Jerusalem, to sacrifice unto Yahweh, God of their fathers. ¹⁷ So they strengthened the kingdom of Judah, and emboldened Rehoboam son of Solomon, for three years,—for they walked in the way of David and Solomon, for three years.

¹⁸ And Rehoboam took him to wife, Mahalath, daughter^c of Jerimoth, son of David,—and^d Abihail, daughter of Eliab, son of Jesse; ¹⁹ and she bare him sons,—Jeush and Shamariah and Zaham. ²⁰ And <after her> he took Maacah, daughter of Absalom,—and she bare him Abijah, and Attai, and Ziza, and Shelomith. ²¹ And Rehoboam loved Maacah daughter of Absalom, above all his wives and his concubines, for <eighteen wives> took he, and sixty concubines,—and begat twenty-eight sons, and sixty daughters. ²² So then Rehoboam appointed Abijah son of Maacah as head, to be chief ruler among^e his brethren,—yea that he might make him king. ²³ So he took heed, and dispersed all his sons^f throughout all the lands of Judah and Benjamin, unto all the fortified cities, and gave them food in abundance,—and asked a multitude of wives.^g

¹² ¹ And it came to pass <when Rehoboam had established the kingdom, and had strengthened himself> he^h forsook the law of Yahweh,—and all Israel with him. ² And so it came to pass <in the fifth year of King Rehoboam> that Shishakⁱ king of Egypt came up against Jerusalem,—because they had dealt treacherously against Yahweh;—³ with twelve hundred chariots, and with sixty thousand horsemen,—and <without number> the people who came with him out of Egypt—Lybians, Sukkiim,^j and

Ethiopians. ⁴ And he captured the cities of defence which belonged to Judah,—and came, as far as Jerusalem.

⁵ And ||Shemaiah the prophet|| came unto Rehoboam, and the rulers of Judah, who had gathered themselves together unto Jerusalem because of Shishak,—and said unto them,

||Thus|| saith Yahweh,

||Ye|| have left |me|,

Therefore ||I also|| have left |you|, in the hands of Shishak.

⁶ Then the rulers of Israel^a and the king humbled themselves,—and said,

||Righteous|| is Yahweh!

⁷ And <when Yahweh saw that they humbled themselves> the word of Yahweh came unto Shemaiah, saying—

They have humbled themselves, I will not destroy them,—but will grant them, in a little while, to escape, and my wrath shall not be poured out upon Jerusalem, by the hand of Shishak.

⁸ Nevertheless they shall become his^b servants, that they may know my service,^b and the service of the kingdoms of the countries.

⁹ So Shishak king of Egypt came up against Jerusalem, and took the treasures of the house of Yahweh, and the treasures of the house of the king <the whole> he took,—and he took the bucklers of gold, which Solomon had made. ¹⁰ And King Rehoboam made, instead of them, bucklers of bronze,—and committed them unto the hand of the captains of the runners, who kept guard at the entrance of the house of the king. ¹¹ And so it was <whensoever the king came into the house of Yahweh> the runners came and bare them, and then returned them into the chamber of the runners. ¹² But <when he humbled himself> then turned from him the anger of Yahweh, that he would not destroy, to make an end,—moreover also <in Judah> there were some good things.

¹³ So King Rehoboam strengthened himself in Jerusalem, and reigned,—because <forty-one years old> was Rehoboam when he began to reign, and <seventeen years> reigned he in Jerusalem, the city which Yahweh had chosen to set his Name there—from among all the tribes of Israel, and ||the name of his mother|| was Naamah, the Ammonitess. ¹⁴ But he did evil,—in that he did not fix his heart to seek Yahweh.

¹⁵ Now <the story of Rehoboam, first and last> is it^c not written in the story of Shemaiah, the prophet and Iddo the seer, for enrolling,—also the wars of Rehoboam and Jeroboam, all the days? ¹⁶ And Rehoboam slept with his fathers, and was buried in the city of David,—and Abijah his son reigned in his stead.

^a Cp. N.T. Ap. "Demons."

^b Or: "following them."

^c Written: "son"; read: "daughter." In some cod. (w. 4 ear. pr. edns., Sep., Vul.): "daughter"; is both written and read—G.n.

^d So it shd be (w. Sep. and Vul.)—G.n.

^e Or: "over."

^f Or: "made a dispersal of a. h. s."

^g Gt. (letters shd be regrouped =): "and took for them wives"—G.n.

^h In some cod. "Shushak" is written; "Shishak" read—G.n.

ⁱ "Perh. boothmen"—Davies' H.L.

^a A sp.v.r. (sevir), preserved in cod. G 6, has "Judah" instead of "Israel"—G. Intro. 789.

^b So in many M^{ss}. (w. 4

ear. pr. edns. [1 Rabb.] ; but in other cod. (w. 6 ear. pr. edns.): "his service"—G.n.

§ 12. *Abijah succeeds Rehoboam; enters into a successful Conflict with Jeroboam, and dies.*

- 13 ¹ <In the eighteenth year of King Jeroboam> began Abijah to reign over Judah: ² <three years> reigned he in Jerusalem, and ||the name of his mother|| was Maacah,^a daughter of Uriel of Gibeah,—and there was ||war|| between Abijah and Jeroboam. ³ And Abijah began the war with a force of heroes of war, four hundred thousand chosen men,—and ||Jeroboam|| set in array against him to battle, with eight hundred thousand chosen men, heroes^b of valour. ⁴ And Abijah stood up upon Mount Zemaraim, which is in the hill country of Ephraim,—and said
- Hear me, O Jeroboam and all Israel!
- ⁵ Is it not yours' to know, that ||Yahweh God of Israel|| gave the kingdom to David, over Israel, unto times age-abiding,—||to him and to his sons, by a covenant of salt||?
- ⁶ Yet hath Jeroboam son of Nebat, servant of Solomon son of David, risen up,—and rebelled against his lord.^c ⁷ And there are gathered unto^d him vain men, sons of the Abandoned One,^e who emboldened themselves against Rehoboam son of Solomon,—when ||Rehoboam|| was young and tender of heart, and had not strengthened himself to meet them.
- ⁸ ||Now|| therefore, ||ye|| are thinking to strengthen yourselves against the kingdom of Yahweh, in the hand of the sons of David,—and ||ye|| are a great multitude, and <with you> are calves of gold, which Jeroboam hath made you for gods.
- ⁹ Have ye not driven out the priests of Yahweh, the sons of Aaron, and the Levites,—and made for yourselves priests like the peoples of the countries? ||Whosoever cometh to install himself with a young bullock, and seven rams|| then becometh he a priest unto the ||no-gods||.
- 10 But <as for us> ||Yahweh|| is our God, and we have not forsaken him,—and ||the priests who are waiting upon Yahweh|| are sons of Aaron, with Levites in the work; ¹¹ and they are making a perfume unto Yahweh, with ascending-sacrifices morning by morning, and evening by evening, and an incense of sweet spices, and are putting in order bread upon the pure table, and the lampstand of gold with the lamps thereof, for lighting up evening by evening, for ||observant|| are we of the charge of Yahweh our God,—whereas ||ye|| have forsaken him.
- 12 And lo! <with us as Head|| is God himself, and his priests, and the trumpets of alarm,

to sound an alarm against you,—O sons of Israel! do not fight against Yahweh God of your fathers, for ye shall not prosper.

- 13 But ||Jeroboam|| sent round an ambush, to come up from behind them,—so they were before Judah and ||the ambush|| did come up from behind them. ¹⁴ And <when Judah turned and lo! <as for them> the battle was before and behind> then made they outcry unto Yahweh,—and ||the priests|| kept on blowing with the trumpets. ¹⁵ Then the men of Judah gave a shout,—and it came to pass <when the men of Judah shouted> then ||God himself|| smote Jeroboam and all Israel, before Abijah and Judah. ¹⁶ And the sons of Israel fled from before Judah,—and God delivered them into their hand. ¹⁷ And Abijah and his people smote among them with a great smiting,—and there fell down slain, of Israel, five hundred thousand chosen men.
- 18 Thus were the sons of Israel subdued at that time,—and the sons of Judah prevailed, because they leaned upon Yahweh the God of their fathers.
- 19 And Abijah pursued after Jeroboam, and captured from him, cities, even Bethel, with the villages thereof, and Jeshanah, with the villages thereof,—and Ephron,^a with the villages thereof; ²⁰ neither was Jeroboam strong any more, in the days of Abijah,—and Yahweh smote him that he died.
- 21 And Abijah strengthened himself, and took him, fourteen wives,—and begat twenty-two sons, and sixteen daughters.
- 22 And <the rest of the story of Abijah, both his ways and his words>,—are written, in the commentary^b of the prophet Iddo.

§ 13. *The Reign of Asa, a good and victorious King, who, however, sins, and is punished before he dies.*

- 1 So Abijah slept with his fathers, and they ¹⁴ buried him in the city of David, and Asa his son reigned in his stead,—<in his days> the land rested ten years.
- 2 And Asa did that which was good and that which was right, in the eyes of Yahweh his God; ³ and took away the foreign altars, and the high places,—and brake in pieces the pillars, and cut in twain the Sacred Stems;^c ⁴ and bade Judah seek Yahweh, God of their fathers,—and execute the law, and the commandment; ⁵ and removed from all the cities of Judah, the high places, and the sun-images,—and the kingdom became quiet before him. ⁶ And he built cities of defence, in Judah,—for the land had quiet, nor was there near him any war.

^a So it shd be. (w. Sep., Syr., and 1 K. xv. 2) — G.n.

^b M.C.T.: "hero" (sing.). A sp. v.r. (*sewir*): "heroes" (pl.) — G.n.

^c Lit.: "lords"; but prob. the plural of ex-

cellence.

^d Ml.: "against." Some cod. (w. Sep., Syr., Vul.): "unto" — G.n.

^e Heb.: *be' al*. Cp. 1 S. i. 16; ii. 12.

^f Ml.: "fill his hand"; but cp. Exo. xxviii. 41.

^a "Ephron," written; "Ephraim," read. In some cod. (w. Sep., Syr., Vul.): "Ephron" is both written and read — G.n.

^b Heb.: "midrash." "An historical commentary

containing supplements" — T.G. "An enlargement of a common historical book" — Fu.

^c Heb.: *ash'rim* (masc. pl.). Cp. "Special Note," ante, p. 259.

in these years, because Yahweh had given him rest. ⁷ Therefore said he to Judah,

Let us build these cities, and let us surround them with walls and towers, doors and bars, while the land is yet before us, for we have sought Yahweh our God, we have sought him, and he hath given us rest on every side.

So they built, and prospered.

⁸ And it came to pass that Asa had a force bearing shield and spear, <out of Judah> three hundred thousand, and <out of Benjamin> such as bare a buckler and trode a bow, two hundred and eighty thousand,—[all these] were heroes of valour.

⁹ Then came out against them Zerah the Ethiopian, with a force of a thousand thousand, and three hundred chariots,—and he came as far as Mareshah. ¹⁰ And Asa went out to meet him,—and they set in array for battle, in the valley of Zaphonah^a at^b Mareshah.

¹¹ Then Asa cried out unto Yahweh his God, and said,

O Yahweh, it is [nothing with thee] to help whether with many or with such as have no strength.

Help us, O Yahweh our God, for <on thee> do we lean, and <in thy name> have we come against this multitude,—

O Yahweh! <our God> thou art', let not [weak man] have power against thee'.

¹² So Yahweh smote the Ethiopians, before Asa, and before Judah,—and the Ethiopians fled. ¹³ And Asa and the people that were with him pursued as far as to Gerar, and the Ethiopians fell, so that there was no way for them to recover, for they were routed before Yahweh, and before his host,—and they carried away exceeding much spoil.

¹⁴ And they smote all the cities round about Gerar, for the dread of Yahweh was upon them,—and they plundered all the cities, for <great plunder> was there in them. ¹⁵ Moreover also <the tents of the cattle> they smote,—and carried off sheep in abundance, and camels, and returned to Jerusalem.

15 ¹ Now <as for Azariah son of Oded> there came upon him the spirit of God. ² So he went forth to meet Asa, and said unto him,

Hear me, O Asa, and all Judah and Benjamin,—

[Yahweh] is with you, so long as ye are with him, and <if ye seek him> he will be found of you, but <if ye forsake him> he will forsake you.

³ Now <many days> had Israel' been,—without the faithful God, and without a teaching priest, and without the law;

⁴ But they turned, in their distress, unto Yahweh God of Israel,—and sought him, and he was found of them.

⁵ And <in those times> there had been no prosperity, to him that went out nor to him that came in,—for [great consterna-

tions] were upon all the inhabitants of the lands; ⁶ and they were beaten in pieces—nation against nation, and city against city,—for [God] discomfited them with all manner of distress.

⁷ [Ye] therefore, be strong, and let not your hands be slack,—for there is a reward for your work!

⁸ And <when Asa heard these words and the prophecy of Oded the prophet> ^a he strengthened himself, and put away the abominations out of all the land of Judah and Benjamin, and out of the cities which he had captured out of the hill country of Ephraim,—and renewed the altar of Yahweh, that was before the porch of Yahweh. ⁹ And he gathered together all Judah and Benjamin, and the sojourners with them, out of Ephraim and out of Manasseh, and out of Simeon,—for they fell unto him out of Israel, in great numbers, because they saw that [Yahweh his God] was with him.

¹⁰ So they gathered themselves together unto Jerusalem, in the third month of the fifteenth year of the reign of Asa. ¹¹ And they sacrificed unto Yahweh, on that day, out of the spoil they^b had brought in,—oxen' seven hundred, and sheep' seven thousand.

¹² And they entered into a covenant, to seek Yahweh, God of their fathers,—with all their heart, and with all their soul; ¹³ and [whosoever would not seek unto Yahweh God of Israel] should be put to death,—whether small or great, whether man or woman. ¹⁴ So they bound themselves by oath unto Yahweh, with a loud voice, and with shouting,—and with trumpets and with horns.

¹⁵ And all Judah rejoiced over the oath, for <with all their heart> had they sworn, and <with all their good will> had they sought him, and he was found of them,—and Yahweh gave them rest round about.

¹⁶ Moreover also' <as touching Maacah mother of Asa the king> he removed her from being queen, because she had made, unto the Sacred Stem,^c a monstrous thing,—so Asa cut down her monstrous thing, and reduced it to dust, and burnt it up, in the Kidron ravine.

¹⁷ But [the high places] were not taken away out of Israel,—only [the heart of Asa] was perfect, all his days.

¹⁸ And he brought the hallowed things of his father and his own hallowed things, into the house of God,—silver and gold, and utensils.

¹⁹ And [war] was there none,—until the thirty-fifth year of the reign of Asa.

¹ <In the thirty-sixth year of the reign of Asa> Baasha^a king of Israel came up against Judah, and built Ramah,—that he might let none come out or go in, unto Asa king of Judah.

² So Asa brought forth silver and gold, out

^a So it shd. be (w. Sep.)— ^b Or: "belonging to." G.n.

^a Gt.: "and the p. which Azariah son of Oded had spoken." Cp. ver. 1—G.n.

^b A sp. v.r. (sevir): "which they" G.n.

^c Heb.: 'asherah (fem.). ^d So (sh) in many MSS. (w. 8 ear. pr. edns.); but some cod.: "Baasa" (s)—G.n.

of the treasures of the house of Yahweh, and the house of the king,—and sent unto Ben-hadad,^a king of Syria, who dwelt in Damascus, saying:

[Let there be] a covenant, between me and thee, as between my father and thy father—

Lo! I have sent thee silver and gold, go break thy covenant with Baasha^b king of Israel, that he may go up from me.

⁴ And Ben-hadad hearkened unto King Asa, and sent the chieftains of the forces which he had, against the cities of Israel, and smote Ijon and Dan, and Abel-maim,—and all the storehouses of the cities of Naphtali.

⁵ And it came to pass <when Baasha heard it> he left off building Ramah,—and let his work cease.

⁶ And ||Asa the king|| took all Judah, and they carried away the stones of Ramah, and the timbers thereof, which Baasha had used in building,—and he built therewith Geba and Mizpah.

⁷ And <at that time> came Hanani the seer, unto Asa the king of Judah,—and said unto him,

<Because thou hast leaned upon the king of Syria, and hast not leaned upon Yahweh thy God> ||for this cause|| hath the force of the king of Syria escaped out of thy hand.

⁸ Were not ||the Ethiopians and the Lybians|| a huge host, with chariots and horsemen exceeding many? yet <because thou didst lean upon Yahweh> he delivered them into thy hand.

⁹ For <as touching Yahweh> <[seeing that] ||his eyes|| are ever running to and fro throughout all the earth, to shew himself strong with them who are perfect toward himself> thou hast made thyself foolish over this,—for <from henceforth> there shall be with thee—wars.

¹⁰ Then was Asa angry with the seer, and put him in the house of the stocks, for he was in a rage with him, over this,—and Asa oppressed some of the people, at that time.

¹¹ But lo! <the story of Asa, first and last> [there it is] written in the book of the kings of Judah and Israel.

¹² And Asa became diseased—in the thirtieth year of his reign—in his feet, <exceedingly severe> was his disease,—yet <even in his disease> he sought not Yahweh, but unto physicians.

¹³ And Asa slept with his fathers,—yea he died in the forty-first year of his reign; ¹⁴ and they buried him in his own stately sepulchre, which he had hewn for himself in the city of David, and laid him on a couch which was full of sweet spices—yea of various kinds, made by the perfumer's art,—and they burned for him with an exceeding great burning.

§ 14. *The Reign of Jehoshaphat: his reforming Zeal and Prosperity; his entangling Alliances with Ahab and Israel; the Invasion of his Land and his signal Deliverance.*

¹ And Jehoshaphat his son reigned in his stead, ¹⁷ —and strengthened himself against Israel;

² and put forces in all the fortified cities of Judah, —and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had captured.

³ And it came to pass, that ||Yahweh|| was with Jehoshaphat,—because he walked in the first ways of David his father, and sought not unto the Baalim; ⁴ for <unto the God of his father> he sought, and <in his commandments> he walked,—and not according to the doing of Israel. ⁵ Therefore did Yahweh establish the kingdom in his hand, and all Judah gave a present unto Jehoshaphat,—and he came to have riches and honour, in abundance.

⁶ And his heart was encouraged, in the ways of Yahweh,—and he [yet further] took away the high places and the Sacred Stems, out of Judah.

⁷ And <in the third year of his reign> he sent to his rulers, even to Ben-hail and to Obadiah and to Zechariah, and to Nethanel, and to Micaiah,^a—that they were to teach throughout the cities of Judah; ⁸ and <with them> Levites, Shemaiah and Nethaniah and Zebadiah and Asahel and Shemiramoth^b and Jehonathan, and Adonijah and Tobijah^c and Tob-adonijah, Levites,—and <with them> Elishama and Jehoram, priests; ⁹ and they taught throughout Judah, and <with them> was the book of the law of Yahweh,—so they went round throughout all the cities of Judah, and taught the people.

¹⁰ And it came to pass, that ||the dread of Yahweh|| was upon all the kingdoms of the countries, that were round about Judah,—and they warred not against Jehoshaphat. ¹¹ And <from among the Philistines> were they bringing in unto Jehoshaphat a present, and silver as tribute,—[even the Arabians] were bringing in unto him flocks, seven thousand seven hundred rams, and seven thousand seven hundred he-goats. ¹² And so it came to pass that ||Jehoshaphat|| went on waxing surpassingly great,—and he built, throughout Judah, fortresses and cities for store; ¹³ and <much business> had he, throughout the cities of Judah,—but ||the men of war, the heroes of valour|| were in Jerusalem.

¹⁴ And ||these|| are the numbers of them, by their ancestral house,— <To Judah> pertained rulers of thousands, Adnah the chief, and <with him> mighty men of valour, three hundred thousand; ¹⁵ and <under his direc-

^a Some cod. (w. 3 ear. pr. edns. [1 Rabb.], Sep.): "Ben-hadar"—G.n.

^b So (sh) wherever the name is found. Cp. ver. 1—G.n.

^a Heb.: *mikhāyāhu*, 1; 4, *mikhāyāh*; 21, *mikhāyahu*.
^b "Shimrimoth," written;
"Shemiramoth," read—

G.n.

^c Heb.; *ṣḥyāhu*, 1; 17, *ṣḥyāh*.

- tion>^a was Jehohanan the chief,—and <with him> two hundred and eighty thousand; and <under his direction> Amasiah son of Zichri, who willingly offered himself unto Yahweh,—and <with him> two hundred thousand heroes^b of valour. ¹⁷ And <out of Benjamin> a hero of valour, Eliada,—and <with him>, armed with bow and buckler> two hundred thousand; ¹⁸ and <under his direction> Jehozabab,—and <with him> a hundred and eighty thousand, equipped for war. ¹⁹ ||These|| were they who were waiting upon the king,—besides those whom the king placed in the fortified cities, throughout all Judah.
- 18 ¹ And it came to pass <when Jehoshaphat had riches and honour in abundance> that he contracted, by marriage, affinity with Ahab. ² So he went down, at the end of some years, unto Ahab, to Samaria, Ahab therefore sacrificed for him, sheep and oxen, in abundance, also for the people whom he had with him,—and then persuaded him to go up against Ramoth-gilead. ³ For Ahab king of Israel said unto Jehoshaphat king of Judah,
Wilt thou go up with me to Ramoth-gilead?
And he said unto him—
<So' am I> even as thou, and <like thy people> are my people, and <with thee> in the war.
- ⁴ Then said Jehoshaphat, unto the king of Israel,—
Seek, I pray thee, some time to-day, the word of Yahweh.
- ⁵ So the king of Israel gathered together the prophets, four hundred men, and said unto them,
Shall we go up against Ramoth-gilead to battle, or shall I forbear?
And they said—
Go up, and may God deliver it into the hand of the king!
- ⁶ Then said Jehoshaphat,
Is there not' here a prophet of Yahweh |besides|,—that we may seek |from him|?
- ⁷ Then said the king of Israel unto Jehoshaphat—
There is yet' one man, by whom to seek Yahweh, but ||I| hate him, for he is never' prophesying concerning me, anything good'—but—all his days—evil, ||the same|| is Micaiah, son of Imla.
- Then said Jehoshaphat,
Let not the king say |so|!
- ⁸ And the king of Israel called for a certain officer,—and said,
Haste, Micaiah^c son of Imla!
- ⁹ Now ||the king of Israel and Jehoshaphat king of Judah|| were sitting, each upon his throne, clothed in robes, and they were sitting in an open space, at the entrance of the gate of

^a As in 1 Ch. xxv. 2 ff. ML: "at his hand."

^b M.C.T.: "hero" (sing.); but a sp. v.r. (sevir): "heroes" (pl.). In some cod. (w. 1 ear. pr. edn.,

[Rabb.] the pl. is both written and read—G.n.
^c Written: "Micahu"; read: "Micayehu"—G.n.

Samaria,—and ||all the prophets|| were prophesying before them. ¹⁰ Then did Zedekiah son of Chenaanah make him horns of iron,—and said—

Thus|| saith Yahweh,

<With these> shalt thou push Syria, until they are consumed.

¹¹ And ||all the prophets| were prophesying |so|, saying,—

Go up to Ramoth-gilead, and prosper, and Yahweh will deliver [it] into the hand of the king.

¹² And ||the messenger who went to call Micaiah|| spake unto him, saying,

Lo! ||the words of the prophets|| <with one mouth> are good' for the king,—be thy word then, I pray thee, like one of theirs, so wilt thou speak good.

¹³ Then said Micaiah,—

||By the life of Yahweh||

<whatsoever my God shall say> ||that|| must I speak.

¹⁴ Now, when he came unto the king, the king said unto him,

Micah, shall we go against Ramoth-gilead to battle, or shall I forbear?

And he said,

Go ye up and prosper, and may they be delivered into your hand.

¹⁵ Then the king said unto him,

<How many times> must ||I|| be putting thee on oath,—that thou speak unto me nothing' but the truth' in the name of Yahweh?

¹⁶ So he said,

I saw all Israel, scattered upon the mountains, like sheep that have no' shepherd,—and Yahweh said,

<No masters> have these! let them return every man unto his own house, in peace.

¹⁷ Then said the king of Israel, unto Jehoshaphat,—

Said I not unto thee,

He will not prophesy concerning me anything good, but evil?

¹⁸ Then said he,

||Therefore|| hear ye the word of Yahweh,—

I saw Yahweh, sitting upon his throne, and ||all the host of the heavens|| standing, on his right hand and his left.

¹⁹ Then said Yahweh,

Who will persuade Ahab king of Israel, that he may go up and fall in Ramoth-gilead?

And one spake, saying after this' manner, and another, saying after that' manner.

²⁰ Then came there forth a spirit and stood before Yahweh, and said,

|I| will persuade him.

And Yahweh said unto him

Wherewith?

²¹ And he said,

I will go forth and become a spirit of falsehood, in the mouth of all his prophets.

And he said—

Thou mayest persuade, moreover also/ thou shalt prevail, go forth and do [so].

²² ||Now|| therefore, lo! Yahweh hath suffered a spirit of falsehood to be put into the mouth of these^a thy prophets,—but ||Yahweh|| hath spoken concerning thee—[evil].

²³ Then drew near Zedekiah son of Chenaanah, and smote Micaiah upon the cheek,—and said, Which then is the way the spirit of Yahweh passed from me, to speak with thee?

²⁴ Then said Micaiah, Lo! thou shalt see,^b on that day when thou shalt enter into a chamber within a chamber, to hide thyself.

²⁵ Then said the king of Israel, Take ye Micaiah,^c and carry him back unto Amon ruler of the city, and unto Joash son of the king; ²⁶ and ye shall say,

||Thus|| saith the king,

Put ye this one into the prison,—and feed him with the bread of oppression,^d and with the water of oppression,^d until I return in peace.

²⁷ Then said Micaiah, <If thou do ||at all return|| in peace> Yahweh hath not spoken by me.

And he said,

Hear! ye peoples, all!

²⁸ Then went up the king of Israel, and Jehoshaphat king of Judah, against Ramoth-belead. ²⁹ And the king of Israel said unto Jehoshaphat,

[I am about] to disguise myself, and enter into the battle, but ||thou|| put on thy robes.

So the king of Israel disguised himself, and entered^e into the battle. ³⁰ Now

||the king of Syria|| had commanded the captains of chariots which he had, saying,

Ye shall not fight, with small [or]^f with great,—save with the king of Israel [alone].

³¹ So it came to pass <when the chariot-captains saw Jehoshaphat> that ||they|| said,

<The king of Israel> it is'.

And they compassed him about, to fight,—but Jehoshaphat made outcry, and ||Yahweh|| helped him, yea God allured them away from him.

³² And so it came to pass <when the chariot-captains saw that it was not the king of Israel> that they turned back from pursuing him;

³³ but ||a certain man|| drawing a bow in his innocence, smote the king of Israel between the shoulder-joints and the coat of mail,—wherefore he said to the charioteer,

Turn thy hand,^g and convey me out of the host, for I am sore wounded.

³⁴ But the battle increased on that day, and ||the king of Israel|| was propping himself up^b in the chariot before the Syrians, until evening,—and died at the time of the going in of the sun.

¹ And Jehoshaphat the king of Judah returned **19** unto his own house in peace, to Jerusalem.

² And there came out to meet him, Jehu son of Hanani, the seer, who said unto King Jehoshaphat,

<Unto the lawless> was it [right] to give help? and <on them who hate Yahweh> to bestow thy love?

<For this cause> therefore, is there wrath against thee, from before Yahweh; ³ howbeit' ||good things|| are found with thee,—for that thou hast consumed the Sacred Stems^a out of the land, and hast fixed thy heart to seek God.

⁴ So Jehoshaphat dwelt in Jerusalem,—and he again' went forth among the people, from Beersheba as far as the hill country of Ephraim, and brought them back unto Yahweh, the God of their fathers. ⁵ And he stationed judges in the land, throughout all the fortified cities of Judah, city by city; ⁶ and said unto the judges,

See what ||ye|| are doing, inasmuch as <not for man> must ye judge, but for Yahweh,—who will be with you, in the word of justice.^d

⁷ ||Now|| therefore, let the dread of Yahweh be upon you,—observe and do, for there is, with Yahweh our God, neither perversity nor respect of persons nor the taking of bribes.

⁸ And <even in Jerusalem> did Jehoshaphat station some of the Levites and the priests, and of the ancestral chiefs of Israel, to pronounce the just sentence of Yahweh, and to settle disputes,—when they returned to Jerusalem. ⁹ And he laid charge upon them, saying,—

||Thus|| shall ye act, in the fear of Yahweh, faithfully and with an undivided heart.

¹⁰ <Any^a dispute that shall come in unto you from among your brethren who are dwelling in their cities, between blood and blood, between law and commandment and statutes and regulations> then shall ye warn them, that they may not become guilty against Yahweh, and so wrath come upon you and upon your brethren,—

||Thus|| shall ye act, and not incur guilt.

¹¹ And lo! ||Amariah the chief priest|| is over you as to every matter of Yahweh, and ||Zebadiah son of Ishmael the chief ruler

^a Some cod. (w. *Sep.*, *Syr.*, *Vul.*): "all these"—*G-n.*

^b *ML.*: "art going to see," (or) "art about to see."

^c *Heb.*: *Mikayahu.*

^d *I.e.*: "in scant allowance." *Cp.* *Isa.* xxx. 20.

^e *M.C.T.*: (*lit.*) "they entered"; but some cod.

(w. 2 ear. pr. eds. [*I Rabb.*], *Aram.*, *Sep.*, eds., *Syr.*, *Vul.*): (*lit.*) "he entered." *Cp.* 1 K. xxii. 30—*G-n.*

^f Some cod. (w. 7 ear. pr. eds., *Sep.*, *Syr.*, *Vul.*) have: "or." *Cp.* 1 K. xxii. 31—*G-n.*

^a "Hands," written; "hand," read. In some cod. (w. 1 ear. pr. edn., *Sep.*, *Syr.*, *Vul.*): "hand" (*sing.*) written and read *G-n.*

^b *Gt.*: "was propped up" [as in 1 K. xxii. 35]—*G-n.*, *G.* Intro. 151.

^c *Heb.*: *'ashereth* (*fem. pl.*). *Cp.* "Special Note," ante, p. 259.

^d *Or.*: "matter of judgment."

^e So it shd be [without "And"] (*w. Sep.*, *Vul.*)—*G-n.*

for the house of Judah|| as to every matter of the king, and <as officers> the Levites are before you,—

Be strong and act, and Yahweh be with the good!

20 ¹ And it came to pass <after this> that the sons of Moab and the sons of Ammon, and <with them> some of the Meunim,^a came against Jehoshaphat, to battle.

² And there came [some] and told Jehoshaphat, saying, There is coming against thee, a great multitude from beyond the sea, from Syria,—and lo! they are in Hazazon-tamar, ||the same|| is Engedi.

³ And Jehoshaphat was afraid, and set his face to seek unto Yahweh,—and proclaimed a fast for all Judah.

⁴ And Judah gathered themselves together, to enquire of Yahweh,—even <out of all the cities of Judah> came they in, to seek Yahweh.

⁵ And Jehoshaphat stood, in the convocation of Judah and Jerusalem^b in the house of Yahweh,—before the new court; ⁶ and said,

O Yahweh, God of our fathers, art not ||thou|| God in the heavens? and art ||thou|| not ruling throughout all the kingdoms of the nations? and <in thy hand> [are there not] strength and might? and is there any/ who <against thee> can stand?

⁷ Art not ||thou|| our God, who didst dispossess the inhabitants of this land, from before thy people Israel,—and didst give it unto the seed of Abraham who loved thee, unto times age-abiding? ⁸ and they have dwelt therein,—and have built for thee therein, a sanctuary for thy Name, saying:

⁹ <If there come upon us calamity, the sword of judgment^c or pestilence or famine> we will stand before this house, and before thee, for ||thy Name|| is in this house,—that we may make outcry unto thee out of our distress,^d that thou mayest hear and save.

¹⁰ ||Now|| therefore, lo! <the sons of Ammon and Moab and Mount Seir, whom thou didst not suffer Israel to invade, when they came out of the land of Egypt,—but they turned away from them and destroyed them not> ¹¹ yea lo! ||they|| are requiting us,—by coming to drive us out, from thy possession, which thou didst cause us to possess.

¹² O our God, wilt thou not bring judgment upon them, seeing that there is, in us, no/ strength, before this great multitude, that is coming against us,—||we|| therefore, know not what we shall do, but <unto thee> are our eyes.

¹³ And ||all Judah|| were standing before Yahweh, —also their little ones, their wives and their children.

¹⁴ Now <as for Jahaziel son of Zechariah son of Benaiah son of Jeiel son of Mattaniah a Levite, of the sons of Asaph> there came upon him/ the spirit of Yahweh, in the midst of the convocation:^a ¹⁵ and he said,

Give ye heed, all Judah, and ye inhabitants of Jerusalem, and King Jehoshaphat!

||Thus|| saith Yahweh unto you.

<As for you> do not fear nor be dismayed, by reason of this great multitude, for |not yours| is the battle, but |God's|.

¹⁶ <To-morrow> go ye down against them, for lo! there they are coming up by the ascent of Ziz,—and ye shall find them at the end of the ravine, facing the wilderness of Jeruel.

¹⁷ It is not |for you| to fight in this matter,—take your station, stand still,^b and see the salvation of Yahweh with you, O Judah and Jerusalem, do not fear, nor be dismayed, <to-morrow> go ye out to meet them, and ||Yahweh|| will be with you.

¹⁸ And Jehoshaphat bowed his head, with his face to the ground,—and ||all Judah and the inhabitants of Jerusalem|| fell down before Yahweh, prostrating themselves unto Yahweh. ¹⁹ And Levites—of the sons of the Kohathites and of the sons of the Korahites, stood up to offer praise unto Yahweh, God of Israel, with an exceedingly loud voice.

²⁰ So they rose early in the morning, and went out to the wilderness of Tekoa,—and <as they went out> Jehoshaphat stood and said,

Hear me, O Judah, and ye inhabitants of Jerusalem,

Trust ye in Yahweh your God, and ye shall be trusted,

Trust ye in his prophets, and ye shall prosper.

²¹ And <when he had given counsel unto the people> he appointed such as should sing^c unto Yahweh, and offer praise with holy adorning,—<as they should be going forth before the armed men> that they should be saying,

O give thanks unto Yahweh,

For <age-abiding> is his lovingkindness.

²² And <when they began to sing and to praise> Yahweh^d had set liers-in-wait against the sons of Ammon, Moab and Mount Seir, who were coming against Judah, and they were smitten. ²³ Then rose up the sons of Ammon and Moab against the inhabitants of Mount Seir, to devote and to destroy,—<and when they had made an end of the inhabitants of Seir> they helped to cut off |every man his neighbour|.

²⁴ So when ||Judah|| came near the watch-tower of the wilderness,—they turned towards the multitude, and lo! there they were, dead bodies fallen to the earth, with none/ to escape.

²⁵ And <when Jehoshaphat and his people came near to plunder the spoil of them> they found among them, in abundance, both riches and

^a So it shd be (w. Sep.). Cp. 1 Ch. iv. 44—G.n.

^b Some cod. (w. 1 ear. pr. edn., Sep., Syr.): "in Jerusalem"—G.n.

^c *Gl.*: "sword or rod"—G.n.

^d Some cod. (w. 2 ear. pr. edns.): "distresses" (pl.)—G.n.

^a Or: "gathered host." Heb.: *kāhāl*.

^b Comp. Ex. xiv. 13.

^c Or: "make music." *Gl.*: "Judah"—G.n.

dead bodies^a and precious jewels, and they stripped off^b for themselves, beyond what they could carry away,—and they were three days plundering the spoil, for great^c it was. ²⁶ And <on the fourth day> they assembled themselves in the vale of Beracah,^d for there^e they blessed Yahweh,—<on this account> was the name of that place called The Vale of Beracah^f—unto this day.

²⁷ Then turned every man of Judah and Jerusalem, with ||Jehoshaphat|| at their head, to go again to Jerusalem with joy,—for Yahweh had caused them to rejoice over their enemies. ²⁸ So they came to Jerusalem, with harps^d and with lyres, and with trumpets,—unto the house of Yahweh.

²⁹ And it came to pass that ||the dread of God|| was upon all the kingdoms of the countries,—when they heard, that Yahweh had fought against the enemies of Israel. ³⁰ So the kingdom of Jehoshaphat was quiet,—for his God ||gave him rest|| round about.

³¹ Thus Jehoshaphat reigned over Judah,—<thirty-five years old> was he when he began to reign, and <twenty-five years> reigned he in Jerusalem, and the ||name of his mother|| was Azubah, daughter of Shilhi. ³² And he walked in the way of his father Asa,^e and turned not from it,—doing that which was right, in the eyes of Yahweh. ³³ Howbeit ||the high places|| were not taken away,—for as yet^f ||the people|| had not fixed their heart unto the God of their fathers.

³⁴ But <the rest of the story of Jehoshaphat, first and last> lo! there it is written in the story of Jehu son of Hanani, which hath been added to the book of the Kings of Israel.

³⁵ Yet <after this> did Jehoshaphat king of Judah join himself with Ahaziah king of Israel,—||he|| was lawless in his doings; ³⁶ and he joined with him, to make ships to go unto Tarshish,—and they made ships in Ezion-geber. ³⁷ Then prophesied, Eliezer son of Dodavahu of Mareshah, against Jehoshaphat, saying,—

<Because thou hast joined thyself with Ahaziah> Yahweh hath broken in pieces thy works.

So the ships were wrecked, and were not able to go unto Tarshish.

§ 15. *The Wicked Reign of Jehoram (Jehoshaphat's Son) calls forth a Warning Letter from the Prophet Elijah, which is fearfully fulfilled.*

²¹ ¹ And Jehoshaphat slept with his fathers, and was buried with his fathers, in the city of David,—and Jehoram his son reigned in his stead. ² Now ||he|| had brethren, sons of Jehoshaphat,—Azariah and Jehiel and Zechariah and

Azariah, and Michael and Shephatiah,—||all these|| were sons of Jehoshaphat king of Israel,^a and their father gave them large presents—of silver and of gold and of precious things, with cities of defence, in Judah,—but <the kingdom> gave he unto Jehoram, for ||he|| was the firstborn. ⁴ But <when Jehoram had arisen over the kingdom of his father> he strengthened himself, and slew all his brethren, with the sword,—moreover also^b some of the rulers of Israel.

⁵ <Thirty-two years old> was Jehoram when he began to reign,—and <eight years> reigned he in Jerusalem.

⁶ And he walked in the way of the kings of Israel, like as did the house of Ahab, for <the daughter of Ahab> had he, to wife,—so he wrought wickedness, in the eyes of Yahweh.

⁷ Howbeit Yahweh was not willing to destroy the house of David, because of the covenant which he had solemnised unto David,—and as he had promised to give unto him a lamp, and unto his sons, all the days.

⁸ <In his days> revolted the Edomites, from under the hand of Judah,—and set over themselves a king. ⁹ So Jehoram passed over, with his captains,^b and all his chariots, with him,—and it came to pass that he rose up by night, and smote the Edomites that were round about unto him, and the chariot-captains.

¹⁰ So Edom revolted from under the hand of Judah—unto this day. ||Then|| must Libnah needs revolt at the same time, from under his hand,—because he had forsaken Yahweh, the God of his fathers. ¹¹ ||He too|| made high places among the mountains^c of Judah,—and caused the inhabitants of Jerusalem to be unchaste, and seduced Judah.

¹² Then came there unto him, a writing, from Elijah the prophet, saying,—

||Thus|| saith Yahweh, God of David thy father,

<Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa, king of Judah; ¹³ but hast walked in the way of the kings of Israel, and hast caused Judah and the inhabitants of Jerusalem to be unchaste, after the unchastities of the house of Ahab;—moreover also^b <thine own brethren of the house of thy father who were better than thou> hast thou slain> ¹⁴ lo! ||Yahweh|| is about to plague, with a great plague, thy people,—and thy children and thy wives, and all thy possessions; ¹⁵ also ||thyself|| with sore diseases, with a disease of thy bowels,—until thy bowels shall fall out, by reason of the disease, in a year added to a year,^d

^a Some cod. (w. 5 ear. pr. edns., Vul.); “apparel” [instead of “dead bodies”]—G.n.
^b So T.G., O.G., Da.; “raked together”—Fu.

^c = “Blessing.”

^d Or: “lutes”—O.G.

^e Some cod. (w. 6 ear. pr. edns.); “Asa his father”—G.n.

^a A sp. v.r. (sevir): “Judah.” In some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): “Judah” is both written and read—G.n., G. Intro. 192. 193.
^b Gt.: “to Sair,” or “to Zair.” Cp. z. K. viii. 21—G.n.

^c A sp. v.r. (sevir): “cities”; in some cod. (w. 1 ear. pr. edn., Sep., Vul.) “cities” is both written and read—G.n.
^d Mt.: “days upon days.” “Days” sometimes = “a year.”

¹⁶ And Yahweh stirred up against Jehoram the spirit of the Philistines, and the Arabians, who were under the direction of ^a the Ethiopians; ¹⁷ and they came up against Judah, and forced their way into it, and carried off all the possessions that were found belonging to the house of the king, moreover also his sons and his wives,—so that there was left him never a son, save only Jehoahaz the youngest ^b of his sons. ¹⁸ And <after all this> Yahweh plagued him in his bowels with an incurable disease. ¹⁹ And it came to pass, <in a year beyond a year, even when the end of the days of two years had passed> ^c that his bowels fell out by reason of his disease, so that he died, of [malignant disease],—and his people made him no burning, [like the burning of his fathers]. ²⁰ <Thirty-two years old> was he when he began to reign, and <eight years> reigned he in Jerusalem,—and went his way—unregretted, ^d and <though they buried him in the city of David> yet ||not in the sepulchres of the kings||.

§ 16. *Jehoram's Son and Successor, Ahaziah, counselled by his own wicked mother Athaliah and by the house of Ahab, works wickedness and is slain in Samaria by Jehu. His Mother usurps the Throne after (as she supposes) having slain all the Seed Royal; from whom, however, the boy Joash is secretly rescued.*

²² ¹ And the inhabitants of Jerusalem made Ahaziah his youngest son king, in his stead, for <all the elder sons> had the band of men slain' who came in with the Arabians into the camp,—so Ahaziah son of Jehoram king of Judah reigned. ² <Forty-two years old> was Ahaziah when he began to reign, and <one year> reigned he in Jerusalem,—and ||the name of his mother|| was Athaliah, daughter of Omi. ³ ||He too|| walked in the ways of the house of Ahab,—for ||his mother|| became his counsellor, to work lawlessness. ⁴ Wherefore he did the thing that was wicked in the eyes of Yahweh, like the house of Ahab,—for ||they|| became his' counsellors, after the death of his father, to his destruction. ⁵ <Even in their counsel> he walked, and went with Jehoram son of Ahab king of Israel, to war against Hazael king of Syria, in Ramoth-gilead,—and the Syrians smote Joram. ⁶ And he returned to be healed in Jezreel, because of the wounds wherewith they smote him in Ramah, when he fought with Hazael, king of Syria,—and ||Azariah son of Jehoram king of Judah|| went down to see Jehoram son of Ahab in Jezreel, because [sick] was he! ⁷ But <from God> came the downfall of Azariah, through his coming to Joram,—and because <through his coming> he went out with

Jehoram against Jehu son of Nimshi, whom Yahweh had anointed to cut off the house of Ahab. ⁸ And so it came to pass <when Jehu was executing judgment upon the house of Ahab,—and found the rulers of Judah and the sons of the brethren of Ahaziah ministering to Ahaziah> that he slew them. ⁹ And he sought Ahaziah, and they captured him, ||he|| having hid himself in Samaria, and they brought him unto Jehu, and he ^a put him to death, and they buried him, because, said they, he is ||the son of Jehoshaphat||, who sought Yahweh with all his heart,—and ||no one of the house of Ahaziah|| had ability for the kingdom.

¹⁰ But <when ||Athaliah mother of Ahaziah|| saw that her son was dead> she rose up and destroyed ^b all the seed royal of the house of Judah. ¹¹ But Jehoshabeath, ^c daughter of the king, took Joash son of Ahaziah ^d and stole him from among the sons of the king who were being slain, and put him and his nurse in a bedchamber,—so Jehoshabeath daughter of King Jehoram—wife of Jehoiada the priest, for ||she|| was the sister of Ahaziah—hid' him from the face of Athaliah so that she slew him not. ¹² And it came to pass that he was with them, in the house of God, hidden six years,—while ||Athaliah|| was reigning over the land.

§ 17. *Jehoiada the Priest secures the Royal Succession to Joash, who reigns well during Jehoiada's life, but then becomes corrupt, slays Jehoiada's faithful son Zechariah, and himself comes to an untimely end.*

¹ And <in the seventh year> Jehoiada ²³ strengthened himself, and took the rulers of hundreds—even Azariah son of Jeroham, and Ishmael son of Jehohanan, and Azariah son of Obed, and Maaseiah son of Adaiah ^e and Elishaphat son of Zichri—unto' himself, in covenant. ² And they went round throughout Judah, and gathered together the Levites out of all the cities of Judah, and the ancestral chiefs of Israel,—and they came into Jerusalem. ³ And all the convocation solemnised a covenant in the house of God, with the king,—and he said to them,
Lo! the king's son must reign, as spake Yahweh concerning the sons of David.
⁴ ||This|| is the thing that ye shall do,—
<A third of you entering on the sabbath, both of the priests and of the Levites, as doorkeepers of the porch;> ⁵ and a third, being in the house of the king, and a third, at the foundation gate,—and all the

^a So it shd be (w. Sep., Syr., Vul.)—G.n. [M.C.T.: "they."]

^b [M.C.T. is here: (lit.) "spake with"; some scholars taking the verb *dabbér* itself to have the occasional meaning of "destroy."] Some cod. (w. Sep., Syr., Vul.) have a verb *abbed*, which lit.

means: "to destroy." Cp. 2 K. xi. 1—G.n.

^c Heb.: *yēšāhabh'ath*. For another form, see 2 K. xi. 2.

^d Heb.: *ahazyāhu*.

^e Heb.: *adhāyāhu*, 1; 8, *adhāyāh*.

^f Mi.: "with."

^g Or: "entrance hall"; Mi.: "thresholds."

^a Cp. 1 Ch. xxv. 2, 3.

^b Or: "least."

^c Cp. O.G. 399^b.

^d Or: (prob.) "he lived undesirably"—O.G. 234^b.

people, being in the courts of the house of Yahweh> ⁶ then let no one enter the house of Yahweh, save only the priests, and they who are in attendance of the Levites, ||they|| may enter, for ||holy|| they are',—but ||all the people|| shall keep the watch of Yahweh.

- ⁷ So shall the Levites encompass the king round about, every man with his weapons in his hand, and ||he that entereth into the house|| shall be put to death.

Thus be ye with the king, when he cometh in and when he goeth out.

- ⁸ So the Levites and all Judah did^a according to all that Jehoiada the priest commanded, and they took every man his men, who were coming in on the sabbath, with them who were going out on the sabbath,—for Jehoiada the priest dismissed not the courses. ⁹ And Jehoiada the priest gave unto the captains of hundreds, the spears and the bucklers and the shields, which belonged to King David,—which were in the house of God. ¹⁰ And he caused all the people to stand, even every man with his weapon in his hand, from the right corner of the house as far as the left corner of the house, by the altar and the house,—near the king round about.

- ¹¹ Then brought they forth the king's son, and set upon him the crown and the testimony,^a and made him^b king,—and Jehoiada and his sons anointed^c him, and said,

May the king live!

- ¹² Now <when Athaliah heard the noise of the people who were running, and those who were praising the king,—then came she unto the people in the house of Yahweh; ¹³ and looked, and lo! ||the king||, standing by his pillar at the entrance, and the captains and the trumpets^b by the king, and all the people of the land rejoicing, and blowing with trumpets, and the singers, with instruments of song,^c and such as led the offering of praise>^d then Athaliah rent her garments, and said,

Conspiracy! conspiracy!

- ¹⁴ Then Jehoiada the priest commanded^e the captains of hundreds, officers of the force, and said unto them,

Take her forth within the ranks, and he that cometh in after her let him be slain with the sword,—

for, said the priest,

Ye must not slay her in the house of Yahweh!

- ¹⁵ So they made way for her,^f and she came into the entrance of the horse-gate of the house of the king,—and they slew her there.

- ¹⁶ And Jehoiada solemnised a covenant, between himself and all the people, and the king,—that they should become a people unto Yahweh. ¹⁷ Then all the people entered into the house of Baal, and brake it down, and

<his altars and his images> brake they in pieces,—and <Mattan the priest of Baal> they slew, before the altars. ¹⁸ And Jehoiada

put the oversight of the house of Yahweh into the hand of the priests and^a the Levites, whom David set by courses over the house of Yahweh, that they might offer^b up the ascending-sacrifices of^c Yahweh, as it is written in the law of Moses, with rejoicing and with song,—under the direction of David.^d ¹⁹ And he caused gatekeepers to stand, at the gates of the house of Yahweh,—that no one who was unclean should, on any account, enter.

- ²⁰ Then took he the captains of hundreds—and the nobles—and the rulers over the people—and all the people of the land, and brought down the king out of the house of Yahweh, and they entered, through the midst of the upper gate, into the house of the king,—and they seated the king, upon the throne of the kingdom. ²¹ And all the people of the land rejoiced, and ||the city|| was quiet,—when <Athaliah> they had slain with the sword.

- ¹ <Seven years old> was Joash when he began ²⁴ to reign, and <forty years> reigned he, in Jerusalem,—and ||the name of his mother|| was Zibiah, of Beersheba. ² And Joash did that which was right, in the eyes of Yahweh,—all the days of Jehoiada the priest. ³ And Jehoiada took for him two wives,—and he begat sons and daughters.

- ⁴ And it came to pass <after this> that it was near the heart of Joash to renew the house of Yahweh. ⁵ So he gathered together the priests and the Levites, and said unto them—

Go ye out unto the cities of Judah, and gather out of all Israel silver to repair the house of your God, year by year, and^a ||ye|| shall hasten the matter,—

but the Levites hastened it not.

- ⁶ Then the king called for Jehoiada the chief, and said unto him,

Wherefore hast thou not required of the Levites, to bring in out of Judah and out of Jerusalem the tribute of Moses the servant of Yahweh, and of the convocation of Israel,—for the tent of testimony?

- ⁷ For <as for Athaliah the Lawless> ||her sons|| brake up the House of God,—moreover <all the hallowed things of the house of Yahweh> offered they unto the Baalim. ⁸ So the king bade [them], and they made a certain chest,—and set it in the gate of the house of Yahweh, outside. ⁹ And they made a proclamation, throughout Judah and Jerusalem, to bring in unto Yahweh the tribute of Moses the servant of God, laid upon Israel in the desert. ¹⁰ And all the rulers and all the people rejoiced,—and brought in and cast into the chest, until they had finished. ¹¹ And it came to pass <what time the chest was

^a Cp. Exo. xxv. 21, etc.

^b "Clarions"—O.G.

^c Or: "music."

^d "Led in praising"—O.G.

^e So it shd be (w. the Syr.). Cp. 2 K. xi. 15—G.n.

^f So Leeser. Cp. Fu. 1858a; also R.V.

^a So it shd be (w. Sep., Syr., Vul.)—G.n.

^b Or: "cause to go up."

^c Some cod. (w. 6 ear. pr.

edns., Sep., Vul.): "unto"—G.n.

^d Ml.: "at the hands of David."

brought into the office of the king by the hand of the Levites, and when they had seen that abundant^a was the silver[>] that the scribe of the king came in, and the officer of the chief priest, and they emptied the chest, and bare it, and put it back in its place,—[thus] they did, day by day, and collected silver in abundance;¹² and the king and Jehoiada gave it unto such as were doing^a the work of labouring upon the house of Yahweh, and they were hiring masons and carpenters, to renew the house of Yahweh,—moreover also, such as were fashioners of iron and bronze, to repair the house of Yahweh.

¹³ So the doers of the work wrought, and the work of restoration went forward, in their hand,—and they caused the house of God to stand forth according to its due proportions, and made it strong.

¹⁴ And <when they had finished> they brought in before the king and Jehoiada the rest of the silver, and he made it into utensils for the house of Yahweh, utensils of attendance, and bowls and spoons, even utensils of gold and silver. Then were they offering ascending-sacrifices in the house of Yahweh, continually, all the days of Jehoiada.

¹⁵ But Jehoiada waxed old and became satisfied with days, and died,—a hundred and thirty years old, when he died. ¹⁶ And they buried him in the city of David, with the kings,—because he had done good in Israel, both toward God and his house.

¹⁷ Now <after the death of Jehoiada> came the rulers of Judah, and bowed themselves down unto the king,—[then] hearkened the king unto them. ¹⁸ And they forsook the house of Yahweh, God of their fathers, and served the Sacred Stems,^b and the images,—so there was wrath against Judah and Jerusalem, for this their guilt.

¹⁹ And he sent among them prophets, to bring them back unto Yahweh,—and they testified against them, but they would not give ear.

²⁰ And [the spirit of God] clothed Zechariah^c son of Jehoiada the priest, and he took his stand above^d the people,—and said unto them,

[Thus] saith God,

Wherefore are [ye] transgressing the commandments^e of Yahweh, so that ye cannot prosper, <because ye have forsaken Yahweh> therefore hath he forsaken you.

²¹ So they conspired against him, and stoned him with stones, by the commandment of the king,—in the court of the house of Yahweh. ²² Thus Joash the king [remembered not] the lovingkindness which Jehoiada his

father had done for him, but slew his son,—and [as he died] he said,

Yahweh see^f and require!

²³ And it came to pass <when the year had gone round> that the force of Syria came up against him, and they entered Judah, and Jerusalem, and destroyed all the rulers of the people, from among the people,—and <all the spoil of them> sent they unto the king of Damascus. ²⁴ <Although [with a comparatively few men] came the force of Syria> yet [Yahweh] delivered into their hand an exceeding large force,—because they had forsaken Yahweh, the God of their fathers,—and <upon Joash> executed they judgments.

²⁵ And <when they had departed from him, for they left him with sore diseases> his own servants conspired against him, for the blood of the son^a of Jehoiada the priest, and slew him upon his bed, and he died,—and <though they buried him in the city of David> yet did they not bury him in the sepulchres of the kings. ²⁶ Now [these] are they that conspired against him,—Zabad son of Shimeath the Ammonitess, and Jehozabad son of Shimrith the Moabitess.

²⁷ But <as for his sons, and the greatness of the oracle on him, and the foundation of the house of God> lo! there they are written, in the commentary^b of the Book of Kings,—and Amaziah his son reigned in his stead.

§ 18. *The Reign of Amaziah, not wholly good; a victorious War with Edom, a disastrous one with Israel; Amaziah dies in Lachish by conspiracy.*

¹ <Twenty-five years old> was Amaziah, ²⁵ when he began to reign, and <twenty-nine years> reigned he in Jerusalem,—and [the name of his mother] was Jehoaddan, of Jerusalem. ² And he did that which was right in the eyes of Yahweh,—only^f not with a whole heart.

³ And it came to pass <when the kingdom was confirmed unto him>^e that he slew his servants who had smitten the king his father; ⁴ but <their sons> he put not to death,—but as it is written in the law—in the book of Moses—how that Yahweh commanded, saying—

[Fathers] shall not die for [sons], and [Sons] shall not die for [fathers], but

Each man <for his own sin> shall die.

⁵ And Amaziah gathered Judah together, and appointed them by their ancestral houses, as rulers of thousands and as rulers of hundreds, for all Judah and Benjamin,—and he numbered them, from twenty years old and upwards, and found them three hundred thousand choice men, able to go forth to war, who could grasp spear and shield. ⁶ And he hired out of Israel, a hundred thousand heroes of valour, for a

^a So (pl.) some cod. (w. Aram., Sep., Syr., Vul.). Cp. ver. 13—G-n. [M.C.T.: "him who was doing" (sing.).]

^b Heb.: 'asherim (mas. pl.).

^c Cp. "Special Note," 259.

^d Or: "clothed itself with

Zechariah"—T.G. and O.G. Cp. Jdg. vi. 34; 1 Ch. xii. 18; Job. xxx. 14.

^e Or: "away from."

^f Some cod. (w. 2 ear. pr. edns. [1 Babh., Vul.]: "commandment" (sing.)—G-n.

^a So it shd be (w. Sep. and Vul.)—G-n.

^b Cp. chap. xiii 22, n.

^c Some cod. (w. Sep., Syr.): "in his hand."

^d Cp. 2 K. xiv. 5—G-n.

hundred talents of silver. ⁷ But ||a man of God|| came unto him, saying,

O king! let not the host of Israel^a come with thee,—for Yahweh is not with Israel, [with] any of the sons of Ephraim.

⁸ But <if thou art going> do, be strong for the battle,—God will cause thee to fall before the enemy, for there is strength in God, to help or to cause to fall.

⁹ And Amaziah said unto the man of God, What then shall be done as to the hundred talents, which I have given to the company of Israel?

Then said the man of God, Yahweh is able^c to give thee much more than this.

¹⁰ So Amaziah separated them, [appointing] unto the company which had come unto him out of Ephraim, to depart unto their own place,—wherefore their anger was greatly kindled against Judah, so they returned to their own place, in a heat of anger.

¹¹ And ||Amaziah|| took courage, and led forth his people, and went to the valley of salt,—and smote of the sons of Seir, ten thousand; ¹² and the sons of Judah took captive ||ten thousand alive||, and brought to the top of the crag,—and cast them down from the top of the crag, and ||all of them|| were torn asunder.

¹³ But <as for the sons of the company which Amaziah sent back from going with him to the war> they spread themselves out against the cities of Judah, from Samaria, even unto Beth-hôrôn,—and smote of them three thousand, and took great plunder.

¹⁴ And so it was <after Amaziah came in from smiting the Edomites> that he brought in the gods of the sons of Seir, and set them up for himself as gods,—and <before them> used he to bow himself down, and <unto them> used he to burn a perfume. ¹⁵ Then was kindled the anger of Yahweh, against Amaziah,—and he sent unto him a prophet, and said unto him,

Wherefore^c hast thou sought the gods of the people, which delivered not their own people out of thy hand?

¹⁶ And it came to pass <as he spake unto him> that he said to him,

To be <counsellor to the king> have we appointed thee? forbear thou, wherefore^c should they smite thee?

So the prophet forbore, and said—

I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

¹⁷ Then Amaziah king of Judah took counsel, and sent unto Joash, son of Jehoahaz son of Jehu king of Israel, saying,—

Come, let us look one another in the face!

¹⁸ And Joash king of Israel sent unto Amaziah king of Judah, saying,

||A thistle that was in Lebanon|| sent unto a cedar that was in Lebanon, saying,

Come! give thy daughter unto my son to wife,—

but there passed by a beast of the field that was in Lebanon, and trampled down the thistle.

¹⁹ Thou hast said—

Lo! thou hast smitten the Edomites, and thy heart hath lifted thee up to display honour,—

||Now|| abide in thine own house, wherefore^c shouldst thou engage in strife with Misfortune, and fall, ||thou and Judah with thee||?

²⁰ But Amaziah hearkened not, because <from God> it was^c, to the end he might deliver them up into [their enemies'] hand,—because they had sought the gods of Edom. ²¹ So Joash

king of Israel came up, and they looked one another in the face, ||he, and Amaziah king of Judah||,—in Beth-shemesh, which belongeth unto Judah.

²² Then was Judah defeated, before Israel,—and they fled every man to his own home;^a ²³ and ||Amaziah king of Judah, son of Joash son of Jehoahaz|| was taken by Joash king of Israel, in Beth-shemesh,—and he brought him to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim as far as the corner-gate, four hundred cubits; ²⁴ and <all the gold and the silver and all the utensils that were found in the house of God with Obed-edom, and the treasures of the house of the king, and hostages>^b [he took],—and returned to Samaria.

²⁵ And Amaziah son of Joash king of Judah lived, after the death of Joash son of Jehoahaz king of Israel,—fifteen years.

²⁶ Now <the rest of the story of Amaziah, first and last> lo! it is written in the book of the Kings of Judah and Israel. ²⁷ And <after the time that Amaziah turned away from following Yahweh> they made against him a conspiracy in Jerusalem, and he fled to Lachish,—but they sent after him to Lachish, and slew him there. ²⁸ And they brought him on horses,—and buried him with his fathers, in the city of Judah.^c

§ 19. *The Reign of Uzziah: a Good and Prosperous King, who, however, presumptuously thrusting himself into the Priest's Office, is smitten with Leprosy; and his son Jotham acts as Regent.*

¹ Then all the people of Judah took Uzziah, ²⁶ when ||he|| was sixteen years old,—and made him king, instead of his father Amaziah. ² ||He|| built Eloth, and restored it to Judah,—after that the king slept with his fathers. ³ <Sixteen years old> was Uzziah, when he began to reign and <fifty-two years> reigned he in Jerusalem,—and ||the name of his mother|| was Jechiliah,^d of Jerusalem. ⁴ And he did that which was right, in the eyes of Yahweh,—according to all that Amaziah his father had done.

^a MI.: "tents."

^b Lit.: "sons of security."

^c Some cod. (w. Sep., Syr., Vul.): "David." Cp. 2

K. xiv. 20.

^d Written: "Yekilyah"; read: "Yekolyah."

⁵ And it came to pass that he set himself to seek God, in the days of Zechariah, who gave understanding in the seeing^a of God,—and <throughout the days of his seeking Yahweh> God^b [prospered him]. ⁶ So he went forth and made war against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod,—and built cities in Ashdod, and among the Philistines. ⁷ And God helped him against the Philistines and against the Arabians who dwelt in Gur-baal, and the Meunim. ⁸ And the Ammonites gave a present to Uzziah,—and his name went forth as far as the entering in of Egypt, for he shewed exceeding great strength.

⁹ And Uzziah built towers, in Jerusalem, over the corner-gate, and over the valley-gate, and over the angle,—and he made them strong.

¹⁰ And he built towers in the desert,^b and digged many wells, for <much cattle> had he, both in the lowland, and in the plain,—husbandmen and vinedressers, in the mountains and in the fruitful field, for <a lover of the soil> was he. ¹¹ And it came to pass that Uzziah had a force ready to make war, to go forth as a host in company, by the number of their reckoning, under the direction^c of Jeiel^d the scribe, and Maaseiah the officer,—under the direction^e of Hananiah, from among the captains of the king. ¹² [The whole number of the ancestral chiefs pertaining to the heroes of valour] was two thousand and six hundred;

¹³ and <under their direction>^e was the force of a host, three hundred and seven thousand five hundred, ready to make war, with the strength of a force,—for helping the king against an enemy. ¹⁴ And Uzziah prepared for them, for all the host, bucklers and spears and helmets, and coats of mail, and bows,—and yea even sling-stones. ¹⁵ And he made in Jerusalem, inventions invented of the inventor, to be upon the towers and upon the turrets, for throwing with arrows, and with great stones,—so that his name went forth afar, for he was marvellously helped, until that he was strong.

¹⁶ But <when he became strong> uplifted^f was his heart, unto ruin, for he acted unfaithfully against Yahweh his God,—and entered into the temple of Yahweh, to burn incense upon the altar of incense. ¹⁷ Then entered after him, Azariah the priest,—and with him eighty priests of Yahweh, sons of valour;^g

¹⁸ and they took their stand against Uzziah the king, and said unto him—

It is not <for thee> O Uzziah, to burn incense unto Yahweh, but <for the priests, the sons of Aaron, who are hallowed> to burn incense.

Go forth out of the sanctuary, for thou hast acted unfaithfully, and <not to thee, for

an honour> [shall it be] from Yahweh Elohim.

¹⁹ Then was Uzziah wroth, and <in his hand> was a censer, to burn incense,—and <when he was wroth with the priests> [a leprosy] shot forth in his forehead, before the priests, in the house of Yahweh, from off the altar of incense. ²⁰ <When Azariah the chief priest and all the priests turned towards him> lo! [he] was leprous, in his forehead, so they hastened him from thence,—yea [even he himself] hurried to go out, because Yahweh had smitten him.

²¹ And it came to pass that [Uzziah the king] was a leper until the day of his death, and dwelt in a house apart—a leper, for he was cut off from the house of Yahweh,—and [Jotham his son] was over the house of the king, judging the people of the land.

²² Now <the rest of the story of Uzziah, first and last> hath Isaiah son of Amoz, the prophet, written.

²³ And Uzziah slept with his fathers, and they buried him with his fathers in the field of burial that pertained unto the kings, for they said,

[A leper] he is!

And Jotham his son reigned in his stead.

§ 20. Jotham's excellent and prosperous Reign.

¹ <Twenty-five years old> was Jotham when ²⁷ he began to reign, and <sixteen years> reigned he in Jerusalem,—and [the name of his mother] was Jerushah, daughter of Zadok. ² And he did that which was right in the eyes of Yahweh, according to all that Uzziah his father had done, only^f he entered not into the temple of Yahweh,—though still^f were the people^f acting corruptly. ³ [He] built the upper gate of the house of Yahweh,—and, <on the wall of Ophel> built he extensively. ⁴ <Cities also> built he, in the hill country of Judah,—and <in the thick woods>^a built he fortresses and towers. ⁵ [He] also made war against the king of the sons of Ammon, and prevailed against them, and the sons of Ammon gave him, during that year, a hundred talents of silver, and ten thousand measures of wheat, and <of barley> ten thousand,—<this> did the sons of Ammon render him, both in the second year, and the third. ⁶ So Jotham strengthened himself,—for he fixed his ways before Yahweh his God.

⁷ But <the rest of the story of Jotham, and all his wars, and his ways> lo! there they are written in the book of the Kings of Israel and Judah. ⁸ <Twenty-five years old> was he when he began to reign,—and <sixteen years> reigned he in Jerusalem. ⁹ And Jotham slept with his fathers, and they buried him, in the city of David,—and Ahaz his son reigned in his stead.

^a Some cod. (w. 1 ear. pr. edn., Sep., Syr.): "reverence"—G.n.

^b Or: "wilderness."

^c Ml.: "in the hand."

^d "Jeuel," written;

^e "Jeiel," read—G.n.

^f Or: "able men."

^a "On the wooded heights"—O.G.

§ 21. *The Reign of Ahaz—a wicked King; chastised by Syrians, Israelites, Edomites, and Philistines; and buried with dishonour. First Appeal to Assyria. Charming Incident at Samaria.*

- 28 ¹ <Twenty years old> was Ahaz when he began to reign, and <sixteen years> reigned he in Jerusalem,—but he did not that which was right in the eyes of Yahweh, like David his father; ² but walked in the ways of the kings of Israel,—yea <even molten images> made he to the Baalim; ³ and ||he|| burned incense, in the valley of the son of Hinnom,—and burnt his sons, in the fire, according to the abominable ways of the nations, whom Yahweh dispossessed from before the sons of Israel. ⁴ And he sacrificed and burnt incense in the high places, and upon the hills,—and under every green tree. ⁵ Wherefore Yahweh his God delivered him into the hand of the king of Syria, who smote him, and carried away captive from him a large body of captives, and brought them into Damascus,—yea <even into the hand of the king of Israel> was he delivered, who smote him with a great smiting. ⁶ And Pekah son of Remaliah slew, in Judah, a hundred and twenty thousand in one day, ||all|| sons of valour,—because they had forsaken Yahweh, God of their fathers. ⁷ And Zichri a hero of Ephraim, slew Maaseiah son of the king, and Azrikam, chief ruler of the house,—and Elkanah, that was next unto the king. ⁸ And the sons of Israel ||carried away captive|| from among their brethren two hundred thousand, wives, sons and daughters, moreover also' <of much spoil> did they plunder them,—and brought the spoil to Samaria.
- ⁹ But <in that place> was a prophet unto Yahweh, Oded' his name, so he went out to meet the host that was coming unto Samaria, and said unto them,

Lo! <in the wrath of Yahweh, God of your fathers, against Judah> hath he delivered them into your hand,—and ye have slain them in a rage, until <to the heavens> it hath reached.

- ¹⁰ ||Now|| therefore, ||ye|| are thinking to tread down ||the children of Judah and Jerusalem|| as servants and as handmaids for yourselves.

But is it not so—that ||ye yourselves|| are altogether guilty against Yahweh your God?

- ¹¹ ||Now|| therefore, hearken unto me, and restore the captives whom ye have taken captive from among your brethren,—for ||the glow of the anger of Yahweh|| is over you.

- ¹² Then rose up certain of the chiefs of the sons of Ephraim—Azariah son of Jehohanan,^a

Berechiah son of Meshillemoth, and Jehiz-kiah son of Shallum, and Amasa son of Hadlai,—against them who were coming in from the army; ¹³ and said unto them,

Ye shall not bring in the captives hither, for <with guilt against Yahweh already upon us> ||ye|| are thinking to add unto our sins, and unto our guilt,—for great' is the guilt we have, and fierce' is the anger over Israel.

- ¹⁴ So the armed men left' the captives, and the plunder, before the rulers, and all the convocation. ¹⁵ Then rose up the men who have been expressed by name—and took the captives, and <all who were naked among them> clothed they out of the spoil, and arrayed them and sandalled them, and gave them to eat and to drink, and anointed them, and conducted them with asses for every one that was exhausted,^a and brought them to Jericho the city of palm-trees, near unto their brethren,—and then returned to Samaria.

- ¹⁶ <At that time> sent King Ahaz unto the kings of Assyria to help him. ¹⁷ For again' had ||the Edomites|| come and smitten Judah, and carried away captives; ¹⁸ and ||the Philistines|| had spread themselves out against the cities of the lowland and of the south, pertaining to Judah, and had captured Beth-shemesh and Aijalon and Gederoth, and Socco with its villages, and Timnah with its villages, and Gimzo, with its villages,—and dwelt there.

- ¹⁹ For Yahweh had brought Judah low, because of Ahaz king of Israel,^b—for he had given the rein in Judah, and ||been grievously unfaithful|| with Yahweh. ²⁰ And Tilgath^c pilneser king of Assyria |came against him|,—and distressed him, but strengthened him not.

- ²¹ For Ahaz took away a portion out of the house of Yahweh, and out of the house of the king, and the rulers,—and gave unto the king of Assyria, but he helped him not. ²² And <in the time of his distress> he yet further' acted unfaithfully with Yahweh,—||he|| King Ahaz!

- ²³ For he sacrificed unto the gods of Damascus who had smitten him, and said,

<Because the gods of the kings of Syria are helping them> ||unto them|| will I sacrifice, that they may help me.

But ||they|| served to seduce him and all Israel.

²⁴ And Ahaz gathered together the utensils of the house of God, and brake away the fittings of the house of God, and shut up the doors of the house of Yahweh,—and made for himself altars at every corner in Jerusalem; ²⁵ and <in every several city of Judah> made he high places, for burning incense unto other gods,—and provoked Yahweh, God of his fathers.

- ²⁶ But <the rest of his story, and all his ways,

^a Ml.: "tottering." Cp. O.G. 505^b, 2.

^b A sp. v. r. (sevir): "Judah." In some cod. (w. 1 ear. pr. edn.):

"Judah" both written and read—G.n., G. Intro. 193.

^c Some cod. (w. Syr.): "Tiglath"—G.n.

^a So it shd be; wrong in A.V. and in R.V.

first and last> |there they are| written in the book of the Kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, in Jerusalem, but they brought him not into the sepulchres of the kings of Israel, — and Hezekiah his son reigned in his stead.

§ 22. *The Reign of Hezekiah, who purifies and rededicates the Temple; celebrates a Great Pass-over; destroys Idolatrous Images; restores Temple Services; provides for Priests and Levites; is saved from Assyrian Invasion; falls sick and receives a wonderful Token; is uplifted with Pride, but humbles himself, and dies greatly honoured.*

29 ¹ And ||Hezekiah|| began to reign when he was twenty-five years old, and <twenty-nine years> reigned he in Jerusalem, — and ||the name of his mother|| was Abijah, daughter of Zechariah. ² And he did that which was right in the eyes of Yahweh, — according to all that ||David his father|| had done.

³ ||He|| <in the first year of his reign, in the first month> opened the doors of the house of Yahweh, and repaired them. ⁴ And he brought in the priests, and the Levites, — and gathered them together in the broadway on the east; ⁵ and said unto them,

Hear me, O Levites!

||Now|| hallow yourselves, and hallow the house of Yahweh, God of your fathers, and take forth the impure thing out of the holy place.

⁶ For our fathers have acted unfaithfully and done the thing that was wicked in the eyes of Yahweh our God, and have forsaken him, — and have turned round their faces from the habitation of Yahweh, and have offered their backs.

⁷ Moreover they have shut up the doors of the porch, and have quenched the lamps, and <incense> have they not burned, — and <ascending-sacrifice> have they not caused to go up in the holy place, unto the God of Israel.

⁸ Thus hath it come to pass, that ||the wrath of Yahweh|| hath been upon Judah and Jerusalem, — and he hath delivered them up as a terror and as an astonishment and as a hissing, even as ||ye|| can see with your own eyes.

⁹ And lo! our fathers have fallen by the sword, and ||our sons and our daughters and our wives|| are in captivity for this.

¹⁰ ||Now|| is it near my heart, to solemnise a covenant unto Yahweh, God of Israel, — that he may turn from him^a the glow of his anger.

¹¹ My sons! ||now|| do not be faulty, — for <of you> hath Yahweh made choice, to stand before him, and to wait upon him, and to be his attendants and burners of incense.

^a So the Western Massorites. The Easterns point = "us" — G.n.

¹² Then arose the Levites — Mahath son of Amasai, and Joel son of Azariah, of the sons of the Kohathites, and <of the sons of Merari> Kish son of Abdi, and Azariah son of Jehalelel, — and <of the Gershonites> Joah son of Zimmah, and Eden son of Joah; ¹³ and <of the sons of Elizaphan> Shimri and Jeiel,^a — and <of the sons of Asaph> Zechariah, and Mattaniah; ¹⁴ and <of the sons of Heman> Jehiel^b and Shimei, — and <of the sons of Jeduthun> Shemaiah, and Uzziel; ¹⁵ and they gathered together their brethren, who hallowed themselves, and came in according to^c the command of the king, in the things of Yahweh, — to purify the house of Yahweh.

¹⁶ So the priests entered into the inner part of the house of Yahweh, to make purification, and they brought out every unclean thing which they found in the temple of Yahweh, into the court of the house of Yahweh, — where the Levites received it, to carry it forth to the Kidron ravine outside. ¹⁷ And they began, on the first of the first month, to hallow, — and <on the eighth day of the month> they came to the porch of Yahweh, so they hallowed the house of Yahweh in eight days, — and <on the sixteenth day of the first month> they finished.

¹⁸ Then came they in unto Hezekiah the king, and said,

We have purified all the house of Yahweh, — the^d altar of ascending-sacrifice, and all the utensils thereof, and the table for setting in array, and all the utensils thereof.

¹⁹ And <all the utensils which King Ahaz in his reign rejected when he acted unfaithfully> have we made ready and hallowed, — and ||there they are|| before the altar of Yahweh.

²⁰ So Hezekiah the king rose up early, and gathered together the rulers of the city, — and went up to the house of Yahweh. ²¹ And they brought in seven bullocks, and seven rams,

and seven young sheep, and seven he-goats for bearing sin, for the kingdom and for the sanctuary and for Judah, — and he bade the sons of Aaron, the priests, cause them to ascend upon the altar of Yahweh. ²² So they slaughtered the bullocks, and the priests' received the blood,^e and dashed it against the altar,^e — and they slaughtered the rams, and dashed the blood against the altar,^e and slaughtered the young sheep, and dashed the blood against the altar.^e ²³ And they brought near the he-goats for bearing sin, before the king, and the convocation, — and they leaned their hands upon them; ²⁴ and the priests slaughtered them, and sin-cleansed, with their blood, the altar, to put a propitiatory-covering over all Israel, — because <for all Israel> did the king appoint the ascending-sacrifice and the offering for bearing sin.

²⁵ And he caused the Levites to stand in the

^a "Jeuel," written; "Jeiel," edns.): "came in by" — G.n.

^b "Jehuel," written; "Jehiel," read. ^d Some cod. (w. 1 ear. pr. edn.): "and the" — G.n.

^c Some cod. (w. 4 ear. pr. ^e Lit. "altar-wards."

house of Yahweh, with cymbals and with harps^a and with lyres, by the commandment of David, and of Gad the seer of the king, and of Nathan the prophet,—for <by the hand of Yahweh> came the commandment by the hand of his prophets.

²⁶ So the Levites took their stand, with the instruments of David, and the priests, with the trumpets.

²⁷ And Hezekiah gave word, to cause the ascending-sacrifice to go up on the altar,—and <when the ascending-sacrifice began> the singing unto Yahweh^b began, and the trumpets, even under the direction^c of the instruments of David, king of Israel.

²⁸ And ||all the convocation||^d were bowing themselves in prostration, and ||the song|| was resounding and the trumpets were blowing,—||the whole|| until the completing of the ascending-sacrifice.

²⁹ And <when the offering was complete> the king knelt down and all who were present with him and bowed themselves in prostration.

³⁰ And Hezekiah the king and the rulers gave word to the Levites, to offer praise unto Yahweh, in the words of David, and of Asaph the seer,—so they offered praise right joyfully,^e and bent their heads and bowed themselves in prostration.

³¹ Then responded Hezekiah and said—

||Now|| have ye consecrated yourselves^f unto Yahweh.

Draw near, and bring in sacrifices and thank-offerings unto the house of Yahweh,—

So the convocation brought^g sacrifices and thank-offerings, and ||everyone of a willing heart|| [brought] ascending-sacrifices. ³² And it came to pass that ||the number of ascending-sacrifices which the convocation brought|| was—seventy bullocks, and a hundred rams, and two hundred young sheep,—as an ascending-sacrifice unto Yahweh, all these||.

³³ But ||the hallowed beasts|| were six hundred bullocks, and three thousand sheep. ³⁴ Only^h

||the priests|| were too few, and were unable to flay all the ascending-sacrifices,—so their brethren the Levites strengthenedⁱ them, until the work was complete and until the priests had hallowed themselves, for ||the Levites|| were more upright in heart to hallow themselves, than the priests. ³⁵ Moreover also^j ||the ascending-sacrifices|| were in abundance, with the fat portions of the peace-offerings, and with the drink-offerings to every ascending-sacrifice,—thus was established^k the service of the house of Yahweh.

³⁶ And Hezekiah rejoiced, and all the people, because God had established it for the people,—for <suddenly> had the thing come about.

30 ¹ Then sent Hezekiah unto all Israel and Judah, moreover also^l <letters> wrote he unto Ephraim and Manasseh, that they should

come unto the house of Yahweh, in Jerusalem, —to keep a passover^m unto Yahweh, God of Israel.

² Yea the king and his rulers and all the convocation in Jerusalem, had taken counsel,—to keep the passover in the secondⁿ month. ³ For they were unable to keep it at that time,—because ||the priests|| had not hallowed themselves in sufficient numbers, and ||the people|| had not gathered themselves unto Jerusalem. ⁴ And the thing was right, in the eyes of the king,—and in the eyes of all the convocation.

⁵ So they established a decree, to make proclamation^o throughout all Israel, from Beer-sheba even unto Dan, that they should come in to keep a passover unto Yahweh the God of Israel, in Jerusalem,—for <not for a long time> had they kept it as written.

⁶ The runners, therefore, went with letters from the hand of the king and his rulers, throughout all Israel and Judah, and^p according to the commandment of the king, saying,—

Ye sons of Israel, return ye unto Yahweh, God of Abraham, Isaac and Israel, and he will return unto the remnant,^q that which is left to you, out of the hand of the kings of Assyria.

⁷ And be not ye like your fathers, or like your brethren, who acted unfaithfully with Yahweh, God of your fathers,—who therefore delivered them up for an astonishment, as ||ye yourselves|| can see.

⁸ ||Now|| do not stiffen your neck, like your fathers,—stretch forth^r the hand unto Yahweh, and enter into his sanctuary which he hath hallowed unto times age-abiding, and serve Yahweh your God that he may turn from you the glow of his anger.

⁹ For <by your returning unto Yahweh> ||your brethren and your children|| shall find compassion before their captors, so as to return unto this land.

For <gracious and compassionate> is Yahweh your God, and will not turn away his face from you, if ye will return unto him.

¹⁰ So the runners were passing from city to city throughout the land of Ephraim and Manasseh, even unto Zebulun,—but they were laughing them to scorn, and mocking them.

¹¹ Howbeit ||some, out of Asher and Manasseh and out of Zebulun|| humbled themselves, and came to Jerusalem. ¹² Also <upon Judah> came the hand of God, to give them one heart,—to keep the commandment of the king and the rulers, as^s the word of Yahweh.

¹³ And there gathered themselves unto Jerusalem much people, to keep the festival of unleavened

^a Or: "lutes"—O.G.

^b Or: "the song (or music) of Yahweh."

^c "According to the guidance"—O.G. 391^h.

^d Heb.: *kāhāl*.

^e Ml.: "up to rejoicing."

^f Lit.: "filled your hand."

Cp. Exo. xxviii. 41.

^g Ml.: "to pass along a voice."

^h Some cod. (w. 7 ear. pr. edns.) have this "and"; but others (w. Sep. and Vul.) omit it—G.n.

ⁱ Gt.: "he will bring back the remnant"—G.n.

^d As if in supplication. Or: "give"—as if in pledge.

^e Ml.: "in" or "by." Some cod. (w. 6 ear. pr. edus., Syr.): "according to"—G.n.

cakes, in the second month,—[an exceeding large convocation].¹⁴ Then rose they up, and removed the altars, which were in Jerusalem,—and <all the censers> removed they, and cast them into the Kidron ravine.¹⁵ Then slaughtered they the passover, on the fourteenth of the second month,—and [the priests and the Levites] were put to shame, and hallowed themselves, and brought in the ascending-sacrifices of the house of Yahweh.¹⁶ And they stood in their place, according to their regulation, according to^b the law of Moses the man of God,—[the^c priests] dashing the blood, [which they received] at the hand of the Levites.¹⁷ For there were many in the convocation, who had not hallowed themselves,—but [the Levites] were over the slaughtering of the passover-lambs,^d for every one who was [not pure], to hallow him unto Yahweh.¹⁸ For [the multitude of the people] <many out of Ephraim and Manasseh, Issachar and Zebulun> had not purified themselves, for they did eat the passover, otherwise than as was written,^e—for Hezekiah prayed for them, saying,

May Yahweh the Good, put a propitiatory-covering about¹⁹ every one who hath prepared [his heart] to seek God, even Yahweh' God of his fathers,—though not according to the purification of the sanctuary!

²⁰ And Yahweh hearkened unto Hezekiah, and healed the people.

²¹ And so the sons of Israel who were found in Jerusalem kept the festival of unleavened cakes seven days, with great rejoicing,—and the Levites and the priests [were offering praise unto Yahweh day by day], with loud instruments,^f unto Yahweh.

²² And Hezekiah spake unto the heart^g of all the Levites who were giving good instruction respecting Yahweh,—and they did eat the appointed feast seven days, sacrificing the peace-offerings, and offering praise unto Yahweh, God of their fathers.

²³ Then all the convocation took counsel, to keep seven days more,—and they kept seven days, with rejoicing.²⁴ For [Hezekiah king of Judah] presented to the convocation, a thousand bullocks and seven thousand sheep, and [the rulers] presented to the convocation, a thousand bullocks and ten thousand sheep,—and [priests in great numbers] hallowed^h themselves.²⁵ So all the convocation of Judah, and the priests and the Levites, and all the convocation that came in out of Israel [rejoiced],—also the sojourners who were coming in out of the land of Israel, and the dwellers in Judah.²⁶ Thus was there great rejoicing, in Jerusalem,—for <since the days of Solomon son

of David king of Israel> there had not been the like of this, in Jerusalem.

²⁷ Then rose up the priests the^a Levites, and blessed the people, and there was a hearkening unto their voice,—and their prayer entered into his holy dwelling-place, even into the heavens.^b

¹ Now <when all this was finished> all Israel **31** who were present went forth unto the cities of Judah, and brake in pieces the pillars—and cut down the Sacred Stems^c—and threw down the high places and the altars, out of all Judah and Benjamin—and throughout Ephraim and Manasseh, until they had made an end,—then all the sons of Israel returned every man to his own possession, unto their own cities.

² And Hezekiah appointed the courses of the priests and the Levites, over their courses, every man according to the requirements of his service, both priests and Levites, for ascending-sacrifice and for peace-offerings,—to be in attendance and to give thanks and to offer praise, in the gates of the camps of Yahweh;³ also the portion of the king out of his own substance, for the ascending-sacrifices,—[even] for the ascending-sacrifices of the morning and of the evening, and the ascending-sacrifices for the sabbaths, and for the new moons and for the appointed feasts,—as written in the law of Yahweh.⁴ And he bade the people who were dwelling in Jerusalem give the portion of the priests and the Levites,—to the end they might persevere in the law of Yahweh.

⁵ And <as soon as the thing spread abroad> the sons of Israel caused to abound the firstfruit of corn, new wine, and oil, and honey, and all the increase of the field,—yea <the tithe of all—in abundance> brought they in.⁶ And <as for the sons of Israel and Judah who were dwelling in the cities of Judah> [even they] <a tithe of oxen, and sheep, and a tithe of hallowed things, which had been hallowed unto Yahweh their God> did bring in and pile up^d—[heaps, heaps].⁷ <In the third month> began they the heaps, at the foundation,—and <in the seventh> they finished.

⁸ And Hezekiah and the rulers came, and saw the heaps,—and blessed Yahweh, and his people Israel.

⁹ Then applied Hezekiah unto the priests and the Levites, concerning the heaps.¹⁰ And Azariah, the chief priest of the house of Zadok, spake unto him,—and said—

<From the time of beginning to bring in [the heave-offering] into the house of Yahweh—to eat and to be full> there hath still been left, even to this abundance.

For [Yahweh] hath blessed his people, and [that which is left] is this great plenty.

^a Or: "torrent."

^b Some cod. (w. 6 ear. pr. edns. [1 Rabb.]) : "in" or "by" G.n.

^c Some cod. (w. Sep. and Vul.) : "and the"—G.n.

^d ML : "passovers."

^e Or: "without written [warrant]."

^f ML : "instruments of strength."

^g Or: "mind." Cp. Prov. vi. 32; Hos. iv. 11; vii. 11.

^a Some cod. (w. 1 ear. pr. edns., Sep., Syr., Vul.) : "and the." Cp. chap. xxxi. 9—G.n.

^b Some cod. simply: "his h. d.-pl., the heavens"—G.n.

^c Heb. : 'asherim (masc.).

^d "To found, to begin heaps of offerings"—O.G. Fig. "to pile up in strata, such piling resembling the building of a house"—Fu.

- 11 Then Hezekiah gave word to prepare chambers, in the house of Yahweh, and they prepared them; 12 and brought in the heave-offering and the tithe and the hallowed things, faithfully,—and <over them, as chief ruler> was Cononiah^a the Levite, and Shimei his brother, next; 13 and Jehiel and Azariah and Nahath and Asahel and Jerimoth and Jozabad and Eliel and Ismachiah, and Mahath, and Benaiah, —overseers under the direction of Cononiah and Shemei his brother, by the appointment of Hezekiah the king, and Azariah the chief ruler of the house of God.
- 14 And ||Kore, son of Imnah the Levite, the door-keeper on the east|| was over the freewill offerings of God,—to give the heave-offering of Yahweh, and the most holy things. 15 And <under his direction> were Eden and Miniamin and Jeshua and Shemaiah, Amariah and Shecaniah, in the cities of the priests, in trust to give unto their brethren by courses, as the great so the small; 16 besides^b registering them^b by males, from three years old and upward, unto every one that entered into the house of Yahweh, in the need of a day upon its day,—by their service, in their watches, according to^c their courses; 17 both the registering of the priests, by their ancestral houses, and the Levites, from twenty years old and upward,—in their watches, in^d their courses;
- 18 even to the registering of all their little ones, their wives and their sons and their daughters, unto all the convocation,—for <in their trust> they hallowed themselves in holiness;^e 19 also unto the sons of Aaron the priests^f in the fields of the pasture land of their cities, in every several city, men who were expressed by name, —to give portions to every male among the priests, and to all registered among the Levites.
- 20 And Hezekiah did thus, throughout all Judah,—and he did that which was good and right and faithful, before Yahweh his God.
- 21 And^g <in all the work which he began in the service of the house of God—and in the law—and in the commandment, to seek unto his God> ||with all his heart|| he wrought, and prospered.
- 32 1 <After these things done in faithfulness>^h came Sennacherib king of Assyria,—and entered into Judah, and encamped against the fortified cities, and thought to break into them for himself. 2 And <when Hezekiah saw that Sennacherib had come,—and that ||his face|| was—to war, against Jerusalem> 3 he took counsel with his captains and his heroes, to stop the waters of the fountains, which were outside the city,—and they helped him. 4 And

there were gathered together much people, so they stopped all the fountains, and the torrent that flowed through the midst of the land, saying,—

Whereforeⁱ should the kings of Assyria come, and find many waters?

- 5 And he took courage, and built all the wall that was broken down and carried up thereon towers,^a and <on the outside> another^a wall, and strengthened Millo, the city of David,—and made weapons^b in abundance, and bucklers, 6 and set captains of war over the people,—and gathered them together unto him in the Broadway of the gate of the city, and spake unto their heart,^c saying,—

- 7 Be strong and bold, do not fear neither be dismayed, because of the king of Assyria, nor because of all the multitude that is with him,—for <with us> is One greater than with him: 8 <with him> is an arm of flesh, but <with us> is Yahweh our God, to help us, and to fight our battles.

And the people leaned upon the words of Hezekiah king of Judah.

- 9 <After this> Sennacherib king of Assyria sent his servants towards Jerusalem, ||himself|| being near Lachish, and all his imperial might^d with him,—unto Hezekiah king of Judah, and unto all Judah that was in Jerusalem, saying:

- 10 ||Thus|| saith Sennacherib, king of Assyria,—<Upon what> are ||ye|| trusting, that ye are awaiting the siege in Jerusalem?

- 11 Is not ||Hezekiah|| persuading you, so as to deliver you up to die with hunger and with thirst, saying,—

||Yahweh our God|| will deliver us out of the hand of the king of Assyria?

- 12 Is it not ||the same Hezekiah||, who hath removed his high places, and his altars,—and hath given word to Judah and Jerusalem, saying,

<Before one altar> shall ye bow yourselves down, and <thereupon> shall ye burn incense?

- 13 Will ye not take note, what I have done, ||I and my fathers||, to all the peoples of the countries? Have the gods of the nations of the countries been ||at all able|| to deliver their country, out of my hand?

- 14 Who <among all the gods of these nations whom my fathers devoted to destruction> hath ever been able to deliver his people out of my hand,—that your^e god should be able to deliver you^e out of my hand?

- 15 ||Now|| therefore, do not let Hezekiah beguile you nor persuade you thus, neither do ye believe him.

For no god^o of any nation or kingdom hath ever been able to deliver his people out of

^a Heb.: *konanyāhu*.

^b Or: "besides their genealogical list." Cp. O.G. 405^a.

^c Some cod. (w. 7 ear. pr. eds.): "in"—G.n.

^d Some cod. (w. 1 ear. pr. edn.): "according to"—G.n.

^e "For in their faithfulness

they devoted themselves to the sanctuary"—Leeser.

^f Some cod. (w. Syr.): "priest"—G.n.

^g A sp. v.r. (*sevir*) omits this "and"—G.n.

^h Ml.: "After these things and the faithfulness."

^a So it shd be [by regrouping letters] (w. Vul.)—G.n.

^b Or: "missiles."

^c Cp. chap. xxx. 22; Isa.

xl. 2.

^d I.e.: "Display of might—soldiers, court, luxury, etc."—O.G. 606^a.

^e Heb.: *'eloah, ante*, p. 6, b.

my hand, or out of the hand of my fathers,—how much less shall ||your gods||^a deliver you' out of my hand?

¹⁶ And [yet more] spake his servants, against Yahweh, God,—and against Hezekiah his servant. ¹⁷ <Letters> also wrote he, to scoff at Yahweh God of Israel, and to speak against him, saying,

<Like the gods of the nations of the countries, who delivered not their people out of my hand> ||so|| shall the god of Hezekiah not deliver his people out of my hand.

¹⁸ Then cried they out, with a loud voice, in the Jews' language, unto the people of Jerusalem who were upon the wall, to affright them, and to terrify them,—to the end they might capture the city. ¹⁹ And they spake against the God^b of Jerusalem,—as against the gods of the peoples of the earth, the work^c of the hands of men.

²⁰ And Hezekiah the king and Isaiah^d son of Amoz, the prophet, prayed' concerning this,—and made outcry unto the heavens. ²¹ So Yahweh sent a messenger, who cut off every hero of valour, and chief ruler and captain, in the camp of the king of Assyria,—and he returned with shame of face to his own land, and <when he entered the house of his god> then ||the issue of his own body—there|| caused him to fall by the sword.

²² Thus did Yahweh save Hezekiah and the inhabitants of Jerusalem out of the hand of Sennacherib king of Assyria, and out of the hand of every one,^e—and gave them rest^f on every side.

²³ And [many] were bringing in a present unto Yahweh, to Jerusalem, and precious things, unto Hezekiah king of Judah,—so that he was exalted in the eyes of all the nations, from thenceforth.

²⁴ <In those days> was Hezekiah sick unto death,—and <when he prayed unto Yahweh> he was entreated of him^g and <a wonderful token> he gave him. ²⁵ But <not according to the benefit done unto him> did Hezekiah make return, for uplifted' was his heart,—and so there came upon him, wrath, and upon Judah and Jerusalem. ²⁶ Then Hezekiah humbled himself, for the uplifting of his heart, ||he and the inhabitants of Jerusalem||,—so that the wrath of Yahweh came not upon them, in the days of Hezekiah.

²⁷ And it came to pass that ||Hezekiah|| had riches and honour in great abundance,—and ||treasuries|| made he for himself—for silver and for gold and for costly stones, and for spices and for precious things, and for all utensils to be coveted; ²⁸ storehouses also, for the increase

of corn, and new wine and oil,—and cribs^h for every kind of beast, and cribs^h for the flocks;^b ²⁹ and <cities> made he for himself, and possessions of flocks and herds, in abundance,—for God had given him exceeding great wealth. ³⁰ And ||the same Hezekiah||

stopped up the upper spring of the waters of Gihon, and brought them straight down the west side of the city of David,—and Hezekiah prospered in all his work. ³¹ |Yet verily| <with regard to the ambassadors of the rulers of Babylon, who sent unto him to enquire concerning the wonderful token which came to pass in the land> God left' him,—to prove him, to take note of all that was in his heart.

³² But <the rest of the story of Hezekiah and his lovingkindnesses> |there they are| written in the visions of Isaiah^e son of Amoz, the prophet, in the book of the Kings of Judah and Israel.

³³ And Hezekiah slept with his fathers, and they buried him in the ascent of the sepulchres of the sons of David, and all Judah and the inhabitants of Jerusalem did him ||honour|| in his death,—and Manasseh his son reigned in his stead.

§ 23. *Manasseh's wicked and debasing Reign: the King, degraded and carried to Babylon, humbles himself, and is pardoned: being brought back, he fortifies Jerusalem, and restores the Worship of Israel's God.*

¹ <Twelve years old> was Manasseh when **33** he began to reign,—and <fifty-five years> reigned he in Jerusalem. ² And he did the

thing that was wicked in the eyes of Yahweh,—according to the abominable ways of the nations, whom Yahweh dispossessed from before the sons of Israel. ³ And he again' built the high places, which Hezekiah his father had thrown down,—and set up altars to the Baalim, and made Sacred Stems, and bowed in prostration unto all the army of the heavens, and served them; ⁴ and built altars in the house of Yahweh,—as to which Yahweh had said,

<In Jerusalem> shall be my Name, unto times age-abiding.

⁵ Yea he built altars unto all the army of the heavens,—in the two courts of the house of Yahweh. ⁶ And ||he|| caused his sons to pass through the fire, in the valley of the son of Hinnom, and practised hidden arts and used divination, and practised sorcery, and appointed a necromancer, and a wizard,—he exceeded in doing the thing that was wicked in the eyes of Yahweh, to provoke him to anger; ⁷ and he set a resemblance-image which he had made,—in the house of God, as to which God had said unto David, and unto Solomon his son,

<In this house and in Jerusalem which I have chosen out of all the tribes of Israel> will I put my Name, unto times age-abiding.

^a Or: "stalls," "stables," Vul.)—G.n.

^b So it shd be (w. Sep.,

^c Heb.: *yasha'yahu*.

^a [Thus rendered because M.C.T. has the verb in the plural.] But some cod. (w. 2 ear. pr. eds. [1 *Rabb.*], Sep., Syr., Vul.) have the verb in the singular; in which case we shd say "God" or "god." Cp. G.n.

^b Or (in pagans' mouths =) "gods."

^c In cod. Hallel (w. Sep.,

Syr., Vul.): "works" (pl.)—G.n.

^d Heb.: *yasha'yahu*.

^e Some cod. (w. 1 ear. pr. edn. [*Rabb.*]): "of all his enemies"—G.n.

^f So it shd be (w. Sep., Vul.). Cp. chap. xv. 15—G.n. [M. C. T.: "guided them."]

^g So it shd be (w. Sep.)—G.n.

⁸ So will I not again' remove the foot of Israel away from the soil which I appointed for their^a fathers.

Only' they must observe to do, all that I have commanded them, even all the law and the statutes and the regulations, by the hand of Moses.

⁹ And so Manasseh led astray Judah and the inhabitants of Jerusalem,—to commit wickedness beyond the nations which Yahweh had destroyed from before the sons of Israel.

¹⁰ And Yahweh spake unto Manasseh and unto his people, but they did not give ear, ¹¹ So Yahweh brought in upon them, the captains of the army that belonged to the king of Assyria, and they captured Manasseh with hooks,^b—and bound him captive with a pair of bronze fetters, and took him away to Babylon. ¹² But <in his distress> he appeased the face of Yahweh his God,—and humbled himself greatly, before the God of his fathers; ¹³ and <when he prayed unto him> then was he entreated of him, and hearkened unto his supplication, and brought him back to Jerusalem, unto his own kingdom, and so Manasseh came to know, that ||Yahweh|| is God.

¹⁴ And <after this> he built an outer wall to the city of David on the west of the Gihon in the ravine, even to the entering in through the fish-gate, and went round to Ophel, and carried it up very high,—and put captains of valour in all the fortified cities, throughout Judah. ¹⁵ And he removed the gods of the foreigner and the image, out of the house of Yahweh, and all the altars that he had built in the mountain of the house of Yahweh, and in Jerusalem,—and he cast them forth outside the city. ¹⁶ And he built^c the altar of Yahweh, and sacrificed thereon peace'-offerings, and thanksgiving sacrifices,—and gave word to Judah to serve Yahweh, God of Israel. ¹⁷ Howbeit' still' were ||the people|| sacrificing in the high places,—only' unto Yahweh their God.

¹⁸ But <the rest of the story of Manasseh, and his prayer unto his God, and the story of the seers who spake unto him in the name of Yahweh God of Israel> [there they are] in the story of the kings of Israel: ¹⁹ <both his prayer and how [God] was entreated of him—and all his sin and his treacherous act, and the sites whereon he built high places, and set up the Sacred Stems and the images,^d before he humbled himself> ||there they are|| written in the story of the seers.^e

²⁰ And Manasseh slept with his fathers, and they buried him in the garden of^f his own house,—and Amon his son reigned in his stead.

§ 24. *Amon's brief but wicked Reign: ended by the Assassination of the King by his own Servants in his own House.*

²¹ <Twenty-two years old> was Amon when he began to reign,—and <two years> reigned he in Jerusalem. ²² And he did the thing that was wicked in the eyes of Yahweh, as Manasseh his father had done,—and <unto all the images^a which Manasseh his father had made> Amon offered sacrifice, and did serve them. ²³ But he did not humble himself before Yahweh as Manasseh his father humbled himself,—for ||he, Amon|| made guilt abound. ²⁴ And his servants conspired against him, and put him to death, in his own house. ²⁵ But the people of the land smote all the conspirators against King Amon,—and the people of the land made Josiah his son king in his stead.

§ 25. *Josiah's good Reign, During which the Book of the Law is found. The King's reforming Zeal postpones but cannot avert the Coming Visitation. Josiah is slain at Megiddo by Pharaoh-necho king of Egypt.*

¹ <Eight years old> was Josiah^b when he began to reign,—and <thirty-one years> reigned he in Jerusalem. ² And he did that which was right, in the eyes of Yahweh,—and walked in the ways of David his father, and turned not aside, to the right hand or to the left. ³ And <in the eighth year of his reign, ||he|| being yet' a boy> he began to seek unto the God of David his father,—and <in the twelfth year> he began to purify Judah and Jerusalem, from the high places and the Sacred Stems, and the carved images^a and the molten images. ⁴ And they threw down before him, the altars of the Baalim, and <the sun-pillars which were on high above them> he hewed down,—and <the Sacred Stems and the carved images^a and the molten images> brake he in pieces and ground to dust, and tossed over the face of the graves, of them who had been sacrificing unto them. ⁵ And <the bones of the priests> burned he upon their^c altars,—and so purified Judah and Jerusalem: ⁶ also throughout the cities of Manasseh and Ephraim and Simeon, even as far as Naphtali,—searched he their houses,^d round about. ⁷ And <when he had thrown down the altars and the Sacred Stems, and <the images>^e he had beaten to powder, and <the sun-pillars> he had hewn down throughout all the land of Israel> then returned he to Jerusalem.

^a So it shd be (w. Sep., Syr., Vul.). Cp. 2 K. xxi. 8 G.n.

^b Or: "rings."

^c Written: "fixed"; read: "built." In some cod. (w. Sep., Vul.): "fixed," both written and read; but

in o'hers (w. 6 ear. pr. edns., Syr.): "built," written and read—G.n.

^d Same word as in Deut. vii. 5.

^e Cp. O.G. 302, b.

^f So it shd be (w. Sep.). Cp. 2 K. xxi. 18—G.n.

^a Same word as in Deut. vii. 5.

^b Heb.: *yoshiyahu*.

^c Written: "the"; read:

"their."

^d So written; but read [2 words as one]: "with their tools" (or "among

their ruins" [O.G.]). Some cod. (w. 4 ear. pr. edns.) support what is

read—G.n.

^e Here prob. molten, as sometimes. Cp. Exo. xx. 4, n.

- 8 And <in the eighteenth year of his reign, when he had purified the land and the house> he sent Shaphan son of Azaliah^a and Maaseiah^b the ruler of the city and Joah son of Joahaz the recorder, to repair the house of Yahweh his God. ⁹ So they went in unto Hilkiah the high priest, and delivered the silver that had been brought into the house of God, which the Levites who kept the entrance-hall had collected from the hand of Manasseh, and Ephraim, and from all the remnant of Israel, and from all Judah and Benjamin, — and returned to^c Jerusalem.
- 10 And the overseers in the house of Yahweh |delivered it into the hand of the doer^d of the work|,—yea they delivered it to the doers of the work, because they were working in the house of Yahweh, in searching and repairing the house: ¹¹ yea they delivered it to the artificers and to the builders, to buy carved stones and timbers for the joinings,—and to build up the houses^e which the kings of Judah had destroyed. ¹² Now ||the men|| were working faithfully in the work, and over them as overseers, were—Jahath and Obadiah, Levites, of the sons of Merari, and Zechariah and Meshullam, of the sons of the Kohathites, to preside,—and Levites, all who had understanding in instruments of song;^f ¹³ also^g over the burden-bearers, and such as took the lead, for everyone who was^h working in any manner of service,—and <of the Levites> were scribes and officers and doorkeepers.
- 14 Now <as they were taking out the silver which had been brought into the house of Yahweh> Hilkiah the priest found the Book of the Law of Yahweh, by the hand of Moses. ¹⁵ Then spake up Hilkiah, and said unto Shaphan the scribe,
<The Book of the Law> have I found, in the house of Yahweh,—
and Hilkiah gave' the book unto Shaphan.
- 16 Then Shaphan took in the book unto the king, and returned yet further unto the king a message, saying,—
<All that was delivered into the hand of thy servants> they' are doing; ¹⁷ and they have poured out the silver, that was found in the house of Yahweh, and have delivered it into the hand of the overseers, and into the hand of the doers of the work.
- 18 Then Shaphan the scribe told' the ki. g, saying,
<A book> hath Hilkiah the priest given to me.
And Shaphan |read therein| before the king.

^a Heb.: *azalyahu*.^b Heb.: *masseyahu*.^c Written: "and the inhabitants of"; read: "and returned to." In some cod. (w. Sep., Syr., Vul.): "and the inhabitants of," written and read. In others (w. 5 ear. pr. edns.): "and they returned to," written and read—G.n.^d Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "doers"—G.n.^e Poss.: "recesses." Cp. chap. iii. 10, *ante*.^f Or: "music."^g *Et*: "also" shd be omitted—G.n.^h Some cod. w. 1 ear. pr. edn., Sep., Syr.): "for all who were"—G.n.

- 19 And it came to pass <when the king heard' the words of the law> that he rent his clothes.
- 20 Then did the king command Hilkiah—and Ahikam son of Shaphan—and Abdon^a son of Micah—and Shaphan the scribe—and Asaiah servant of the king, saying:
- 21 Go, enquire of Yahweh for me, and for the remnant in Israel and in Judah, concerning the words of the book which hath been found,—for great' is the wrath of Yahweh, which hath been poured out upon us, because our fathers |kept not| the word^b of Yahweh, to do according to all that is written in this book.
- 22 So Hilkiah and they whom the king had named^c went unto Huldah the prophetess, wife of Shallum son of Tokhath son of Hasrah keeper of the wardrobe, |she| having her dwelling in Jerusalem, in the new city,—and they spake unto her accordingly. ²³ And she said unto them,
||Thus|| saith Yahweh God of Israel,—
Say ye unto the man who hath sent you unto me:
- 24 ||Thus|| saith Yahweh,
Behold me bringing in calamity upon this place, and upon the inhabitants thereof,—even all the curses that are written in the book which they have read before the king of Judah:
- 25 <Because they have forsaken me, and burned incense unto other gods, so as to provoke me to anger, with all the works^d of their hands> therefore hath my wrath been poured out^e upon this place, and shall not be quenched.
- 26 But <unto the king of Judah, who hath sent you to enquire of Yahweh> ||thus|| shall ye say unto him,—
||Thus|| saith Yahweh God of Israel,
As touching the words which thou hast heard: ²⁷ <Because tender' was thy heart, and thou didst humble thyself before God when thou heardest his^f words against this place and against the inhabitants thereof, and didst humble thyself before me, and didst rend thy clothes and weep before me> therefore ||I also|| have heard.

Is the declaration of Yahweh.

- 28 Behold me! gathering thee unto thy fathers, and thou shalt be gathered unto thy sepulchres in peace, and thine eyes shall not look upon all the calamity which ||I|| am bringing in upon this place, and upon the inhabitants thereof.
- And they returned, unto the king, the message.

^a *Et*: "Achbor." Cp. 2 K. xxii. 12—G.n.^b Some cod. (w. Sep., Syr., Vul.): "words" (pl.)—G.n.^c So it shd be (w. Sep.); or: "sent" (w. Syr.)—G.n.^d Some cod. (w. 1 ear. pr. edn., Syr.): "workman-

ship." Cp. 2 K. xxii. 17—G.n.

^e So some cod. (w. 9 ear. pr. edns., Sep., Vul.). [M.C.T. is pointed to read: "that my wrath might," etc.]^f Some cod. (w. Sep.) "my words"—G.n.

²⁹ Then the king sent, — and gathered together all the elders of Judah and Jerusalem.

³⁰ And the king went up to the house of Yahweh—and all the men of Judah and the inhabitants of Jerusalem—and the priests and the Levites, and all the people, from the great even unto the small,—and he read in their ears, all the words of the book of the covenant, which had been found in the house of Yahweh.

³¹ And the king stood in his place,^a and solemnised the covenant before Yahweh, to walk after Yahweh, and to keep his commandments and his testimonies and his statutes, with all his heart and with all his soul,—to perform the words of the covenant that are written in this book.

³² And he caused to take a stand, all that were present in Jerusalem, and Benjamin,—and the inhabitants of Jerusalem did^c according to the covenant of God, the God of their fathers.

³³ And Josiah^b removed all the abominations, out of all the lands which belonged to the sons of Israel, and caused all that were present in Jerusalem to serve, ||yea to serve|| Yahweh their God, — <all his days> turned they not aside from following Yahweh, God of their fathers.

35 ¹ And Josiah^b kept, in Jerusalem, a passover unto Yahweh, — and they slaughtered the passover, on the fourteenth of the first month.

² And he set the priests over their charges,—and encouraged them unto the service of the house of Yahweh; ³ and said to the Levites who gave instruction to all Israel as to the things which were hallowed unto Yahweh,

Put the holy ark in the house which Solomon son of David king of Israel did build, it is not yours as a burden on the shoulder,—

||Now|| serve ye Yahweh your God, and his people Israel; ⁴ and prepare yourselves by your ancestral houses, according to your courses,—by^c the writing of David king of Israel, and by^d what hath been written by Solomon his son; ⁵ and stand ye in the holy place, by the divisions^e of the ancestral house, for your brethren, the sons of the people,^f and the partitioning of an ancestral house, for the Levites.

⁶ So slaughter ye the passover,—and hallow yourselves, and prepare for your brethren, that they may do according to the word of Yahweh, by the hand of Moses.

⁷ And Josiah^b presented to the sons of the people—<of flocks> young sheep and the young of the goats, the whole for the passover offerings, for all present, to the number of thirty thousand, and <of bullocks> three thousand,—||these|| out of the substance of the king. ⁸ And ||his rulers|| willingly | <to

the people and to the priests and to the Levites> presented,—||Hilkiah and Zechariah and Jehiel, chief rulers of the house of God||, <unto the priests> did give |for passover offerings| two thousand and six hundred, and |of bullocks| three hundred; ⁹ and ||Conaniah, and Shemaiah and Nethanel his brethren, and Hashabiah and Jeiel and Jozabad, rulers of the Levites|| presented to the Levites |for pass-over offerings| five thousand, and |of bullocks| five hundred.

¹⁰ Thus was the service prepared,—and the priests stood in their place, and the Levites in their courses, according to the commandment of the king. ¹¹ So they slaughtered the passover, and the priests dashed [the blood received] at their hand, and the Levites were flaying [the offerings]. ¹² Then they removed the ascending-sacrifice, that they might give them—by the divisions of each ancestral house—unto the sons of the people,

to offer unto Yahweh, as it is written in the Book of Moses,—and <in like manner> with the bullocks. ¹³ And they cooked the pass-over with fire, according to the regulation,—but <the hallowed things> cooked they in cauldrons and in pots and in bowls, and then took quickly, unto all the sons of the people. ¹⁴ And <afterwards> prepared they for themselves and for the priests, because ||the priests, the sons of Aaron|| had been engaged in offering up the ascending-sacrifice and the fat pieces, until night,—||the Levites|| therefore prepared for themselves, and for the priests, the sons of Aaron.

¹⁵ ||The singers also, the sons of Asaph|| were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the seer of the king, and ||the doorkeepers|| were at the several doors,—there was no need^c for them^c to remove from their service, for ||their brethren the Levites|| prepared for them.

¹⁶ Thus was all the service of Yahweh prepared on that day; to keep the passover, and to offer up the ascending-sacrifice, upon the altar of Yahweh,—according to the commandment of King Josiah.^a ¹⁷ So the sons of Israel who were present kept the passover at that time,—and the festival of unleavened cakes, seven days. ¹⁸ And there had not been kept, a passover like it, in Israel, since the days of Samuel the prophet,—yea ||none of the kings of Israel|| had kept such a passover as was kept by Josiah and the priests and the Levites and all Judah and Israel that were present, and the inhabitants of Jerusalem. ¹⁹ <In the eighteenth year of the reign of Josiah>^a was kept this passover.^b

^a Heb.: *yoshiyahu*.

^b In the Sep. are here found the following verses:—

And <them who had familiar spirits* and the wizards, and the household gods,† and the things of nought, and the abominations, which were in the land of Judah and in Jerusalem> did King Josiah‡ con-

^a Or: “on his stand”—Leeser.

^b Heb.: *yoshiyahu*.

^c Some cod. (w. Sep., Syr., Vul.): “according to.” Cp. Ezr. vi, 18—G.n.

^d Some cod. (w. Syr., Vul.): “according to”—G.n.

^e Some cod. (w. 6 ear. pr. ed.-s., Syr.): “division” (sing.)—G.n.

^f = the common people.

* Or simply: “the necromancers”—O.G.

† Heb.: *teraphim*.
‡ Heb.: *yoshiyahu*.

²⁰ <After all this—when Josiah^a had prepared the house> Neco king of Egypt came up,^b—to fight against Carchemish, by Euphrates,^c—and Josiah^a went forth against him. ²¹ But he sent unto him messengers, saying—

What have I to do with thee, O king of Judah? <not against thee> [have I come] this day, but against the house wherewith I have war, and ||God|| hath given word to speed me,—cease thou from [provoking] God who is with me, lest he destroy thee.

²² Howbeit Josiah^a turned not his face from him, for <to fight against him> he had disguised himself, and he hearkened not unto the words of Neco, from the mouth of God,—so he came to fight in the valley of Megiddo. ²³ And the archers shot at King Josiah,^a—and the king said unto his servants,

Take me away, for I am sore wounded.

²⁴ So his servants took him away out of the war-chariot, and conveyed him in a second chariot which he had, and carried him to Jerusalem, and he died, and was buried in the sepulchres of his fathers,—and ||all Judah and Jerusalem|| were mourning over Josiah. ²⁵ And Jeremiah chanted a dirge over Josiah,^a and all the singing men and singing women in their dirges have spoken concerning Josiah^a until this day, and they appointed them by statute for Israel,—and [there they are] written among the dirges.

²⁶ But <the rest of the story of Josiah, and his lovingkindness,^c—according to that which is written in the law of Yahweh: ²⁷ even his story, first and last> [there it is] written in the book of the Kings of Israel and Judah.

§ 25. *Josiah succeeded by Jehoahaz (son), Jehoia-
kim (son), Jehoiachin (grandson), and Zede-
kiah (grandson), whose Wickedness, with that
of the People, brings on the Invasion of Nebu-
chadnezzar, the Destruction of the Temple, and
the Carrying Away to Babylon. The Proclama-
tion of Cyrus at length relieves the Gloom.*

36 ¹ And the people of the land took Jehoahaz, son of Josiah,^a—and made him king instead of his father, in Jerusalem. ² <Twenty-three years old> was Joahaz when he began to reign,—and <three months> reigned he in Jerusa-

sume,—that he might confirm the words of the law which were written in the book which Hilkiah the priest had found in the house of Yahweh. <Like him> was none before him, who turned unto Yahweh with all his heart, and with all his soul, and with all his might, according to all the law of Moses,—neither <after him> arose one like him. [Howbeit] Yahweh, turned not away from the glow of his great anger, wherewith the anger of Yahweh glowed against Judah, because of all the provocations wherewith Manasseh had provoked him. So Yahweh said:

<Even Judah> will I remove from my presence, as I have removed Israel; and will reject the city, which I had chosen, even Jerusalem, and the house as to which I had said—

[My Name] shall be [there].

—Cp. 2 K. xxiii. 24-27—G.n.

^a Heb.: *yoshiyahu*.

^b Sep. has here: "Against the king of Assyria, unto the river Euphrates," Cp. 2 K. xxiii. 29—G.n.

^c Prob. = "his piety," "his godliness."

lem.^a ³ And the king of Egypt deposed him in Jerusalem,—and condemned the land, in a hundred talents of silver, and a talent of gold.

⁴ And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoia-
kim, but Neco took [Joahaz his brother], and carried him to Egypt.^b

⁵ <Twenty-five years old> was Jehoia-
kim when he began to reign, and <eleven years> reigned he in Jerusalem,—and he did the thing that was wicked in the eyes of Yahweh^c his God. ⁶ <Against him> came up Nebuchadnezzar king of Babylon,—and bound him in fetters of bronze, to carry him to Babylon,

⁷ And <some of the utensils of the house of Yahweh> did Nebuchadnezzar carry to Babylon,—and put them in his own temple in Babylon.

⁸ But <the rest of the story of Jehoia-
kim, and his abominations which he made, and that which was found upon^d him> [there they are] written in the book of the Kings of Israel and Judah,^e—and Jehoiachin his son reigned in his stead.

⁹ <Eight years old> was Jehoiachin when he began to reign, and <three months and ten days> reigned he in Jerusalem, and he did the thing that was wicked in the eyes of Yahweh;

¹⁰ and <when the year came round> King Nebuchadnezzar sent, and carried him to Babylon, with the precious utensils^f of the house of Yahweh,—and made Zedekiah his brother king over Judah and Jerusalem.

¹¹ <Twenty-one years old> was Zedekiah when he began to reign,—and <eleven years> reigned he in Jerusalem. ¹² And he did the thing that

^a Sep. here adds:—

"And the name of his mother was Hamutal, daughter of Jeremiah of Libnah. And he did the thing that was wicked in the eyes of Yahweh, according to all that his fathers had done. And Pharaoh-neco put him in bonds at Diblath in the land of Hamath,—that he might not reign in Jerusalem."

—Cp. 2 K. xxiii. 31-33—G.n.

^b Sep. here adds:—

"And he died there. And the silver and the gold gave he to Pharaoh. [Then] began the land to be taxed, to give the silver at the bidding of Pharaoh. And [every man, according to his assessment], exacted the silver and the gold of the people of the land, to give unto Pharaoh-neco."

—Cp. 2 K. xxiii. 35—G.n.

^c Sep. here adds:—

"According to all that his fathers had done. <In his days> came up Nebuchadnezzar, king of Babylon, against the land, and he became his servant three years,—and then rebelled against him. And Yahweh sent against him the Chaldeans and bands of Syrians and bands of Moabites and the sons of Ammon and Samaritans, and they rebelled after this, according to the word of Yahweh by the hand of his servants the prophets. Surely the anger of Yahweh was against Judah to remove him from his presence for the sins of Manasseh in all that he had done; and for the innocent blood which Jehoia-
kim had shed, and had filled Jerusalem with innocent blood; yet was not Yahweh willing to destroy him"—G.n.

^d Or: "against."

^e Sep. here reads:—

"In the book of the Chronicles of the Kings of Judah. And Jehoia-
kim slept with his fathers, and was buried in the garden of Uzza with his fathers. And Jehoiachin," etc., as above.—G.n.

^f Or: "covetable utensils."

was wicked in the eyes of Yahweh his God,—he humbled not himself before Jeremiah the prophet, from the mouth of Yahweh. ¹³ Moreover also' <against King Nebuchadnezzar> he rebelled, who had made him swear by God,—and he stiffened his neck, and emboldened his heart, from turning' unto Yahweh, God of Israel. ¹⁴ Also ||all the rulers of the priests and of the people|| abounded in committing treachery,^a according to all the abominable ways of the nations,—and polluted the house of Yahweh, which he had hallowed in Jerusalem. ¹⁵ And <though Yahweh God of their fathers sent' unto them through his messengers, zealously sending them,—because he had compassion upon his people and upon his habitation> ¹⁶ yet became they mockers of the messengers of God, and despisers of his words, and mimics of his prophets,—until the mounting up of the wrath of Yahweh against his people, until there was no healing. ¹⁷ So he brought up against them the king of the Chaldeans, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young man or virgin, elder or ancient,—<all> delivered he into his hand. ¹⁸ And <all the utensils of the house of God, both great and small, and the treasures of the house of Yahweh, and the treasures of the king and of

his rulers> ||the whole|| carried he to Babylon; and they burned the house of God, and threw down the wall of Jerusalem,—and <all the palaces thereof> burned they with fire, and <all the precious vessels thereof> he destroyed; and he exiled the remnant left from the sword, into Babylon,—where they became his and his sons, as servants, until the reign of the kingdom of Persia: ²¹ to fulfil the word of God, by the mouth of Jeremiah, until the land had paid off her sabbaths,^a—<all the days of her lying desolate> she kept sabbath, to fulfil seventy years.

²² But <in the first year of Cyrus king of Persia, to accomplish the word of God by the mouth of Jeremiah> Yahweh aroused the spirit of Cyrus king of Persia, so that he made proclamation throughout all his kingdom, moreover also' in writing, saying:

²³ ||Thus|| saith Cyrus king of Persia,
<All the kingdoms of the earth> hath Yahweh God of the heavens |given unto me|, and ||he himself|| hath laid charge upon me, to build to him a house, in Jerusalem, which is in Judah.

Who is there among you of all his people with whom is Yahweh his God? Then let him go up.^b

^a Cp. Num. xxxi. 16.

^a Cp. Lev. xxvi. 34, 43.

^b Some cod. (w. Sep., Syr.):
"Who. . . people. His

God be with him and let him go up."

E Z R A.

§ 1. *Edict of Cyrus encouraging Jews to return and build their Temple in Jerusalem.*

1 ¹ <In the first year of Cyrus king of Persia, to fulfil the word of Yahweh from the mouth of Jeremiah> Yahweh aroused the spirit of Cyrus king of Persia, and he made a proclamation throughout all his kingdom, moreover also in writing, saying:

² ||Thus|| saith Cyrus king of Persia,
<All the kingdoms of the earth> hath Yahweh God of the heavens |given to me|,—and ||he himself|| hath laid charge upon me, to build for him a house, in Jerusalem, which is in Judah.

³ Who is there among you of all his people? His God be with him,^a and let him go up to Jerusalem, which is in Judah,—and build the house of Yahweh God of Israel, (||he|| is God!)^b which is in Jerusalem;

⁴ And <whosoever is left, of all the places where he doth sojourn> let the men of his place uphold him, with silver and with gold, and with goods and with beasts,—along with a voluntary offering for the house of God, which is in Jerusalem.

⁵ Then arose the ancestral chiefs of Judah and Benjamin, and the priests, and the Levites,—even every one whose spirit God had aroused, to go up to build the house of Yahweh, which was in Jerusalem; ⁶ and ||all they who were round about them|| strengthened their hands, with utensils of silver, with gold, with goods and with beasts, and with precious things,—besides^a any thing he had volunteered.

⁷ And ||King Cyrus|| brought forth the utensils of the house of Yahweh,—which Nebuchadnezzar had brought forth from Jerusalem, and put in the house of his gods:—

⁸ yea Cyrus king of Persia brought them forth

^a *Gr.*: "with whom is Yahweh his God." Cp. 2 Ch. xxxvi. 23—G.n.

^b *Or*: "the God." Heb.: *ha-elohim*.

^a *Gr.*: (?) "greatly beyond anything he had volunteered."

by^a the hand of Mithredath the treasurer,—and numbered them unto Sheshbazzar, a leader of Judah. ⁹ And ||these|| were the numbers of them,—|basins^b of gold| thirty, |basins^b of silver| a thousand, |knives^c twenty-nine; ¹⁰ |bowls of gold| thirty, |bowls of silver| of a secondary sort| four hundred and ten,—|other utensils| a thousand. ¹¹ ||All the utensils, in gold and silver|| were five thousand and four hundred,—<the whole> did Sheshbazzar bring up with the upbringing of the exile, out of Babylon unto Jerusalem.

§ 2. *A Register of Exiles who responded to the Edict of Cyrus.*

2 ¹ Now ||these|| are the sons of the province, who came up from among the captives of the exile, whom Nebuchadnezzar the king of Babylon exiled' to Babylon,—who came back unto Jerusalem and Judah,^d every one unto his own city; ² who came in with Zerubbabel, Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah,—the number of the men of the people of Israel:—

³ |The sons of Parosh| two thousand one hundred and seventy-two;

⁴ |The sons of Shephatiah| three hundred and seventy-two;

⁵ |The sons of Arah| seven hundred and seventy-five;

⁶ |The sons of Pahath-moab, belonging to the sons of Jeshua, Joab| two thousand eight hundred and twelve;^e

⁷ |The sons of Elai| a thousand two hundred and fifty-four;

⁸ |The sons of Zattu| nine hundred and forty-five;

⁹ |The sons of Zaccai| seven hundred and sixty;

¹⁰ |The sons of Bani| six hundred and forty-two;

¹¹ |The sons of Bebai| six hundred and twenty-three;

¹² |The sons of Azgad| a thousand two hundred and twenty-two;

¹³ |The sons of Adonikam| six hundred and sixty-six;

¹⁴ |The sons of Bigvai| two thousand and fifty-six;

¹⁵ |The sons of Adin| four hundred and fifty-four;

¹⁶ |The sons of Ater pertaining to Hezekiah| ninety-eight;

¹⁷ |The sons of Bezai| three hundred and twenty-three;

¹⁸ |The sons of Jorah| a hundred and twelve;

¹⁹ |The sons of Hashum| two hundred and twenty-three;

²⁰ |The sons of Gibbar| ninety-five;

²¹ |The sons of Bethlehem| a hundred and twenty-three;

²² |The men of Netophah| fifty-six;

²³ |The men of Anathoth| a hundred and twenty-eight;

²⁴ |The sons of Azmaveth| forty-two;

²⁵ |The sons of Kiriath-arim,^a Chephirah and Beeroth| seven hundred and forty-three;

²⁶ |The sons of Ramah and Geba| six hundred and twenty-one;

²⁷ |The men of Michmas| a hundred and twenty-two;

²⁸ |The men of Bethel and Ai| two hundred and twenty-three;

²⁹ |The sons of Nebo| fifty-two;

³⁰ |The sons of Magbish| a hundred and fifty-six;

³¹ |The sons of the other Elam| a thousand two hundred and fifty-four;

³² |The sons of Harim| three hundred and twenty;

³³ |The sons of Lod, Hadid and Ono| seven hundred and twenty-five;

³⁴ |The sons of Jericho| three hundred and forty-five;

³⁵ |The sons of Senaah| three thousand and six hundred and thirty!

³⁶ ||The priests||

|The sons of Jedaiah of the house of Jeshua| nine hundred and seventy-three;

³⁷ |The sons of Immer| a thousand and fifty-two;

³⁸ |The sons of Pashhur| a thousand two hundred and forty-seven;

³⁹ |The sons of Harim| a thousand and seventeen.

⁴⁰ ||The Levites||

|The sons of Jeshua, and^b Kadmiel of the sons of Hodaviah|^c seventy-four.

⁴¹ ||The singers||

|The sons of Asaph| a hundred and twenty-eight.

⁴² ||The sons of the door-keepers||

|The sons of Shallum, the sons of Ater, the sons of Talmon, the sons of Akub, the sons of Hatita, the sons of Shobai|,—<in all> a hundred and thirty-nine.

⁴³ ||The Nethinim||^d

The sons of Zihai, the sons of Hasupha, the sons of Tabbaoth; ⁴⁴ the sons of Keros, the sons of Siaha, the sons of Padon; ⁴⁵ the sons of Lebanah, the sons of Hagabah, the sons of Akkub; ⁴⁶ the sons of Hagab, the sons of Shamlai,^e the sons of Hanan; ⁴⁷ the sons of Giddel, the sons of Gahar, the sons of Reaiah; ⁴⁸ the sons of Rezin, the sons of Nekoda, the sons of Gazzam; ⁴⁹ the

^a Mi.: "upon."
^b Or: "chargers"—T.G.; or: "baskets"—O.G.

^c "Slaughter-knives"—T.G.

^d Some cod.: "and unto

Judah." Cp. Neh. vii. 6—G.n.

^e Gt.: "and Joab, two thousand eight hundred and eighteen," as in Neh. vii. 11.

^a Some cod. (w. Sep. and Vul.): "Kiriath-jearim." Cp. Neh. vii. 29. Some cod. write: "arim"; but read: "jearim"—G.n.

^b Gt.: "of Kadmiel of the sons of Hodevah," as in Neh. vii. 43—G.n.

^c Heb.: *hódhawýáh* 8; 1,

hódhawýáhu.

^d "The bondsmen of the temple who attended on the Levites in their sacred service"—T.G.

^e So w. *itten*; but read: "Salmal." In some cod. (w. 1 ear. pr. edn., Sep., Syr.): "Salmal" is both written and read—G.n.

sons of Uzza, the sons of Paseah, the sons of Besai; ⁵⁰ the sons of Asnah, the sons of Meunim, the sons of Nephisim;^a ⁵¹ the sons of Bakbuk, the sons of Hakupha, the sons of Harhur; ⁵² the sons of Bazluth, the sons of Mehida,^b the sons of Harsha; ⁵³ the sons of Barkos, the sons of Sisera, the sons of Temah; ⁵⁴ the sons of Neziah, the sons of Hatipha.

⁵⁵ ||The Sons of the Servants of Solomon||^c

The sons of Sotai, the sons of Hassophereth, the sons of Peruda; ⁵⁶ the sons of Jaalah, the sons of Darkon, the sons of Giddel; ⁵⁷ the sons of Shephatiah, the sons of Hattil, the sons of Pochereth-hazzebaim, the sons of Ami. ⁵⁸ ||All the Nethinim, and the Sons of the Servants of Solomon|| were three hundred and ninety-two.

⁵⁹ And ||these|| were they who came up from Tel-melah, Tel-harsha, Cherub, Addan, Imner; but they could not tell their ancestral house, nor their seed, whether <of Israel> they were: ⁶⁰ the sons of Delaiah,^d the sons of Tobiah,^e the sons of Nekoda,—six hundred and fifty-two.

⁶¹ And ||of the sons of the priests|| the sons of Habaiah, the sons of Hakkoz,—the sons of Barzillai, who took of the daughters of Barzillai the Gileadite to wife, and was called after their name. ⁶² ||These|| sought their writing wherein they were registered,^f but they were not found,—so they were desecrated out of the priesthood; ⁶³ and the governor told them, that they must not eat of the most holy things,—until there should stand up a priest, with Lights and Perfections.^g

⁶⁴ ||All the gathered host together||^h was forty-two thousand three hundred and sixty; ⁶⁵ ||besides, their men-servants and their maid-servants who were these||, seven thousand three hundred and thirty-seven,—and there pertained to them ||singing men and singing women||, two hundred; ⁶⁶ ||their horses|| were seven hundred and thirty-six,—||their mules|| two hundred and forty-five; ⁶⁷ ||their camels|| four hundred and thirty-five,—||asses|| six thousand seven hundred and twenty.

⁶⁸ And ||a portion of the ancestral chiefs|| <when they came to the house of Yahweh which was in Jerusalem> offered voluntarily for the house of God, to set it up on its basis. ⁶⁹ <According to their ability> gave they unto the treasury of the work, <of gold> sixty-one thousand drams,ⁱ and <of silver>

five thousand manehs, — and <tunics for priests> one hundred.

⁷⁰ So the priests and the Levites, and some of the people, and the singers and the door-keepers and the Nethinim, ||took up their abode|| in their cities,—and ||all Israel|| in their cities.

§ 3. The Altar restored and Foundation of Temple laid.

¹ But <when the seventh month was come, and the sons of Israel were in cities>^a then did the people gather themselves together as one man, unto Jerusalem.

² Then arose—Jeshua son of Jozadak and his brethren the priests, and Zerubbabel son of Shealtiel and his brethren, and built the altar of the God of Israel,—to offer thereon ascending-sacrifices, as it was written in the law of Moses, the man of God. ³ So they settled the altar upon its stands, for ||dread|| was upon them,^b because of the peoples of the countries,—therefore caused they to go up thereon, ascending-sacrifices unto Yahweh, ascending-sacrifices for the morning and for the evening. ⁴ And they kept the festival of booths, as it was written,—and the ascending-offering^c of each day upon its own day, by number, according to regulation, the matter of a day upon its day; ⁵ and <afterwards> the continual ascending-sacrifice, and <on the new moons, and on all the appointed seasons of Yahweh> the hallowed things,—also for every one that volunteered a voluntary offering unto Yahweh. ⁶ <From the first day of the seventh month> began they to offer up ascending-sacrifices unto Yahweh,—but ||the temple of Yahweh|| had not had its foundation laid. ⁷ And they gave silver, unto the masons and carpenters,—and food and drink and oil, unto them of Zidon and unto them of Tyre, to bring in cedar-trees out of the Lebanon, unto the sea of Joppa,^d according to the grant^e of Cyrus king of Persia unto them.

⁸ Now <in the second year of their coming in unto the house of God, to Jerusalem, in the second month> began Zerubbabel son of Shealtiel and Jeshua son of Jozadak and the rest of their brethren—the priests and the Levites, and all that were come out of the captivity to Jerusalem, and stationed the Levites, of twenty years old and upwards, to preside over the work of the house of Yahweh. ⁹ So they took their station—even Jeshua, his sons and his brethren, Kadmiel and his sons, sons of Judah,^f as one man to preside over the doer^g of the work in the house of God, the sons of Henadad, their sons and their brethren, the Levites.

^a So written; read: "Nephisim"—G.n.

^b In some cod. (w. 5 ear. pr. edns., Syr.): "Mehira"—G.n.

^c Cp. ver. 58; Neh. vii. 57, 60; xi. 3.

^d Heb.: *dōlāyāh*, 4; 3, *dōlāyāh*.

^e Heb.: *tōbhāyāh*, 17; 1,

tō'hāyāh.

^f MI.: "their writing—the enrolled"—O.G. 405^b.

^g See Exo. xxviii. 30.

^h Cp. Num. xxii. 4. Or: "convocation." Heb.: *lādhā*.

ⁱ Or: "darics." Cp. I Ch. xxix. 7, n.

^a Some cod. (w. Sep., Syr., Vul.): "their cities"—G.n.

^b Lit.: "for in dread upon them." Cp. O.G. 91^a.

^c Some cod. (w. 5 ear. pr. edns., Sep., Syr.): "ascending-offerings" (pl.)

—G.n.

^d Heb.: *yāphā*.

^e Or: "authorisation."

^f Gt.: "Hodevah." Cp. chap. ii. 40.

^g Some cod. (w. 2 ear. pr. edns., Sep., Vul.): "doers" (pl.)—G.n.

- ¹⁰ And <when the builders laid ^a the foundation of the temple of Yahweh> then the priests, enrobed, took their stand ^b with trumpets, and the Levites the sons of Asaph with cymbals, to offer praise unto Yahweh, after the instructions ^c of David king of Israel.
- ¹¹ And <when they made responses in offering praise and in giving thanks unto Yahweh—

*For he is good,
For <age-abiding> is his lovingkindness,
upon Israel >*

then ||all the people|| shouted with a great shout, in offering praise unto Yahweh, over the laying of the foundation of the house of Yahweh.

- ¹² But ||many of the priests and the Levites and the ancestral chiefs, who were old men,^d that had seen the first house|| <when the foundation of this house was laid before their eyes> were weeping with a loud voice,—||many|| however, shouting and rejoicing, with voice raised on high; ¹³ so that the people could not distinguish the noise of the shout of joy, from the noise of the weeping of the people,—for ||the people|| did shout with a great shout, and ||the noise|| was heard afar off.

§ 4. *Judah's Adversaries, requesting to join and being refused, weaken the People's Hands; and, later on, write to Artaxerxes, who returns a Prohibitive Edict.*

- 4 ¹ Now <when the adversaries of Judah and Benjamin heard—that |the Sons of the Exile| were building the temple, unto Yahweh, God of Israel> ² then drew they near unto Zerubbabel, and unto the ancestral chiefs, and said unto them,

Let us build with you, for <like you> we seek your God, and <unto him> have ||we|| been sacrificing ^e since the days of Esar-haddon, king of Assyria, who brought us up hither.

- ³ But Zerubbabel and Jeshua and the rest of the ancestral chiefs of Israel, |said unto them|,

<It pertaineth not to you and to us [in common]> to build a house unto our God, —but ||we ourselves together|| will build unto Yahweh, God of Israel, even as King Cyrus, king of Persia, |hath commanded us|.

- 4 Then came it to pass, that |the people of the land| were weakening the hands of the people of Judah,—and troubling them in building;^f

⁵ and hiring against them counsellors, to overturn their purpose,—all the days of Cyrus, king of

Persia, even until the reign of Darius, king of Persia.

⁶ And <in the reign of Ahasuerus, in the beginning of his reign> wrote they an accusation,^a against the inhabitants of Judah and Jerusalem. ⁷ And <in the days of Artaxerxes> wrote Bishlam, Mithredath, Tabeel, and the rest of his associates,^b unto Artaxerxes, king of Persia,—and ||the writing of the letter|| was written in Aramean, and was to be interpreted as Aramean.

- ⁸ ||Rehum holder of judicial authority, and Shimshai the scribe|| wrote a certain letter against Jerusalem,—to Artaxerxes the king, thus: ⁹ Then Rehum holder of judicial authority, and Shimshai the scribe, and the rest of their associates,^b—the Dinaites and the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Shushan-chites, the Dehaites, the Elamites; ¹⁰ and the rest of the peoples, whom the great and noble Osnappar hath exiled, and set in the city of Samaria,—and the rest Beyond the River, and so forth: ¹¹ ||This|| is a copy of the letter which they sent unto him—unto Artaxerxes the king,—

Thy servants, the men Beyond the River,
and so forth:

- ¹² Be it known' unto the king,—that ||the Jews who came up from thee unto us|| are come to Jerusalem,—<the rebellious and wicked city> are they building, and <the walls> have they finished, and <the foundations> will they repair.
- ¹³ Now be it known' to the king, that <if |this city| be built, and |the walls thereof| be finished> neither <tribute, excise, nor toll> will they render, and so <the revenue of the kings> shalt thou damage.^c
- ¹⁴ Now <because the salt of the palace we have eaten> <the impoverishment of the king> it is not meet for us to see,—therefore' have we sent, and certified the king; ¹⁵ so that search may be made in the book of the records of thy fathers, so shalt thou find out in the book of records—and shalt ascertain, that ||this city|| is a rebellious city, and one that causeth damage unto kings and provinces, and that <rebellion> have they been wont to cause in the midst thereof since the days of age-past time,—<for this cause> was this city laid waste.
- ¹⁶ We do certify the king that <if |this city| be built, and |the walls thereof| finished> ||for that very reason|| <portion Beyond the River> shalt thou have none.
- ¹⁷ The king sent ||a message|| unto Rehum holder of judicial authority, and Shimshai the scribe, and the rest of their associates,^b who

^a So it shd be (w. Sep., Syr.)—G.n.

^b So it shd be (w. Sep., Syr., Vul.)—G.n.

^c Ml.: "upon the hands."

^d Some cod. (w. 1 ear. pr. edn., Vul.), "and the old men"—G.n.

^e Written: "although we have not been sacrific-

ing": but read (as in text). In some cod. (w. 2 ear. pr. edns., Sep. and Syr.): "and unto him" is both written and read—G.n.

^f Gt.: "and frightening them from building"—G.n.

^a Heb.: *sitnah*. Mark the word. "The work of a satan," "accuser." Note the document that follows, verses 12-16. It is characteristically "satanic," in the etymological sense of the

word, containing fact and truth, coloured and distorted so as to injure.

^b Or: "colleagues."

^c Or: "and at length the rev. of the k. it shall damage."

were dwelling in Samaria, and the rest Beyond the River,

Peace, and so forth.

- 18 ||The letter which ye sent unto us|| was distinctly read before me;
- 19 And <from me> went forth an edict, and they have made search and found, that ||this city|| <since the days of ago-past time> <against kings> hath lifted herself up,—and ||sedition and rebellion|| have been made therein; ²⁰ and ||mighty kings|| have there been over Jerusalem, and bearing rule everywhere Beyond the River,—and ||tribute, excise, and toll|| have been given to them.
- 21 ||Now|| issue ye an edict, to forbid these men,—that ||this city|| be not built, until <from me> the edict be issued.
- 22 Beware, then, of failure to do thus,—wherefore should the damage increase, to inflict loss on the kings?
- 23 Then <when ||the copy of the letter of Artaxerxes the king|| had been read before Rehum, and Shimshai the scribe, and their associates>^a they journeyed in haste to Jerusalem, unto the Jews, and forbade them, with arm and force. ²⁴ Then' ceased the work of the house of God, which was in Jerusalem,—yea it did cease, until the second year of the reign of Darius king of Persia.

§5. *Prophets encourage the Builders; and Pasha Tattenai writes to King Darius, who confirms the Edict of Cyrus. The Temple finished.*

- 5 ¹ Then were moved to prophesy, Haggai the prophet, and Zechariah son of Iddo, the prophets, unto the Jews who were in Judæa and in Jerusalem,—in the name of the God of Israel, unto them.^b ² Then' arose—Zerubabel son of Shealtiel, and Jeshua son of Jozadak, and began to build the house of God, which was in Jerusalem,—and <with them> were the prophets of God, strengthening them.
- ³ <At that time> came unto them Tattenai pasha Beyond the River, and Shethar-bozenai, and their associates,—and <thus> spake they unto them,
Who hath issued unto you an edict, <this house> to build, and <this wall> to complete?
- ⁴ Then' <after this manner> spake we unto them,—
What are' the names of these men, who <this building> do rear?
- ⁵ Nevertheless ||the eye of their God|| was upon the elders of Judah, and they did not forbid them, until ||the matter|| <unto Darius> should come,—and ||then|| answer be returned by letter, concerning this.
- ⁶ A copy of the letter which Tattenai pasha Beyond the River, and Shethar-bozenai, and his

associates,^a the Apharsachites, who were Beyond the River, sent unto Darius the king: ⁷ <a message> sent they unto him,—and <thus> was it written therein,

<Unto Darius the king> all prosperity!

- ⁸ Be it known' unto the king, that we journeyed into the province of Judah, unto the house of the Great God, and ||the same|| is being built with large^b stones, and ||timber|| is being laid in the walls,—and ||this work| <with speed> is being done, and is prospering in their hands.
- ⁹ Then' asked we of these elders, <thus> we said to them,—
Who hath issued to you an edict <this house> to build, and <this wall> to complete?
- ¹⁰ Yea <their names also> asked we of them, to certify thee,—that we might write the name, of the men who are at their head.
- ¹¹ And <thus> returned they |answer| to us, saying,—
||We|| are servants of the God of the heavens and the earth, and are building the house which was built these many years ago, which ||a great king of Israel|| built and completed.
- ¹² But <after that our fathers had provoked the God of the heavens to wrath> he delivered them into the hand of Nebuchadnezzar king of Babylon, the Chaldean,—and <this house> he destroyed, and <the people> he exiled to Babylon.
- ¹³ Howbeit <in the first year of Cyrus king of Babylon> ||Cyrus the king|| issued an edict <this house of God> to build.
- ¹⁴ Moreover also <the utensils of the house of God, of gold and silver, which ||Nebuchadnezzar|| had brought forth out of the temple which was in Jerusalem, and had brought into the temple of Babylon> Cyrus the king |brought them forth| out of the temple of Babylon, and they were delivered to one Sheshbazzar by name, whom he made |pasha|;^c ¹⁵ and said to him—
<These utensils> take, go carry them into the temple that is in Jerusalem,—and let ||the house of God|| be built in its place.
- ¹⁶ Then' ||this Sheshbazzar|| came, he laid the foundations of the house of God, which was in Jerusalem,—and <since then, even until now> it hath been in building, and is not finished.
- ¹⁷ ||Now|| therefore, <if |unto the king| it seem good> let search be made in the treasure-house of the king which is there, in Babylon, whether it be so, that <from Cyrus the king> issued an edict, to build

^a Or: "colleagues."

^b Or: "[which was] upon them."

^a Or: "colleagues."

^b "Great, heavy, squared stones"—T.G.

^c "The governor of a province (less than that of a satrap)"—T.G.

this house of God, in Jerusalem,—and
<the pleasure of the king concerning this>
let him send unto us.

- 6 ¹ Then' ||Darius the king|| issued an edict,—
and they made search in the house of the books,
where the treasures were laid up in Babylon.
² And there was found in Achmetha, in the
fortress which is in the province of Media, a
roll,—and <thus> was it written therein, as a
record:—

- ³ In the first year of Cyrus the king> ||Cyrus
the king|| issued an edict, as to the house
of God in Jerusalem.

Let the house be built, the place where
they used to offer sacrifices, and let the
foundations thereof be reared,—|the
height thereof| sixty cubits, |the breadth
thereof| sixty cubits; ⁴ layers of large
stones, three, and one^a layer of new
timber,—and <as for the expenses>
<out of the house of the king> let
them be given.

- ⁵ Moreover also <the utensils of the house
of God, of gold and silver, which
||Nebuchadnezzar| took forth out of
the temple that was in Jerusalem, and
brought unto Babylon> let them again'
be taken to the temple which is in
Jerusalem, every one to its place, and
lay them up in the house of God.

- ⁶ |Now| therefore, Tattenai pasha Beyond the
River, Shethar-bozenai, and their associates,
the Apharsachites, who are Beyond the
River,—be ye far' from thence: ⁷ let alone
the work of this house of God,—|the pasha
of Judah, and the elders of Judah|| <this
house of God> shall build upon its place;

- ⁸ And <from me> is issued an edict, as to
that which ye shall do, with these elders of
Judah, for the building of this house of
God,—

That <of the resources of the king, even
the tribute Beyond the River> |forth-
with| the expenses be given unto these
men, for they must not be hindered.

- ⁹ And <whatever may be the need—
whether young bullocks or rams or
lambs for ascending-sacrifices unto the
God of the heavens, wheat, salt, wine
or oil, according to the command of the
priests who are in Jerusalem>— that it
be given to them, day by day, without
fail; ¹⁰ that they may be offering sweet-
smelling sacrifices unto the God of the
heavens,—and be praying for the life of
the king, and his sons.

- ¹¹ And <from me> is issued an edict,
that <any man who shall alter this
message> let timber be torn out of his
house, and being lifted up let him be
fastened thereunto,—and his house <a
dunghill> be made for this; ¹² and
||the God who hath caused his Name to

dwell there|| destroy any king or people,
who shall put forth their hand to alter
to destroy this house of God, which is
in Jerusalem.

||I, Darius|| have issued an edict, <forthwith>
let it be done.

- ¹³ |Then| Tattenai the pasha Beyond the
River, Shethar-bozenai, and their associates,^a—
<according as Darius the king had sent> ||so,
forthwith|| they did.

- ¹⁴ And ||the elders of the Jews|| went on building
and prospering, through the prophesying of
Haggai the prophet, and Zechariah son of Iddo,
—they both built and finished, owing to the
edict of the God of Israel, and owing to the
edict of Cyrus and Darius, and Artaxerxes
king of Persia. ¹⁵ And this house was
finished, by the third day of the month Adar,—
the which was the sixth year of the reign of
Darius the king.

§ 6. Restored Temple dedicated: Passover kept.

- ¹⁶ Then did the sons of Israel, the priests and
the Levites, and the rest of the Sons of the
Exile, keep' the dedication of this house of God,
with joy; ¹⁷ and offered, for the dedication of
this house of God, |bullocks| one hundred,
|rams| two hundred, |lambs| four hundred,—
and |he-goats, as a sin-offering for all Israel|
twelve, according to the number of the tribes
of Israel. ¹⁸ And they set up the priests in
their divisions, and the Levites in their courses,
over the service of God, which was in Jerusalem,
—as it is written, in the Book of Moses.

- ¹⁹ And the Sons of the Exile kept' the passover, —
on the fourteenth of the first month; ²⁰ for
the priests and the Levites |had purified them-
selves| as one man, ||all of them|| were pure,—
so they slaughtered the passover for all the Sons
of the Exile, and for their brethren the priests,
and for themselves. ²¹ Therefore the sons of
Israel who had returned from the Exile and
all who had separated themselves from the
impurity of the nations of the land^b unto them,
|did eat|,—to seek Yahweh, God of Israel;
²² and kept the festival of unleavened cakes seven
days, with joy,—for Yahweh had made them
joyful, and had turned the heart of the king of
Assyria towards them, to strengthen their
hands, in the work of the house of God, the God
of Israel.

§ 7. Ezra is empowered by a Letter from Artaxerxes to visit Jerusalem.

- ¹ Now <after these things, in the reign of ⁷
Artaxerxes king of Persia>^c ||Ezra||—
son of Seraiah, son of Azariah, son of
Hilkiah; ² son of Shallum, son of Zadok,
son of Ahitub; ³ son of Amariah, son of

^a Or: "colleagues."

^b Or: "earth."

^c "The words mark an
interval of 57 years; if,

with most commentators,
we take Artaxerxes
to be Longimanus"—
Student's Commentary.

^a So it shd be (w. Sep.)—G.n. Cp. G. Intro. p. 293.

Azariah, son of Meraioth; ⁴ son of Zerariah, son of Uzzi, son of Bukki; ⁵ son of Abishua, son of Ph'nehas, son of Eliazar, son of Aaron^a the first priest;—

⁶ ||this Ezra|| came up out of Babylon, ||he|| being a ready^b scribe in the law of Moses, which Yahweh God of Israel had given,—and the king gave him, according to the hand of Yahweh his God upon him, all his request.

⁷ So then there came up some of the sons of Israel, and some of the priests and the Levites and the singers and the doorkeepers and the Nethinim, unto Jerusalem,—in the seventh year of Artaxerxes^c the king. ⁸ And he^d entered Jerusalem in the fifth month,—||the same|| was the seventh year of the king. ⁹ For <on the first of the first month> was a beginning made of coming up from Babylon,—and <on the first of the fifth month> entered he into Jerusalem, according to the good hand of his God upon him. ¹⁰ For ||Ezra|| had settled his heart, to study the law of Yahweh, and to do [it],—and to teach in Israel statute and regulation.

¹¹ Now ||this|| is a copy of the letter which King Artaxerxes gave, to Ezra the priest the scribe,—the scribe of the words of the commandments of Yahweh, and of his statutes, for Israel:—

¹² ||Artaxerxes, king of kings|| |Unto Ezra the priest, scribe of the law of the God of the heavens—To despatch^e and so forth.

¹³ <From me> is issued an edict, that <every one in my kingdom, of the people of Israel, and of their priests and the Levites, who is minded of his own freewill to go to Jerusalem> ||with thee|| let him go.

¹⁴ <Forasmuch as [from before the king and his seven counsellors] thou art sent, to enquire concerning Judah and as to Jerusalem,—by the law of thy God which is in thy hand; ¹⁵ and to carry the silver and gold which the king and his counsellors have freely offered unto the God of Israel, who [in Jerusalem] hath his habitation;

¹⁶ and all the silver and the gold, which thou shalt find, in all the province of Babylon,—with the freewill offering of the people and of the priests offered willingly for the house of their God which is in Jerusalem>

¹⁷ ||therefore|| <with all diligence> shalt thou buy—with this silver—bullocks, rams, lambs, with their meal-offerings, and their drink-offerings,—and shalt offer them upon the altar of the house of your God which is in Jerusalem; ¹⁸ and <whatsoever| unto thee and unto thy brethren| shall seem good |with the rest of the silver and the gold| to do> |according to the pleasure of your God| shall ye do.

¹⁹ And <the utensils which are freely given to

thee for the service of the house of thy God> put thou back, before the God of Jerusalem.

²⁰ And <the rest of the need of the house of thy God, which it shall fall to thee to give> thou shalt give, out of the treasure-house of the king.

²¹ And ||from me myself, Artaxerxes the king|| issueth an edict, to all the treasurers who are Beyond the River, that <whatsoever Ezra the priest the scribe of the law of the God of the heavens shall ask' of you> |with diligence| shall it be done: ²² unto a hundred talents of silver, and unto a hundred measures of wheat, and unto a hundred baths of wine, and unto a hundred baths of oil,—and salt without limit.

²³ <Whatsoever is due to an edict of the God of the heavens> let it be done diligently, for the house of the God of the heavens,—for wherefore' should there be wrath against the realm of the king and his sons?

²⁴ And <you> we do certify, that <as touching any of the priests or the Levites, the singers, the doorkeepers, the Nethinim, or the servitors of this house of God> |tribute, excise or toll| shall it not be competent to impose upon them.

²⁵ And ||thou, Ezra|| <according to the wisdom of thy God that is in thy hand> appoint thou judges and magistrates, who shall administer justice to all the people that are Beyond the River, to all who know the law of thy God,—and <whoso knoweth not> ye shall teach.

²⁶ But <whosoever shall not do the law of thy God and the law of the king> ||speedily|| let |penalty|| be exacted from him,—whether to death, or to banishment,^a or to confiscation of goods, or to imprisonment.

²⁷ Blessed' be Yahweh, God of our fathers,—who hath put the like of this into the heart of the king, to beautify the house of Yahweh, which is in Jerusalem; ²⁸ and <unto me> hath extended lovingkindness, before the king and his counsellors, yea all the valiant captains of the king, —||I|| therefore have emboldened myself, according to the hand of Yahweh my God upon me, and gathered out of Israel, chief men, to go up with me.

§ 8. Register of Ezra's Companions: Halt at the river Ahavah: Arrival at Jerusalem.

¹ Now ||these|| are their ancestral heads, and ⁸ their genealogical register,—even of those who came up with me, in the reign of Artaxerxes the king, out of Babylon:—

² <Of the sons of Phinehas> Gershom,
<Of the sons of Ithamar> Daniel,—
<Of the sons of David> Hattush;

³ Of the sons of Shecaniah,^b <of the sons of

^a Note this sudden run back for 16 generations; and cp. 1 Ch. vi. 33-38.

^b Or: "skilled." Cp. Ps. xlv. 2.

^c Cp. ver. 1, n.

^d Some cod. (w. Sep., Syr., Vul.): "they"—G.n.

^e So Fuerst; but T.G. and Davies: "finished," "skilled" (of Ezra).

^a ML: "rooting out."

^b Heb.: *shekanyah*, 8; 2. *shekanyahu*. Gt.: This

clause shd close ver. 2 thus—"Hattush son of Shecaniah"—G.n.

- Parosh^a Zechariah,—and <with him> by genealogical registry of males> a hundred and fifty:
- 4 <Of the sons of Pahath-moab> Eliehoenai, son of Zerahiah,—and <with him> two hundred males;
- 5 <Of the sons of Zattu>^a Shecaniah, the son of Jehaziel,—and <with him> three hundred males;
- 6 And <of the sons of Adin> Ebed, son of Jonathan,—and <with him> fifty males;
- 7 And <of the sons of Elam> Jeshaiab,^b son of Athaliah,—and <with him> seventy males;
- 8 And <of the sons of Shephatiah> Zebadiah,^c son of Michael,—and <with him> eighty males;
- 9 <Of^d the sons of Joab> Obadiah,^e son of Jehiel,—and <with him> two hundred and eighteen males;
- 10 And <of the sons of Bani>^f Shelomith, son of Josiphiah,—and <with him> a hundred and sixty males;
- 11 And <of the sons of Bebai> Zechariah, son of Bebai,—and <with him> twenty-eight males;
- 12 And <of the sons of Azgad> Johanan, son of Hakkatan,—and <with him> a hundred and ten^g males;
- 13 And <of the later sons of Adonikam> these being their names, Eliphelet, Jueel, and Shemaiah,—and <with them> sixty males;
- 14 And <of the sons of Bigvai> Uthai and Zabbud,^h—and <with him>ⁱ seventy males.
- 15 And I gathered them together, unto the river that cometh into Ahava, and we encamped there three days,—and I informed myself among the people and the priests, and <of the sons of Levi> found I none there. ¹⁶ So I sent for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men,—also for Joiarib and for Elnathan, teachers.^k ¹⁷ And I sent them forth unto Iddo the chief, at the place Casiphia,—and I put into their mouth words, to speak unto Iddo and his^l brethren the Nethinim,^m at the place Casiphia, to bring unto us attendants for the house of our God. ¹⁸ So they brought unto us, according to the good hand of our God upon us, a man of discretion, of the sons of Mahli, son of Levi, son of Israel,—and Sherebiah, and his sons and

his brethren, eighteen; ¹⁹ and Hashabiah,^a and <with him> Jeshaiab, of the sons of Merari,—his brethren and their sons, twenty; ²⁰ and <of the Nethinim^b whom David and the rulers had given for the service of the Levites> ||Nethinim|| two hundred and twenty,—||all of them|| expressed by name.

²¹ Then proclaimed I there a fast, by the river Ahava, that we might humble ourselves before our God,—to seek of him a smooth way, for us and for our little ones, and for all our substance.

²² For I was ashamed to ask of the king, a band of soldiers and horsemen, to help us against the enemy in the way, because we had spoken unto the king, saying,

||The hand of our God|| is upon all who seek him, for good,

But ||his power and his anger|| are against who forsake him.

²³ So we fasted and sought of our God, concerning this,—and he suffered himself to be entreated by us. ²⁴ Then I separated, from among the rulers of the priests, twelve,—even Sherebiah, Hashabiah, and <with them, from among their brethren> ten; ²⁵ and weighed unto them, the silver and the gold, and the utensils,—the heave-offering for the house of our God, which the king and his counsellors and his rulers and all Israel who were present, had offered: ²⁶ I even weighed unto their hand, <of silver> six hundred and fifty talents, and <of utensils of silver> a hundred talents,—<of gold> a hundred talents; ²⁷ and <bowls^c of gold> twenty, of a thousand drams,^d—and ||utensils of fine bright bronze|| two, precious as gold. ²⁸ Then said I unto them,

||Ye|| are hallowed unto Yahweh, and ||the utensils|| are hallowed,—and ||the silver and the gold|| are a freewill offering, unto Yahweh, God of your fathers:

²⁹ Watch and guard, until ye weigh [them] before the rulers of the priests and the Levites and the ancestral rulers of Israel, in Jerusalem, - in the chambers of the house of Yahweh.

³⁰ So the priests and the Levites accepted the weight of the silver and the gold, and the utensils,—to bring to Jerusalem, unto the house of our God.

³¹ Then brake we up from the river of Ahava, on the twelfth of the first month, to journey unto Jerusalem,—and ||the hand of our God|| was upon us, and he delivered us from the grasp of the enemy and of the liar in wait, by the way.

³² So we came to Jerusalem,—and we rested there, three days. ³³ And <on the fourth day> was weighed—the silver and the gold and the utensils, in the house of our God, unto the hand of Meremoth son of Uriah, the priest, and <with him> was Eleazar son of Phinehas,—and <with them> were Jozabad son of Jeshua and Noadiah son of Binnui, Levites: ³⁴ by the

^a So it shd be (w. *Sep.*)—G.n.

^b Heb.: *yeshaiyâh*, 4; 35, *yeshaiyâhu*.

^c Heb.: *shbadyâh*, 6; 3, *shbadyâhu*.

^d Some cod. (w. 1 ear. pr. edn., *Sep.*): "And of"
—G.n.

^e Heb.: *'obhadyâh*, 11; 9, *'obhadyâhu*.

^f So it shd be (w. *Sep.*)—G.n.

^g Some cod. (w. *Syr.*):

"twenty"—G.n.

^h "Zabbud," *written*;

"Zakkur," *read*. Some cod. (w. 1 ear. pr. edn., *Syr.*, *Vul.*) *read* and *wrote*: "Zakkur"—G.n.

ⁱ Some cod. (w. 1 ear. pr. edn., *Syr.*, *Vul.*): "them"—G.n.

^k Or: "men of discernment."

^l So it shd be (w. *Vul.*)—G.n.

^m Cp. ii. 43, n.

^a Heb.: *hshabyâh*, 12; 3, *hshabyâhu*.

^b Cp. ii. 43, n.

^c Or: "cups."

^d Or: "darics." Cp. chap. ii. 69; 1 Ch. xxix. 7, n.

number and by the weight of the whole,—and all the weight, was written down, at that time.

³⁵ ||They who came in out of the captivity, Sons of the Exile|| offered as ascending-sacrifices unto the God of Israel—bullocks twelve^a for all Israel, rams' ninety-six, young sheep^a seventy-seven, he-goats for bearing sin, twelve,—||the whole|| as an ascending-sacrifice unto Yahweh.

³⁶ Then delivered they the decrees of the king, unto the satraps of the king, and the pashas Beyond the River,—and they upheld the people and the house of God.

§ 9. *Ezra, informed of Jewish Marriages with Foreign Women, is stunned—and prays.*

9 ¹ Now <when these things were ended> the rulers drew near unto me, saying,

The people of Israel and the priests and the Levites have not kept themselves separate from the peoples of the lands,—in view of their abominations—even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites; ² for they have taken of their daughters, for themselves and for their sons, so that the holy seed^a have intermingled themselves among the peoples of the lands,—and the hand of the rulers and the deputies|| hath, in this unfaithfulness, been ||foremost||.

³ <When I heard this thing> I rent my garment, and my robe,—and tore out of the hair of my head and my beard, and sat stunned.

⁴ Then <unto me> were gathered, all who trembled at the words of the God of Israel, concerning the unfaithfulness of them who had been exiled,—but ||I|| sat stunned, until the evening gift. ⁵ And <at the evening gift> I arose from mine affliction, which had been accompanied by the rending of my garment and my robe,—and I bowed upon my knees, and spread forth my hands^b unto Yahweh my God; ⁶ and said,

O my God, I turn pale and am ashamed, to lift up, O my God, my face unto thee,—for ||our iniquities|| have multiplied above the head, and our guilt hath magnified itself unto the heavens.

⁷ <Since the days of our fathers> ||we|| have been in great guilt, until this day,—and <for our iniquities> have we been given up—||we, our kings, our priests||—into the hand of the kings of the lands, by sword and by captivity and by spoiling and by a turning pale of face, as at this day.

⁸ And ||now|| <for a very little moment> hath come favour from Yahweh our God, in leaving to us a remnant to escape, and in giving to us a nail^c in his holy place,—that our God may enlighten our eyes, and give us a little reviving in our bondage.

⁹ For <bondmen> we are', but <in our bondage> hath our God not forsaken us,—but extended unto us lovingkindness before the kings of Persia, to give us a reviving, to set up on high the house of our God, to raise up the desolations thereof, and to give us a wall in Judah and in Jerusalem.

¹⁰ But ||now|| what can we say, O our God, after this? for we have forsaken thy commandments, ¹¹ which thou didst command by the hand of thy servants the prophets, saying,

<As for the land which |ye| are entering to possess> ||an impure land|| it is', with the impurity of the peoples of the lands,—with their abominations, which have filled it from one end to the other, with their uncleanness.

¹² ||Now|| therefore, <your daughters> do not ye give to their' sons, and <their daughters> do not ye take for your' sons, neither shall ye seek their prosperity nor their pleasure, unto times age-abiding,—to the end ye may become strong, and may eat the good of the land, and may suffer your children to possess it, unto times age-abiding.

¹³ And <after all that hath come upon us, for our wicked doings, and for our great guilt—

For ||thou|| O our God, hast spared us, punishing us less than our iniquities deserved, and hast given us a deliverance such as this>

¹⁴ <should we again' break thy commandments and join ourselves by affinity of marriage with the peoples of these abominations>—wouldst thou not be angry with us, unto a full end, that there should be neither remainder nor deliverance?

¹⁵ O Yahweh, God of Israel, righteous' thou art', for we have had left us a deliverance as at this day,—|here we are| before thee, in our guilty deeds, for there is no' standing before thee, because of this thing!

§ 10. *The Offenders sorrowfully consenting, Divorce Judges are appointed. A Record of the Guilty Individuals.*

¹ Now <when Ezra had prayed and when he had made confession, weeping and casting himself down, before the house of God> there gathered unto him out of Israel, an exceeding large convocation—men and women and children, for the people wept with a very bitter weeping.

² Then responded Shecaniah son of Jehiel of the sons of Elam^a and said unto Ezra,

||We|| have been unfaithful with our God, and have married foreign women from among the peoples of the land,—yet ||now|| there is' hope for Israel concerning this thing.

^a Cp. Dan. ii, 43. ^b Or: "palms." ^c Or: "tent-pin."

^a "Olam," written; "Elam," read—G.n.

- 3 ||Now|| therefore, let us solemnise a covenant unto our God—to put away all the women and such as have been born of them, in^a the counsel of my lord,^b and them who tremble at the commandment of our God, —and <according to the law> let it be done.
- 4 Arise, for <upon thee> resteth the thing, but ||we|| are with thee, —be strong, and act.
- 5 Then arose Ezra and made the rulers of the priests, the Levites,^c and all Israel, swear^d to do according to this word, — and they swore. ^e Then arose Ezra from before the house of God, and went into the chamber of Jehohanan son of Eliashib, —and ||when he came thither||^d <bread> did he not eat, and <water> did he not drink, for he was mourning over the unfaithfulness of them of the Exile. ^f Then made they a proclamation throughout Judah and Jerusalem, unto all the Sons of the Exile, to gather themselves together unto Jerusalem; ^g and <who-soever should not come within three days, according to the counsel of the rulers and the elders> all his goods should be devoted, — and ||himself|| be separated from the convocation of them of the Exile.
- 9 Then were gathered together all the men of Judah and Benjamin unto Jerusalem, within three days, ||the same|| was the ninth month, on the twentieth of the month, —and all the people remained in the broadway of the house of God, trembling concerning the the thing, and because of the heavy rains.
- 10 Then arose Ezra the priest, and said unto them, ||Ye|| have acted unfaithfully, and have married foreign women, —to add unto the guilt of Israel.
- 11 ||Now|| therefore, make confession unto Yahweh God of your fathers, and do his pleasure, — and separate yourselves from the peoples of the land, and from the foreign women.
- 12 Then responded all the convocation and said, with a loud voice, —
<Thus, according to thy word^g concerning us> must it be done.
- 13 Nevertheless, ||the people|| are many, and ||the season|| is that of the heavy rains, and we are not^h able to stand outside, — and ||the business|| is notⁱ one for a single day, nor yet for two, for we have abundantly^j transgressed, in this thing.
- 14 Let, we beseech thee, our rulers take up their station for all the convocation, and <all who, throughout our cities, have

married foreign women> let them come in at times appointed, and <with them> the elders of every city, and the judges thereof, until the glow of the anger of our God be turned from us, concerning this matter.

- 15 ||Only Jonathan son of Asahel and Jahzeiah son of Tikvah|| made a stand against this, — and ||Meshullam and Shabbethai the Levite|| helped them.
- 16 But the Sons of the Exile [did thus], and Ezra the priest separated to himself^k certain men — ancestral heads by their ancestral houses, and all^l of them by name, —and they took their seats on the first day of the tenth month to search into the matter; ^m and they made an end with all the men who had married foreign women, —by the first day of the first month.
- 18 Now there were found <of the sons of the priests> who had married foreign women, — <of the sons of Jeshua son of Jozadak, and his brethren> Maaseiah, and Eliezer, and Jarib, and Gedaliah; ⁿ and they gave their hand, that they would put away their wives, —and <being guilty> [they offered] a ram of the flock for their guilt. ^o And <of the sons of Immer> Hanani, and Zebadiah. ^p And <of the sons of Harim> Maaseiah and Elijah and Shemaiah, and Jehiel, and Uzziyah. ^q And <of the sons of Passhur> Elioenai, Maaseiah, Ishmael, Nethanel,^b Jozabad, and Elasar.
- 23 And <of the Levites> Jozabad and Shimei, and Kelaiah, ||the same|| is Kelita, Pethahiah, Judah, and Eliezer.
- 24 And <of the singers> Eliashib.
And <of the doorkeepers> Shallum and Telem and Uri.
- 25 And <of Israel> <of the sons of Parosh> Ramiah and Izziah and Malchijah^c and Mijamin and Eleazar, and Malchijah^c and Benaiah. ^r And <of the sons of Elam> Mattaniah, Zechariah, and Jehiel and Abdi, and Jeremoth, and Elijah. ^s And <of the sons of Zattu> Elioenai, Eliashib, Mattaniah and Jeremoth, and Zabad, and Aziza. ^t And <of the sons of Bebai> Jehohanan, Hananiah, Zabbai, Athlai. ^u And <of the sons of Bani> Meshullam, Malluch, and Adaiah, Jashub, and Sheal, Jeremoth.^d ^v And <of the sons of Pahath-moab> Adna and Chelal, —Benaiah, Maaseiah, Mattaniah, Bezalel, and Binnui, and Manasseh. ^w And <[of] the sons of Harim> Eliezer, Isshijah,^f Malchijah, Shemaiah, Shimeon; ^x Benjamin, Malluch, Shemariah.^g ^y <Of the sons of Hashum> Mattenai,^h Mattattah, Zabad, Eliphelet,

^a So the Western Massorites; the Eastern *wr t*: "in," but *read*: "according to." — G. Intro. p. 288.
^b Pointed, "Adonay" = "the Lord"; and some cod. have: "Yahweh"; but *Gt.*: *adonai* = "my lord" — G. n. O. G. thinks ref. to Ezra, p. 11^a, 3.

^c Some cod. (w. 1 ear. pr. edn.): "and the L." — G. n.
^d *Gt.*: "and lodged (or spent the night) there" — G. n.
^e "Words," written; "word" (sing.), read — G. n.

^a So it shd be (w. Syr.) — G. n.
^b Some cod. (w. 5 ear. pr. edns.): "and Nethanel" — G. n.
^c Heb.: *malchiyah*, 15; 1, *malchiyahu*.
^d So written; but *read*: "and Ramoth" — G. n.
^e Some cod. (w. 1 ear. pr.

edn., Sep., Syr., Vul.) have: "of" — G. n.
^f Heb.: *ishshiyah*, 6; 1, *ishshiyahu*.
^g Heb.: *shemaryahu*, 3; 1, *shemaryahu*.
^h An abbreviated form of *matnanyahu*, with the divine name Yah obliterated — G. Intro. 395.

—Jeremai, Manasseh, Shimei. ³⁴ <Of the sons of Bani> Maadai,^a Amram, and Uel;³⁵ Benaiah, Bedeiah, Cheluhu;^b ³⁶ Vaniah, Mere-moth, Eliashib;³⁷ Mettaniah, Mattenai, and Jaasu;^c ³⁸ and Bani, and Binnui, Shimei;³⁹ and Shelemiah, and Nathan, and Adaiah;⁴⁰ Mach-

^a Simply exhibits an altered form of *ma'adhyâh*—G. Intro. 395. [See last note.]

^b So read; but written: "Cheluhai"—G.n.

^c Written: "Yaaso"; read: "Yaasai"—G.n.

nadebai, Shashai, Shasai;⁴¹ Azarel, and Shelemiah, Shemariah;⁴² Shallum, Amariah, Joseph. ⁴³ <Of the sons of Nebo> Jeiel, Mattithiah,^a Zabab, Zebina,—Iddo,^b and Joel, Benaiah.

⁴⁴ ||All these|| had taken foreign women,—and had begotten of them children.^c

^a Heb.: *mattithyâh*, 4; 4, *mattithyâhu*.

^b Written: "Yaddai";

read: "Yaddai"—G.n.
^c So it shd be (w. Sep.)—G.n.

THE BOOK OF NEHEMIAH.

§1. *Nehemiah's Permit to visit Jerusalem.*

- 1 ¹ The story^a of Nehemiah, son of Hacaliah, —and it came to pass <in the month Chislev, in the twentieth year, when ||I|| was in Shusan the fortress> ² that Hanani one of my brethren came, ||he and certain men out of Judah||,—so I asked them concerning the Jews who had escaped, who were left of the captivity, and concerning Jerusalem. ³ And they said unto me,

||The remnant who are left of the captivity, there in the province|| are in great misfortune and reproach, ||the wall of Jerusalem|| is broken down, and ||the gates thereof|| are burned with fire.

- 4 And it came to pass <when I heard these words> that I sat down and wept, and I mourned certain days,—and continued fasting and praying, before the God of the heavens;^b and said,^b

I beseech thee, O Yahweh God of the heavens, the great and fearful GOD, —keeping the covenant and lovingkindness for them who love him and keep his commandments:^c

- 6 *Let, I pray thee, thine ears be attentive and thine eyes open—to hearken unto the prayer of thy servant—which ||I|| am praying before thee now, day and night, for the sons of Israel, thy servants,—and making confession concerning the sins of the sons of Israel, which we have committed against thee, ||both*

I and the house of my father|| have sinned.

- 7 *We have dealt ||very corruptly|| against thee, —and have not kept the commandments, nor the statutes nor the regulations, which thou didst command Moses thy servant.*

- 8 *Remember, I pray thee, the word, which thou didst command Moses thy servant, saying,—*
<If^a ||ye|| are unfaithful> ||I|| will scatter you among the peoples:

- 9 *<When ye return unto me and keep my commandments and do them> <though it should be that ye have been driven out unto the uttermost part of the heavens> ||from thence|| will I gather them, and bring them into the place that I have chosen to make a habitation for my Name there.*

- 10 *||They|| therefore, are thy servants |and thy people|,—whom thou hast redeemed by thy great power, and by thy firm hand.*

- 11 *I beseech thee, O My Lord, let—I pray thee—thine ear be attentive unto the prayer of thy servant, and unto the prayer of thy servants who delight to revere thy Name, and oh prosper, I pray thee, thy servant to-day, and grant him compassion before this man.*

Now ||I|| was cup-bearer unto the king.

- 1 And it came to pass <in the month Nisan, ² in the twentieth year of Artaxerxes the king> that ||wine|| was before him,—so I took up the wine, and gave unto the king, and I had never been sad before him. ² Then said the king unto me,

Wherefore' is thy countenance sad, seeing that ||thou|| art not sick? this is nothing else, but sadness of heart.

Then feared I exceedingly, ³ and said unto the king—

^a "If" not expressed in Heb. *Gr.* it shd have been—G.n.

^a Ml.: "words."

^b As Nehemiah's prayers are a striking feature of his book, and as the shorter ones interjected into the latter portion of his narrative have something of the effect of Refrains, they are here

distinguished by being printed in refrain type. Cp. chap. iv. 4, 5; v. 19; vi. 9, 14; xiii. 14, 22, 29, 31. See also Intro. Chap. I., 3, a, p. 6, ante.
^c Cp. Exo. xx. 6; xxxiv. 6, 7, n.

Let the ||king|| <unto times age-abiding> live! Wherefore should my countenance [not be sad], when ||the city—the place of the sepulchres of my fathers|| lieth waste, and the gates thereof are consumed with fire?

⁴ Then the king said to me,

<Concerning what> is it ||thou|| wouldst make request?

So I prayed unto the God of the heavens, ⁵ and then said unto the king,

<If [unto the king] it seemeth good, and if thy servant might find favour before thee> That thou wouldst send me unto Judah, unto the city of the sepulchres of my fathers, that I might build it.

⁶ And the king said unto me, ||the queen|| also sitting beside him,

For how long^a would be thy journey? and when wouldst thou return?

So it seemed good before the king to send me, and I set him a time.

⁷ Then said I unto the king,

<If [unto the king] it seemeth good> may [letters] be given me, unto the pashas Beyond the River,—that they may convey me over, until I come into Judah; ⁸ also a letter unto Asaph, keeper of the park that belongeth unto the king, that he may give me timber to build up the gates of the fortress which pertaineth to the house, and for the wall^a of the city, and for the house whereinto I shall enter.^b

And the king gave me, according to the good hand of my God upon me.

§ 2. *Nehemiah's Arrival. He surveys Jerusalem's Ruins, and—despite Sanballat—is determined to rebuild.*

⁹ Then came I unto the pashas Beyond the River, and gave them the letters of the king,—now the king [had sent with me] captains of the army, and horsemen.

¹⁰ And <when Sanballat the Horonite, and Tobiah the servant the Ammonite, heard of it> it vexed them, with a great vexation,—that there had come a man,^c to seek welfare, for the sons of Israel.

¹¹ So I entered Jerusalem,—and was there three days. ¹² Then rose I by night, ||I, and a few men with me, I having told no man, what ||my God|| had been putting in my heart, to do for Jerusalem,—and <beast> was there none with me, save the beast on which ||I myself|| was riding. ¹³ So I went forth through the valley-gate by night, even unto the front of the snake-fountain,^d and into the dung-gate,—and I viewed the walls of Jerusalem, how ||they||^e were broken down, and ||the gates thereof||

consumed with fire. ¹⁴ Then passed I over unto the fountain-gate, and unto the pool of the king,—but there was no place for the beast that was under me to pass.

¹⁵ Then went I up in the torrent-bed, by night, and viewed the wall,—and turned back, and entered by the valley-gate, and so returned.

¹⁶ Now ||the deputies|| knew not whither I had gone, nor what I was doing,—<not even to the Jews, nor to the priests, nor to the nobles, nor to the deputies, nor to the rest who were doing the work> had I as yet told it. ¹⁷ So I said unto them,

||Ye|| can see the misfortune that ||we|| are in, how that ||Jerusalem|| lieth waste, and ||the gates thereof|| are burned with fire:

Come, and let us build the wall of Jerusalem, that we may remain, no longer, a reproach.

¹⁸ Then told I them, of the hand of my God, that [it] had been good upon me, as also of the words of the king, which he had spoken unto me,—so they said,

We will arise and build!

and they strengthened their hands right well.

¹⁹ But <when Sanballat the Horonite, and Tobiah the servant the Ammonite, and Geshem the Arabian, heard' it> they laughed at us, and poured contempt upon us,—and said,

What is this thing which ye' would do? <against the king> would ye' rebel?

²⁰ Then answered I them, and said to them—

||The God of the heavens—he|| will prosper us, therefore ||we his servants|| will arise and build,—

But <to you> pertaineth no portion, nor right, nor memorial, in Jerusalem.

§ 3. *Jerusalem's Wall repaired, in Sections, by Groups of Workers.*

¹ Then arose Eliashib the high priest and ³ his brethren the priests, and built the sheep-gate, ||they|| hallowed it, and set up the doors thereof,—<even unto the tower of Hammeah> hallowed they it, unto the tower of Hananel; ² and <at his hand> built the men of Jericho,—and at his [other] hand built Zaccur, son of Imri.

³ And <the fish-gate> did the sons of Hassenah build,—||they|| laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof; ⁴ and <at their hand> repaired,

Meremoth son of Uriah son of Hakkoz, and <at their hand> repaired, Meshullum son of Berechiah son of Meshezabel,— and <at their hand> repaired,

Zadok son of Baana; ⁵ and <at their hand> repaired, the Tekoites,—but ||th ir chiefs|| put not their neck into the service of their lords.^a

⁶ And <the old gate> did Joiada son of Paseah, and Meshullum, son of Besodei, h, repair,—||they|| laid the beams

^a Some cod. (w. 1 ear. pr. edn., Syr., Vul.): "walls" (pl.).—G.n.

^b Or: "whereunto I shall come."

^c "An Adam"—"a human being" = "anybody!"

^d So Fuerst. "Fountain of Jackals"—T.G. "Dragon-spring"—O.G.

^e So *re au* (w. some cod., w. 3 ear. pr. edns.); *written* (more tamely): "which were," etc.—G.n.

^a Or (as pl. of excellence): "their lord," or "Lord."

thereof, and set up the doors thereof, and the locks thereof, and the bars thereof; ⁷ and <at their hand> repaired, Melatiah the Gibeonite and Jadon the Meronothite, men of Gibeon and of Mizpah,—who pertained to the throne of the pasha Beyond the River; ⁸ <at^a his hand> repaired, Uzziel son of Harbaiah, goldsmiths, and <at his hand> repaired, Hananiah son of the perfumers,—and they fortified Jerusalem, as far as the broad wall; ⁹ and <at their hand> repaired, Rephaiah son of Hur, ruler of a half-circuit^b of Jerusalem; ¹⁰ and <at their hand> repaired, Jedaiah son of Harumaph, even^c over against his own house,— and <at his hand> repaired, Hattush son of Hashabeneiah; ¹¹ ||a second length|| did Malchijah son of Harim and Hasshub son of Pahath-moab, repair,—also the tower of the ovens; ¹² and <at his hand> repaired, Shallum son of Hallowesh, ruler of a half-circuit^b of Jerusalem,—||he and his daughters||. ¹³ ||The valley-gate|| did Hanun and the inhabitants of Zanoah, repair,—||they|| built it, and set up the doors thereof, the locks thereof, and the bars thereof,—also a thousand cubits in the wall, as far as the dung-gate. ¹⁴ And ||the dung-gate|| did Malchijah son of Rechab, ruler of the circuit^d of Beth-hachcherem, repair,—||he|| built it, and set up the doors thereof, the locks thereof, and the bars thereof. ¹⁵ And ||the fountain-gate|| did Shallum son of Col-hozeh ruler of the circuit^d of Mizpah, repair, ||he|| built it, and covered it,^e and set up the doors thereof, the locks thereof, and the bars thereof,—also the wall of the pool of Shelah, by the garden of the king, even as far as the stairs that go down from the city of David; ¹⁶ <after him> repaired, Nehemiah son of Azbuk, ruler of the half-circuit^b of Beth-zur,—as far as over against the sepulchres of David, even unto the pool which had been made,^f and unto the house^g of heroes; ¹⁷ <after him> repaired, the Levites, Rehun son of Bani,— <at his hand> repaired, Hashabiah, ruler of the half-circuit^b of Keilah, for his circuit; ¹⁸ <after him> repaired, their brethren, Bavvai son of Henadad,—ruler of the [other] half-circuit of Keilah; ¹⁹ and there repaired at his hand, Ezer son of Jeshua, ruler of Mizpah, a second length,—over against the ascent of the armoury, at the corner; ²⁰ <after him> zealously^h repaired Baruch son of Zabbai,ⁱ a second length,—from the corner, unto the opening of the house of Eliashib, the high priest; ²¹ <after him> repaired, Meremoth son of Uriah son of Hakkoz, a second length,—from the opening of the house of

Eliashib, even unto the end of the house of Eliashib; ²² and <after him> repaired, the priests, the men of the Circuit; ²³ <after him> repaired, Benjamin and Hasshub, over against their own house,— <after him> repaired, Azariah son of Maaseiah son of Ananiah, beside his own house; ²⁴ <after him> repaired, Binnui son of Henadad, a second length,—from the house of Azariah, unto the corner, even unto the pinnacle: ²⁵ ||Palal|| son of Uzai, from over against the corner, and the tower that projecteth from the upper house of the king, which belongeth to the court of custody,— <after him> Pedaiah son of Parosh. ²⁶ Now ||the Nethinim|| were dwelling in Ophel,—as far as over against the water-gate, on the east, and the tower that projecteth; ²⁷ <after him> repaired, the Tekoites, a second length,—from over against the great tower that projecteth, even unto the wall of Ophel: ²⁸ <from beside the horse-gate> repaired the priests, every one over against his own house; ²⁹ <after him> repaired, Zadok son of Immer, over against his own house,—and <after him> repaired, She-maiah son of Shecaniah, keeper of the east-gate; ³⁰ <after him>^a repaired, Hananiah son of Shelemiah, and Hanun sixth son of Zalaph, a second length,— <after him> repaired, Meshullam son of Berechiah, over against his chamber; ³¹ <after him>^a repaired, Malchijah son of Zorphi,^b as far as the house of the Nethinim, and the traders,—over against the muster-gate, even unto the ascent of the pinnacle; ³² and <between the ascent of the pinnacle and the sheep-gate> repaired, the goldsmiths and the traders.

§ 4. *The Sarcasms of Sanballat and Tobiah opposed by Prayer.*

- 1 But it came to pass <when Sanballat heard 4 that we^c were building the wall> it angered him, and he was greatly displeased,—and mocked the Jews; ² and spake before his brethren, and the army of Samaria, and said,

What are ||these feeble Jews|| doing? will they fortify themselves?^e will they sacrifice? will they make an end in a day? will they bring to life the stones out of the heaps of dust, when ||they|| have been burned up?

- 3 Now ||Tobiah the Ammonite|| was beside him,—so he said,

<Even that which they^c are building> <if a fox should go up> he would break down their stone wall!

- 4 *Hear, O our God, for we have become a contempt, and turn thou back their reproach upon their own head,—and give them up as a prey, in the land of captivity;*^d ⁵ and do not

^a Some cod. (w. 5 ear. pr. eds., Sep., Vul.): "and at"^a—G.n.

^b Or: "half the environs"^a—T.G.

^c Some cod. (w. 2 ear. pr. eds.) omit: "even"^a—G.n.

^d Or: "environs"—T.G.

^e "Especially with beams

or planks"—T.G.

^f Or: "the prepared pool."

^g Or: "place."

^h Or: "with emulation."

ⁱ So written; but read:

"Zakkai." In some cod. (w. 1 ear. pr. edn., Syr., Vul.) both written and

read: "Zakkai"—G.n.

^a Written: "after"; read:

"after him"^a—G.n.

^b Or: "the goldsmith."

^c Or: "will people let them alone?" "will it

be allowed them?"

^d Some cod. (w. 6 ear. pr. eds., Syr.): "their

captivity"—G.n.

cover their iniquity, and <their sin before thee> let it not be blotted out,—for they have caused vexation before them who are building.

⁶ So we built the wall, and all the wall was finished^a unto the half thereof,—and the people had a mind^b to work.

Sanballat and his Neighbourhood conspire to Fight. Their Plot discovered and thwarted. Armed Watchers and Workers.

⁷ But it came to pass <when Sanballat and Tobiah and the Arabians and the Ammonites and the Ashdodites heard' that the repair of the walls^c of Jerusalem had gone up, that the breaches began to be stopped> that it angered them exceedingly; ⁸ and they conspired, all of them together, to come, to fight against Jerusalem,—and to cause it harm; ⁹ howbeit we prayed unto our God,—and set a watch against them, day and night, because of hem. ¹⁰ Then said Judah.

The strength of the burden-bearer faileth, and ||the rubbish|| aboundeth,—and ||we|| are not able to build at^d the wall; ¹¹ and our adversaries have said,

They shall not know, neither shall they see, until we come into their midst, and slay them,—so shall we cause the work' to cease.

But it came to pass <when the Jews dwelling near them came in> then said they unto us, ten times,

<From all places whither ye shall turn> [they will be] upon us!

¹³ So I set—on the lower slopes of the place behind the wall in the waste grounds,—yea I set the people, by their families, with their swords, their spears and their bows. ¹⁴ Then I looked and rose up, and said—unto the nobles and unto the deputies and unto the rest of the people,

Do not ye fear because of them,— <the great and fearful Lord> remember ye, so shall ye fight for your brethren, your sons and your daughters, your wives, and your houses.

¹⁵ And it came to pass <when our enemies heard that it was known to us, and that God had overturned their counsel> then returned we, all of us, unto the wall, every man unto his work. ¹⁶ And it came to pass <from that day> ||the half of my young men|| were working in the work, and ||the half of them|| were grasping the spears, the bucklers, and the bows, and the coats of mail,—but ||the rulers|| were behind all the house of Judah. ¹⁷ <They who were building at the wall and they who were carrying burdens, they who were lifting> [each man] <with his one hand> was working at the work, and <with the other> was grasping the weapon. ¹⁸ <Even they who were building>

||every man|| had his sword girded upon his loins, and so was building,—and ||he that sounded the horn|| was by my side. ¹⁹ So I said unto the nobles and unto the deputies, and unto the rest of the people,

||The work|| is great and large,—and ||we|| are separated upon the wall, far away, each man from his brother:

²⁰ <In what place soever ye shall hear the sound of the horn> ||thither|| gather yourselves unto us,—||our God|| will fight for us.

²¹ So ||we|| were working at the work,—||one half of them|| grasping the spears, from the uprisings of the dawn, until the coming out of the stars. ²² Moreover <at that time> I said to the people,

Let ||every one with his young man|| lodge for the night in the midst of Jerusalem,—so shall they serve us, in the night, as a watch, and ||the day|| for work.

²³ So <neither I, nor my brethren, nor my young men, nor the men of the watch that followed me> ||none of us|| put off our clothes,—every one [went] with his weapon to the water.^a

§ 6. *The People's Complaints that they were oppressed by their Brethren call forth stern Remonstrance, immediate Reform, and Nehemiah's Record of his Own Course.*

¹ Then came there to be a great outcry of the 5 people and their wives,—against their brethren the Jews. ² And there were some' who were saying,

<Our sons and our daughters> are we' pledging,^b—that we may obtain corn, and eat, and keep ourselves alive.

³ And there were some' who were saying, <Our fields and our vineyards and our houses> are we' pledging,—that we may obtain corn in the dearth.

⁴ And there were others' who were saying, We have borrowed silver, for the king's tribute,—[upon] our lands and our vineyards. ⁵ ||Now|| therefore, <as is the flesh of our brethren> so is our flesh, <as are their children> so are our children. Yet lo! we're putting in subjection our sons and our daughters, for bondservants, yea there are some' of our daughters already trodden down, and we are powerless, and ||our fields and our vineyards|| belong to others.

⁶ And it angered me greatly, when I heard their outcry, and these words.

⁷ So my heart took counsel unto me^c and I contended with the nobles and with the deputies, and said to them,

<A loan on interest—every man to his brother> are ye' making,—

So I appointed over them a great assembly;^d and I said unto them

^a Or: "compacted."

^b ML: "a heart."

^c So in many cod. and several ear. pr. eds.;

but in some cod. (w. Syr., Vul.): "wall" (sing.)—

Gn.

^d Cp. O.G. 88, I, 2, b.

^a I.e., No one leaving them off, even for washing himself.

^b So Gt.; and the structure of the ver. seems to de-

mand this reading.

^c I.e.: "I carefully considered"—O.G. 378^a.

^d Or: "convocation."

||We|| have bought our brethren the Jews, who had sold themselves unto the nations, according to our ability, and will ||ye|| even sell' your brethren, or shall they sell themselves unto us?

And they were silent, and found no answer.

⁹ Then said I,^a

<Not good> is the thing which ye' are doing,—ought ye not <in the fear of God> to walk, because of the reproach of the nations, our enemies? ¹⁰ ||I too|| then, my brethren and my young men,|| might be lending unto them on interest silver and corn! I pray you, let us leave off this lending on interest! ¹¹ Restore, I pray you, unto them this very day, their fields, their vineyards, their^b oliveyards, and their houses,—also the hundredth^c of silver and corn, new wine^d and oil, for which ye' have been lending to them.

¹² And they said,

We will restore them, and <from them> will we require nothing, ||so|| will we do, as ||thou|| art saying.

Then called I the priests, and put them on oath, to do according to this promise. ¹³ Also ||my lap|| shook I out, and said—

<Thus and thus> may God shake out every man who shall not confirm this promise, out of his house and out of his labour, yea <thus and thus> let him be shaken out and empty,—

And all the convocation said,

Amen!

and praised Yahweh, and the people did' according to this promise.

¹⁴ Moreover <from the day I was commanded to become their pasha in the land of Judah, from the twentieth year, even unto the thirty-second year of Artaxerxes the king, twelve years> ||I and my brethren|| <pasha's bread> have not eaten; ¹⁵ whereas ||the former pashas, who were before me|| suffered themselves to be a burden upon the people, and took from them in bread and wine, besides forty shekels of silver, even ||their young men|| bare rule over the people,—but ||I|| did not so, because of the fear of God. ¹⁶ Moreover also <in this work of the wall> I repaired, and <no field> did we^e buy,—though ||all my young men|| were gathered thither unto the work. ¹⁷ And ||Jews and deputies, a hundred and fifty men, and they who were coming in unto us from among the nations which were round about us|| [depended] upon my table. ¹⁸ Now ||that which was prepared for a single day|| was—one ox, six choice sheep, also ||fowl|| were prepared for me, and <apportioned unto ten days> of every

sort of wine, in abundance,^a—yet ||in spite of this|| <the bread of the pasha> demanded I not, because heavy' was the bondage upon this people.

¹⁹ Remember unto me, O my God, for good,—all that I have done for this people.

§ 7. Sanballat and other Enemies, seeking a Conference, and hiring a False Prophet, to intimidate Nehemiah, are yet further baffled.

¹ And it came to pass <when it was reported 6 to Sanballat and Tobiah and to Geshem the Arabian and to the rest of our enemies, that I had built the wall, and there was left therein no breach,—though <up to that time, the doors> had I not set up in the gates> ² that Sanballat and Geshem sent unto me, saying,

Come! and let us meet together in the villages,^b in the valley of Ono,—

But ||they|| were plotting' to do me harm. ³ So I sent unto them messengers, saying,

<A great work> am ||I|| doing, and cannot come down,—wherefore' should the work cease whilst I leave it, and come down unto you?

⁴ Yet they sent unto me, according to this message, four times,—and I replied to them according to this answer.

⁵ Then Sanballat sent unto me, according to this message, a fifth' time, by his young man,—with an open letter, in his hand: ⁶ wherein was written—

<Among the nations> it is reported, and ||Gashmu|| saith it, that ||thou and the Jews|| are plotting to rebel, <for which cause> thou' art building the wall,—and ||thou|| art to become their' king, according to these words.

⁷ Moreover also <prophets> hast thou set up to make proclamation concerning thee in Jerusalem, saying,

He hath become king^c in Judah!

||Now|| therefore, will it be reported to the king, according to these words.

||Now|| therefore, come, and let us take counsel together.

⁸ Then sent I unto him, saying,

Nothing hath been done, according to these words, which thou art saying,—but <out of thine own heart> art thou feigning them.

⁹ For ||they all|| were seeking to put us in fear, saying,

Their hands will slacken from the work, and it will not be accomplished.

||Now||^d therefore, strengthen thou my hands!^e

¹⁰ <When ||I|| came into the house of Shemaiah,

^a Written: "he"; read: "I." Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.) both write and read: "I." Others (w. 6 ear. pr. edns.) both write and read: "he."
^b Some cod. (w. 5 ear. pr. edns., Syr., Vul.): "an

their"—G.n.

^c Gt.: "the interest"—G.n.

^d Some cod. (w. 2 ear. pr. edns., Syr.): "and new wine"—G.n.

^e Some cod. (w. Sep., Syr., Vul.): "I"—G.n.

^a Gt.: "and wine for ten days, for every day an abundance"—G.n.
^b Or: "in Chephirim." "Prob. = Chephirah," chap. vii. 29 and Ezz. ii. 25—O.G. 499.

^c So it shd be (w. Syr.)—G.n.

^d Some cod. (w. 4 ear. pr. edns.): "Thou"—G.n.

^e Some cod. (w. 6 ear. pr. edns.): "hand" (sing.)—G.n.

son of Delaiah, son of Mehetabel, ||he|| being shut in> he said.

Let us meet together in the house of God, in the midst of the temple, and let us close the doors of the temple, for they are coming to slay thee, yea <by night> are they coming to slay thee.

11 Then said I,

Should ||such a man as I|| flee? Who then <being such as I> would enter the temple to save his life? I will not enter.

12 Then perceived I, that lo! it was ||not God|| who had sent him, — though <a prophecy> he had spoken concerning me, but ||Tobiah and Sanballat|| had hired him: ¹³ <to this end>^a ||hired|| he was, to the end that I might be afraid and do so, and might sin, — and it might serve them for an evil report, to the end they might bring reproach upon me.

14 *Have remembrance, O my God, of Tobiah and of Sanballat, according to these their^b doings, — moreover also of Noadiah the prophetess, and of the rest of the prophets, who would have put me in fear.*

15 So the wall was finished, on the twenty-fifth of Elul, — in fifty-two days.

16 And it came to pass <when all our enemies heard, and all the nations that were round about us saw> that they fell greatly in their own eyes, and took knowledge that <from God> had this work been wrought.

17 Moreover <in those days> were the nobles of Judah busy with their letters which were going unto Tobiah, — and those of Tobiah were coming unto them; ¹⁸ for ||many in Judah|| had taken an oath to him, because he was in marriage affinity with Shecaniah son of Arah, — and ||Jehohanan his son|| had taken the daughter of Meshullam, son of Berechiah. ¹⁹ Moreover <his good deeds> were they telling before me, and <my affairs> were they carrying out to him, — <letters> did Tobiah send to put me in fear.

§ 8. Nehemiah appoints Governors of the City and Watches for the Gates.

7 ¹ And it came to pass <when the wall was built, and I had set up the doors, — and the doorkeepers and the singers and the Levites had been appointed> ² that I gave Hanani my brother, and Hananiah captain of the castle, charge over Jerusalem, for ||he|| was a truly faithful^c man, and revered God above many.

³ And I^d said unto them,

Let not the gates of Jerusalem be opened until |hot| be the sun, and |while they are standing by| let them close the doors, and make them fast, — setting watches, of the

inhabitants of Jerusalem, every one in his watch, and every one over against his own house.

§ 9. Intending to Enrol the People, Nehemiah finds a Register of the First Return.

(Cp. Ezr. ii.)

4 Now |the city| was broad on both sides, and large, but ||the people|| were few in the midst thereof, — and the houses had not been built.

⁵ So then my God put it into my heart, and I gathered together the nobles and the deputies and the people, to register their genealogy, — then found I a register roll, of them who came up at the first, and found written therein: —

⁶ ||These|| are the sons of the province, who came up from among the Captives of the Exile, whom Nebuchadnezzar king of Babylon did exile, — but they came back to Jerusalem and to Judah, every one to his own city; ⁷ who came in with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah, — the number of the men of the people of Israel.

⁸ |The sons of Parosh| two thousand, one hundred, and seventy-two;

⁹ |The sons of Shephatiah| three hundred, and seventy-two;

¹⁰ |The sons of Arah| six hundred, and fifty-two;

¹¹ |The sons of Pahath-moab, belonging to the sons of Jeshua and Joab| two thousand, eight hundred, and eighteen;

¹² |The sons of Elam| a thousand, two hundred and fifty-four;

¹³ |The sons of Zattu| eight hundred, and forty-five;

¹⁴ |The sons of Zaccai| seven hundred, and sixty;

¹⁵ |The sons of Binnui|^a six hundred, and forty-eight;

¹⁶ |The sons of Bebai| six hundred, and twenty-eight;

¹⁷ |The sons of Azgad| two thousand, three hundred, and twenty-two;

¹⁸ |The sons of Adonikam| six hundred, and sixty-seven;

¹⁹ |The sons of Bigvai| two thousand, and sixty-seven;

²⁰ |The sons of Adin| six hundred, and fifty-five;

²¹ |The sons of Ater, pertaining to Hezekiah| ninety-eight;

²² |The sons of Hashum| three hundred, and twenty-eight;

²³ |The sons of Bezai| three hundred, and twenty-four;

²⁴ |The sons of Hariph| a hundred, and twelve;

²⁵ |The sons of Gibeon| ninety-five;

²⁶ |The men of Bethlehem, and Netophah| a hundred, and eighty-eight;

^a By one school of Massorites, written: "Binnui"; but read: "Bani" — G.n.

^a *Gt.*: "on my account" — G.n.

^b *Lit.*: "his."

^c Cp. O.G. 454 (*kaph veritatis*).

^d *Written*: "And it was said"; or: "And he said"; but *read*: "And

I said." Some cod. (w 1 ear. pr. edn., Sep., Syr., Vul.) both *write and read*: "And I said"; but others (w. 2 ear. pr. edns.) both *write and read*: "And he said" — G.n.

- 27 | The men of Anathoth | a hundred, and
twenty-eight;
28 | The men of Beth-azmaveth | forty-two;
29 | The men of Kiriath-jearim, Chephirah and
Beeroth | seven hundred, and forty-three;
30 | The men of Ramah and Geba | six hundred,
and twenty-one;
31 | The men of Michmas | a hundred, and
twenty-two;
32 | The men of Bethel and Ai | a hundred and
twenty-three;
33 | The men of the other^a Nebo | fifty-two;
34 | The sons of the other^b Elam | a thousand,
two hundred, and fifty-four;
35 | The sons of Harim | three hundred, and
twenty;
36 | The sons of Jericho | three hundred, and
forty-five;
37 | The sons of Lod, Hadid and Ono | seven
hundred, and twenty-one;
38 | The sons of Senaah | three thousand, nine
hundred, and thirty;
39 | | The priests |
| The sons of Jedaiah, of the house of Jeshua |
nine hundred, and seventy-three;
40 | The sons of Immer | a thousand, and fifty-
two;
41 | The sons of Pashhur | a thousand, two
hundred, and forty-seven;
42 | The sons of Harim | a thousand, and seven-
teen;
43 | | The Levites |
| The sons of Jeshua, of Kadmiel, of the sons
of Hodevah | seventy-four;
44 | | The singers |
| The sons of Asaph | a hundred, and forty-
eight;
45 | | The doorkeepers |
| The sons of Shallum, the sons of Ater, the
sons of Talmon, the sons of Akkub, the
sons of Hatita, the sons of Shobai | a
hundred, and thirty-eight;
46 | | The Nethinim |
| The sons of Ziha, the sons of Hasupha, the
sons of Tabbaoth; ⁴⁷ the sons of Keros, the
sons of Sia, the sons of Padon; ⁴⁸ the sons
of Lebana, the sons of Hagaba, the sons of
Salmi; ⁴⁹ the sons of Hanan, the sons of
Giddel, the sons of Gahar; ⁵⁰ the sons of
Reaiah, the sons of Rezin, the sons of
Nekoda; ⁵¹ the sons of Gazzam, the sons
of Uzza, the sons of Paseah; ⁵² the sons of
Besai, the sons of Meunim, the sons of
Nephushesim; ^c ⁵³ the sons of Bakbuk, the
sons of Hakupha, the sons of Harhur;
54 | the sons of Bazlith,^d the sons of Mehida,^e

^a Some cod. (w. 2 ear. pr. edns.); "one" or "a certain" [*ahad* instead of *ahar*].—G.n.
^b Some cod. (w. 1 ear. pr. edn.); "one" or "a certain"—G.n.
^c So written; read: "Nephishesim"—G.n.
^d So written and read in many MSS. (w. 9 ear. pr.

edns.). In some cod. "Bazluth," written; "Bazlith," read." But in others, "Bazluth" or "Bazloth," both written and read (w. Sep., Syr., Vul.). Cp. Ezz. ii. 52—G.n.
^e Some cod. (w. 4 ear. pr. edns.); "Mehira"—G.n. [Cp. let. 4, 20, p. 29.]

the sons of Harsha; ⁵⁵ the sons of Barkos, the sons of Sisera, the sons of Temah; ⁵⁶ the sons of Nezhiah, the sons of Hatipha.

- 57 | | The Sons of the Servants of Solomon |
The sons of Sotai, the sons of Sophereth, the
sons of Perida; ⁵⁸ the sons of Jaala, the
sons of Darkon, the sons of Giddel; ⁵⁹ the
sons of Shephatiah, the sons of Hattai, the
sons of Pochereth-hazzebaim, the sons of
Amon. ⁶⁰ | All the Nethinim, and
the Sons of the Servants of Solomon | were
three hundred, and ninety-two.
61 And | these | are they who came up from
Tel-melah, Tel-harsha, Cherub, Addon, and
Immer,—but they could not tell their an-
cestral house, nor their seed, whether <of
Israel> they were'; ⁶² the sons of Delaiah,
the sons of Tobiah, the sons of Nekoda,—
six hundred and forty-two. ⁶³ And | of the
priests | the sons of Hobaiah, the sons of
Hakkoz,—the sons of Barzillai, who had
taken of the daughters of Barzillai the
Gileadite to wife, and was called after
their name. ⁶⁴ | These | sought their
writing whereto they were registered,^a
but it was^b not found,—so they were
desecrated out of the priesthood; ⁶⁵ and
the governor told them, they must not
eat of the most holy things,—until there
should stand up a priest, with Lights and
Perfections.
66 | All the gathered host^c together | was forty-
two thousand, three hundred, and sixty;
67 besides' | their men-servants and maid-
servants | were these, seven thousand,
three hundred, and thirty-seven,—and
<to them> pertained, singing-men and
singing-women, two hundred, and forty-
five; ⁶⁸ | their horses | were seven hundred,
and thirty-six,—| their mules | two hundred,
and forty-five; ^d ⁶⁹ | camels | four hundred,
and thirty-five,—| asses | six thousand, seven
hundred, and twenty.
70 And | a portion of the ancestral chiefs |
gave unto the work,—| the governor | gave
unto the treasury, <of gold> a thousand
darics, <tossing bowls> fifty, <tunics for
priests> five hundred, and thirty; ⁷¹ and
| some of the ancestral chiefs | gave unto
the treasury of the work, <of gold> twenty
thousand darics,—and <of silver> two
thousand and two hundred manehs; ⁷² and
| that which the rest of the people gave |
was <of gold> twenty thousand darics,
and <of silver> two thousand manehs,—
and <tunics for priests> sixty-seven.
73 So the priests and the Levites and the door-
keepers and the singers and some of the
people, and the Nethinim and all Israel,
took up their abode in their cities.^e

^a Cp. Ezz. ii. 62, n.

^b Some cod. (w. 6 ear. pr. edns.): "they were"—G.n.

^c Cp. Ezz. ii. 64. Or: "convocation." Heb.: *kāhāl*.

^d This verse is found in some MSS. (w. 6 ear. pr. edns.).—G.n.

^e For remainder of this ver., see next section and note.

§ 10. *In the Seventh Month, at the People's Request, Ezra reads publicly out of the Law; the People weep, but are counselled to rejoice.*

And <when the seventh month arrived> the sons of Israel were in their cities.*

8 ¹ Then all the people gathered themselves together, as one man, into the broad way that was before the water-gate,—and they spake unto Ezra the scribe, to bring the book^b of the law of Moses, which Yahweh had commanded Israel. ² So then Ezra the priest brought the law, before the convocation of both men and women, and all that had understanding to hearken,—on the first day of the seventh month; ³ and read therein, before the broad place which was before the water-gate, from the time it was light, until the noon of the day, in presence of the men and the women, and such as had understanding,—and ||the ears of all the people|| were unto the book of the law.

⁴ And Ezra the scribe stood upon a lofty platform^c of wood, which they had made for the purpose, and there stood, beside him, Mattithiah and Shema and Anaiiah and Uriah and Hilkiah and Maaseiah, on his right hand,—and <on his left> Pedaiah and^d Mishael and Malchijah and Hashum^e and Hashbaddanah, Zechariah, Meshullam.

⁵ And Ezra the scribe opened^f the book before the eyes of all the people, for <above all the people> was he,—and <when he opened it> all the people stood up|. ⁶ And Ezra blessed^g Yahweh the great God,—and all the people responded^h

Amen! Amen!

with the lifting up of their hands,—and they bent their heads and bowed themselves down unto Yahweh, with their faces to the ground. ⁷ And ||Jeshua and Bani and Sherebiah, Jamin, Akkub, Shabbethai, Hodiah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, andⁱ the Levites|| did cause the people to understand the law, ||the people|| remaining in their places. ⁸ So they read in the book of the law of God, distinctly,^j—and, giving the sense, caused them to understand the reading.

⁹ Then Nehemiah — ||he|| was the governor—and Ezra the priest the scribe, and the Levites who were causing the people to understand, said unto all the people,

||To-day|| is |holy| unto Yahweh your God, do not mourn, nor weep,—

for |weeping| were all the people, when they heard the words of the law. ¹⁰ So he said unto them—

Go your way, eat the fat and drink the

* The Mass. Heb. Text joins the latter part of this ver. to next chap.

^b Or: "scroll."

^c So (cp. chap. ix. 4) T.G.; "high stage," "pulpit"—Fu., O.G.

^d Some cod. (w. 5 ear. pr. edns.) omit this "and"

—G.n.

^e Gt.: this "and" shd be omitted—G.n.

^f So T.G. and Fu. "Others perh. better render it interpreted or translated, i.e., in Chaldee"—Davies' H.L.

sweet, and send portions unto them for whom nothing^g is prepared, for holy^h is the day, unto our Lord,—and be not grieved, for ||the joy of Yahweh|| is your strength.^a

¹¹ And ||the Levites|| were quieting all the people, saying—

Hush! for ||the day|| is holy,—and be not grieved.

¹² And all the people went their way, to eat and to drink, and to send portions, and to make great rejoicing,—because they had understood the words which were made known unto them.

§ 11. *The Reading of the Second Day leads to a Revival of Dwelling in Booths, neglected since the days of Joshua.*

¹³ And <on the second day> were gathered together—the ancestral heads of all the people, the priests and the Levites, unto Ezra the scribe,—even to give attention unto the words of the law. ¹⁴ And they found written in the law,—that Yahweh gave command through^b Moses, that the sons of Israel should dwell in booths, during the festival of the seventh month; ¹⁵ and that they should publish and send along a proclamation throughout all their cities and throughout Jerusalem, saying,

Forth to the mountain, and bring in branches of olive, and branches of oleaster, and branches of myrtle, and branches of palms, and branches of thick trees,—to make booths, as it is written.

¹⁶ So the people went forth, and brought in, and made themselves booths, every one upon his roof, and in their courts, and in the courts of the house of God, and in the broad place of the water-gate, and in the broad place of the gate of Ephraim. ¹⁷ And all the convocation of them who had returned out of the captivity made booths, and dwelt in booths, for, since the days of Jeshua son of Nun, had not the sons of Israel done so, unto that day,—and there was very great rejoicing.

¹⁸ So he^c read in the book of the law of God, day by day, from the first day unto the last day, and they kept the festival seven days, and <on the eighth day> a closing feast,^d according to the regulation.

§ 12. *A Solemn Fast; a Public Prayer; leading to a Written Promise of Reform.*

¹ Now <on the twenty-fourth day of this month> were the sons of Israel gathered together, with fasting and with sackcloth, having earth upon them. ² And the seed of Israel separated themselves from all the sons of the foreigner,—and stood and made confession over their own sins, and the iniquities of their

^a Or: "defence," "refuge."

^b Ml.: "by the hand of."

^c Some cod. (w. Syr.):

"they"—G.n.

^d Cp. Nu. xxix. 35; Deu.

xvi. 8; 2 Ch. vii. 9.

fathers. ³ So they stood up in their place, and read in the book of the law of Yahweh their God, a fourth part of the day,—and <a fourth part> they were making confession and bowing themselves down, unto Yahweh their God. ⁴ Then stood up on the platform of the Levites, Jeshua and Bani, Kadmiel, Shebaniah, ^a Bunni, Sherebiah, Bani, ^b Chenani, —and made outcry, with a loud voice, unto Yahweh their God. ⁵ Then said the Levites—Jeshua and Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah, Pethahiah, Stand up, bless Yahweh your God, from age to age,—

Yea let them bless thy glorious Name, which is exalted above all blessing and praise.

⁶ Thou art Yahweh! [thou alone], [Thou] didst make the heavens, the heavens of heavens, and all their host, the earth and all that is thereon, the seas and all that is therein, and [thou] holdest them all in life, — and [the host of the heavens] <unto thee> are bowing down.

⁷ Thou art Yahweh, God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees,—and madest his name Abraham; ⁸ and didst find his heart faithful^d before thee, and didst solemnise with him a covenant, to give the land of the Canaanite, the Hittite, the Amorite, and the Perizzite, and the Jebusite, and the Girgashite, — to give it unto his seed, — and didst confirm thy words, for [righteous] thou art!

⁹ Yea thou sawest the affliction^e of our fathers, in Egypt, and <their outcry> thou hearest, by the Red Sea; ¹⁰ and didst grant signs and wonders against Pharaoh, and against all his servants, and against all the people of his land, for thou hadst taken note, that they ruled proudly over them, — and so thou didst make thee a name, as at this day.

¹¹ And <the sea> didst thou cleave asunder before them, and they passed through the midst of the sea, on dry ground,—whereas <their pursuers> thou didst cast into the depths like a stone, into the mighty waters,^f

¹² And <in a pillar of cloud> didst thou lead them, by day,—and in a pillar of fire, by night, to light up for them the way wherein they should go.

¹³ And <upon Mount Sinai> camest thou down, and spakest with them out of the heavens, — and gavest them just regulations, and faithful laws, good statutes and commandments.

¹⁴ And <thy holy sabbath> didst thou make known to them, — and <commandments

and statutes and a law> didst thou command them, through^a Moses thy servant.

¹⁵ And <bread out of the heavens> didst thou give them, for their hunger, and <waters out of the cliff> didst thou bring them, for their thirst,—and badest them go in to take possession of the land, which thou hadst lifted thy hand to give them.

¹⁶ But [they and our fathers] dealt proudly,—and hardened their neck, and hearkened not unto thy commandments; ¹⁷ but refused to hearken, neither kept in mind thy wonders which thou hadst done with them, but they hardened their neck, and appointed a head that they might return to their servitude, in their perverseness.^b

But [thou] art a God of forgiveness, gracious and full of compassion, slow to anger and abounding in lovingkindness;^c and didst not forsake them.

¹⁸ Yea <although they made them a molten calf, and said,

[This]^d is thy God,^e that brought thee up^f out of Egypt,^g—

and wrought great insults> ¹⁹ yet [thou] <in thine abounding compassions> didst not forsake them in the desert, — [the pillar of cloud] departed not from over them by day, to lead them in the way, nor the pillar of fire by night, to light up for them the way^h wherein they should go.

²⁰ And <thy Good Spirit> thou gavest, to instruct them,ⁱ—and <thy manna> thou withheldst not from their mouth, and <water> thou gavest them, for their thirst.

²¹ Yea <forty years> didst thou sustain them in the desert, they lacked nothing,—[their mantles] waxed not old and [their feet] swelled not.

²² And thou gavest them kingdoms, and peoples, and allotted to each of them a corner,—and they took possession of the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

²³ <Their children also> didst thou multiply, like the stars of the heavens,—and didst bring them into the land which thou hadst promised their fathers they should enter to possess; ²⁴ so the children entered and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and deliveredst them into their hand,—with their kings, and the peoples of the land, to do with them accord-

^a MI.: "by the hand of."

^b Some cod. (w. 1 ear. pr. edn., Sep.): "in Egypt"—G-n. [Bemizraim, instead of Bemizram.]

^c Cp. Exo. xxxiv. 6.

^d N.B.: Sing. number.

^e Pl. ? "of excellence."

^f Sing., but some cod. (w. 3 ear. pr. edns., Sep.) plural. Cp. Exo. xxxii. 4—G-n.

^g Some cod. (w. 6 ear. pr. edns., Syr.): "out of the land of Egypt." Cp. Exo. xxxii. 4—G-n.

^h So some cod. (w. Sep., Syr., Vul.) lit. read [as above in ver. 12]—G-n. [M.C.T. has a *waro* which mars the construction.]

ⁱ Or: "to give them discretion, prudence."

^a Heb.: *shebhanyahu*, 6; 1, *shebhanyahu*. Some cod.: "Shekaniah"—G-n.

^b Some cod. (w. Sen.): "the sons of" (Chenani)—G-n.

^c Some cod. (w. Syr.): "Shekaniah"—G-n.

^d Or: "trustworthy," "sure," "upright."

^e Or: "humiliation."

^f Cp. Exo. xv. 5.

ing to their pleasure; ²⁵ and they captured fortified cities, and a fat soil, and took possession of houses full of every good thing, wells digged, vineyards and olive-yards and fruit-trees, in abundance,—so they did eat and were filled and became fat, and luxuriated in thy great goodness.

²⁶ But they murmured and rebelled against thee, and cast thy law behind their back, and <thy prophets> they slew, who testified against them^a that they might turn them back unto thee,—and they wrought great insults.

²⁷ Therefore didst thou deliver them into the hand of their adversaries, who distressed them,—and <in the time of their distress> they made outcry unto thee, and ||thou|| <out of the heavens> didst hear, and <according to^b thine abounding compassions> gavest them saviours, that they might save^c them out of the hand of their adversaries.

²⁸ But <as soon as they had rest> they again' wrought wickedness before thee,—and thou didst leave them in the hand of their enemies, who bare rule over them, yet <when they again' made outcry unto thee> ||thou|| <from the heavens> didst hear and didst deliver them according to^d thy compassions, many times; ²⁹ and didst testify against them, to bring them back unto thy law, yet ||they|| dealt proudly, and hearkened not unto thy commandments, and <against thy regulations> they sinned, the which—if any son of earth shall do—then shall he live by them,—and yielded a rebellious shoulder, and <their neck> they stiffened, and hearkened not.

³⁰ And thou didst suffer many years to pass over them, and didst testify against them^e by thy Spirit through^f thy prophets, yet did they not give ear,—therefore didst thou deliver them into the hand of the peoples of the lands.

³¹ Yet <in thine abounding compassions> thou didst not make of them an end, neither didst thou forsake them,—for <a God gracious and full of compassion> thou art.

³² ||Now|| therefore, O our God—the God great, mighty, and fearful—keeping the covenant and the lovingkindness,^g let not all the trouble seem little before thee, which hath come upon us—on our kings, on our rulers, and^h on our priests, and on our prophets, and on our fathers, and on all thy people,—

from the days of the kings of Assyria, until this day.

³³ But ||thou|| art righteous, as to all that hath fallen upon us,—for <faithfulness> hast thou wrought, whereas ||we|| have been lawless; ³⁴ and^a ||our kings, our rulers, our priests, and our fathers|| have not kept thy law,—nor given heed unto thy commandments, or unto thy testimonies, wherewith thou hast testified against them.

³⁵ But ||they|| <in their kingdom, and in thine abundant goodness which thou gavest them, and in the broad and fat land which thou didst set before them> did not serve thee, neither turned they from their wicked doings.

³⁶ Lo! ||we|| |to-day| are bondmen—even upon the land which thou gavest our fathers to eat the fruit thereof and the good thereof> lo! ||we|| are bondmen; ³⁷ and ||the increase thereof|| aboundeth unto the kings whom thou hast set over us, for our sins,—and <over our bodies> are they bearing rule, and over our cattle, at their pleasure, and <in great distress> we areⁱ.

³⁸ <Seeing, therefore, all this> ||we|| are plighting our faith, and putting it in writing,—and <upon the sealed scroll> are our rulers, our Levites, our priests.

§ 13. *The Names attached to the Promissory Document; and the Purport of the Attested Deed*

¹ Now <upon the sealed writings> were,— 10

Nehemiah the governor, son of Hacaliah, and Zedekiah; ² Seraiah, Azariah, Jeremiah;

³ Pashhur, Amariah, Malchijah; ⁴ Hattush, Shebaniah,^b Malluch; ⁵ Harim, Meremoth, Obadiah; ⁶ Daniel, Ginnethon, Baruch; ⁷ Meshullam, Abijah, Mijamin; ⁸ Maaziah,^c Bilgai, Shemaiah,—these| were ||the priests||.

⁹ And ||the Levites||—Jeshua,^d son of Azaniah, Binnui, of the sons of Henadad, Kadmiel;

¹⁰ and |their brethren|,—Shebaniah,^e Hodiah, Kelita, Pelaiah, Hanan; ¹¹ Mica, Rehob, Hashabiah; ¹² Zaccur, Sherebiah, Shebaniah;

¹³ Hodiah, Bani, Beninu.

¹⁴ ||The heads of the people||,—Parosh, Pahath-moab, Elam, Zattu, Bani; ¹⁵ Bunni, Azgad, Bebai; ¹⁶ Adonijah, Bigvai, Adin; ¹⁷ Ater, Hezekiah, Azzur; ¹⁸ Hodiah, Hashum, Bezai;

¹⁹ Hariph, Anathoth, Nobai; ²⁰ Magpiash, Meshullam, Hezir; ²¹ Meshezabel, Zadok, Jaddua;

²² Pelatiah,^f Hanan, Ananiah; ²³ Hoshea, Hananiah, Hasshub; ²⁴ Hallohesh, Pilha, Shobek;

²⁵ Rehum, Hashabnah, Maaseiah; ²⁶ and Ahiah, Hanan, Anan; ²⁷ Malluch, Harim, Baanah.

²⁸ And <the rest of the people—the priests,

^a Or: "solemnly admonished them."

^b Some cod. (w. 7 ear. pr. edns. and Sep.): "and in." Cp. ver. 31—G-n.

^c Some cod. (w. 6 ear. pr. edns.): "and they saved"—G-n.

^d Some cod. (w. 2 ear. pr.

edns., Sep., Vul.): "in"—G-n. [Cp. ver. 27.]

^e Or: "solemnly admonish them."

^f Ml.: "by the hand of."

^g Perh. better thus definite. ^h Some cod. (w. 6 ear. pr. edns.) omit this "and"—G-n.

^a Gt.: "yea also"—G-n. [*uawaph* for *waweth*.]

^b Some cod. (w. Syr.): "Shekaniah"—G-n. Cp. chap. ix. 4, 5.

^c Heb.: *ma'azyāhūn*; 1; 1, *ma'azyāhūn*.

^d Before this name M.C.T. has a *waw*, which mars

the construction.] Some cod. (w. Sep., Syr., Vul.) omit it. Cp. chap. xii. 8—G-n.

^e Some cod. (w. 3 ear. pr. edns., Syr.): "Shekaniah" G-n.

^f Heb.: *pe'lotyah*; 3; 2, *pe'lotyāhu*.

the Levites, the doorkeepers, the singers, the Nethinim, and all who had separated themselves from the peoples of the lands unto the law of God, their wives, their sons and their daughters,—every one having knowledge and understanding> ²⁹ were holding fast unto their distinguished brethren, and were entering into a curse and into an oath, to walk in the law of God, which was given through^a Moses the servant of God,—and to observe and do, all the commandments of Yahweh our Lord,^b and his regulations, and his statutes; ³⁰ and that we would not give our daughters unto the peoples of the land,—and <their daughters> would we not take for our sons; ³¹ and <if the peoples of the land should be bringing in wares,^c or any corn on the sabbath day, to sell> we would not buy of them on the sabbath, or on a holy day,—and that we would remit the seventh year, and the loan^d of every hand. ³² And we laid on ourselves charges, appointing for ourselves the third of a shekel, yearly,—for the service of the house of our God; ³³ for the bread to set in array, and the continual meal-offering, and for the continual ascending-sacrifice, of the sabbaths, of the new moons, for the appointed feasts, and for things hallowed, and for victims bearing sin, to put a propitiatory—covering over Israel,—and for all the work of the house of our God. ³⁴ Also <lots> did we cast, concerning the offering of wood among the priests, the Levites, and the people, to bring it unto the house of our God, by our ancestral houses, at times arranged, year by year,—to burn upon the altar of Yahweh our God, as it is written in the law. ³⁵ And that we would bring in the firstfruits of our ground, and the firstfruit of all fruit of all trees, year by year,—unto the house of Yahweh; ³⁶ also that <the firstborn of our sons, and of our cattle, as it is written in the law,—and the firstlings of our herds and of our flocks> we would bring in unto the house of our God, unto the priests who should be in attendance in the house of our God; ³⁷ and <the first part of our meal and our heave-offerings and the fruit of all trees, new wine and oil> would we bring in unto the priests, into the chambers of the house of our God, and the tithe of our ground unto the Levites,—[the Levites themselves] taking the tithes in all our cities of agriculture. ³⁸ And the priest the son of Aaron should be with the Levites, when the Levites should take the tithes,—and [the Levites] should bring up the tithe of the tithe, unto the house of our God, into the chambers pertaining unto the treasure-house. ³⁹ For <into the chambers> should the sons of Israel and the sons of Levi bring in the heave-offering of the corn, the new wine, and the oil, since <there> are the utensils of the sanctuary, and the priests who are in attendance, and the doorkeepers, and the singers,—so would we not neglect the house of our God.

§ 14. *A Record of those who dwelt in Jerusalem of the Chiefs of Judah and Benjamin, and of the Priests and Levites; also of the Villages in which men of Judah and Benjamin dwelt.*

- 1 And the rulers of the people dwelt in Jerusalem,—and [the rest of the people] cast lots, to bring in one out of ten to dwell in Jerusalem the holy city, and nine parts in [other] cities.
- 2 And the people bestowed a blessing on all the men, who willingly offered^e themselves to dwell in Jerusalem.
- 3 Now [these] are the chiefs of the province, who dwell in Jerusalem, but <in the cities of Judah> dwelt every man in his possession throughout their cities, Israel, the priests, and the Levites and the Nethinim, and the Sons of the Servants of Solomon. ⁴ And <in Jerusalem> dwelt certain of the sons of Judah and of the sons of Benjamin,—
 <Of the sons of Judah> Athaiah son of Uzai, son of Zechariah, son of Amariah, son of Shephatiah, son of Mahalalel, of the sons of Perez; ⁵ and Maaseiah son of Baruch, son of Col-hozeh, son of Hazaiah, son of Adaiah, son of Joiarib, son of Zechariah, son of the Shilonite. ⁶ [All the sons of Perez who were dwelling in Jerusalem] four hundred and sixty-eight, men of ability.
- 7 And [these] are the sons of Benjamin,—Sallu son of Meshullam, son of Joed, son of Pedaiah, son of Kolaiah, son of Maaseiah, son of Ithiel, son of Jeshaiiah; ⁸ and <after him> Gabbai, Sallai,—nine hundred and twenty-eight. ⁹ And [Joel son of Zichri] was in charge over them,—and [Judah son of Hassenuah] was over the city, as second.
- 10 <Of the priests> Jedaiah son of Joiarib, Jachin; ¹¹ Seraiah son of Hilkiah, son of Meshullam, son of Zadok, son of Meraioth, son of Ahitub, chief ruler of the house of God; ¹² and their brethren who were doing the work of the house, eight hundred and twenty-two,—and Adaiah son of Jeroham, son of Pelaliah, son of Amzi, son of Zechariah, son of Pashhur, son of Malchijah; ¹³ and his brethren, ancestral chiefs, two hundred and forty—two,—and Amashsai son of Azarel, son of Ahzai, son of Meshillemoth, son of Immer; ¹⁴ and their brethren, strong men of ability, a hundred and twenty-eight,—and [he who was in charge of them] was Zabdai, son of Haggadolim.^a
- 15 And <of the Levites> Shemaiah son of Hasshub, son of Azrikam, son of Hashabiah, son of Bunni; ¹⁶ and Shabbethai and Jozabad, over the outside business of the house of God, of the chiefs of the Levites; ¹⁷ and Mattaniah son of Mica, son of Zabdi, son of Asaph, leader of the praise^b who giveth thanks,^c in prayer, and Bakbukiah the second among his brethren,—and Obadiah^d son of Shemaiah,^d son of Galal,

^a ML: "by the hand of."

^b Heb.: *adonenu*.

^c So Fu., Da., O.G.; but

T.G.: "price," "wages."

^d Or: "debt."

^a Or: "son (one) of the great men."

^b So it shd be (w. Sep., Vul.)—G.n.

^c Or: "who maketh confession."

^d So it shd be, as in 1 Ch. ix. 16—G. Intro. 395, 396.

son of Jeduthun.^a ¹⁸ ||All the Levites in the holy city|| were two hundred and eighty-four.

¹⁹ And ||the door-keepers—Akkub, Talmon, and their brethren who were keeping watch in the gates|| were a hundred and seventy-two.

²⁰ But ||the residue of Israel, the priests, the Levites|| were in all the cities of Judah, every one in his inheritance.

²¹ Howbeit ||the Nethinim|| were dwelling in Ophel,—and ||Ziha and Gishpa|| were over the Nethinim.

²² And ||the overseer of the Levites in Jerusalem|| was Uzzi son of Bani, son of Hashabiah, son of Mattaniah, son of Mica,—of the sons of Asaph the singers, to take lead in the business of the house of God. ²³ For ||the commandment of the king|| was upon them,—as to a fixed provision for the singers, the need of a day upon its day.

²⁴ And ||Pethahiah son of Meshezabel, of the sons of Zerah, son of Judah|| was at the hand of the king, in every matter pertaining to the people.

²⁵ And <as for the villages in their fields> |some of the sons of Judah| dwelt in Kiriath-arba, and the hamlets thereof, and in Dibon, and the hamlets thereof, and in Jekabzeel, and the villages thereof; ²⁶ and in Jeshua, and in Moladah, and in Beth-pelet; ²⁷ and in Hazar-shual, and in Beer-sheba, and the hamlets thereof; ²⁸ and in Ziklag, and in Meconah, and in the hamlets thereof, ²⁹ and in En-rimmon, and in Zorah, and in Jarmuth; ³⁰ Zanoah, Adullam, and their villages, Lachish, and the fields thereof, Azekah, and the hamlets thereof, —so they encamped from Beer-sheba, unto the valley of Hinnom. ³¹ And ||the sons of Benjamin|| [dwelt] from Geba, to Michmas^b and Aija, and Bethel, and the hamlets thereof:

³² Anathoth, Nob, Ananiah; ³³ Hazor, Ramah, Gittaim; ³⁴ Hadid, Zeboim, Neballat; ³⁵ Lod, and Ono, the valley of craftsmen.^c ³⁶ Howbeit ||of the Levites|| |certain courses of Judah| pertained unto Benjamin.

§ 15. *An Account of the Priests and Levites who came up in the First Return, glancing forward to the Days of Nehemiah.*

12 ¹ Now ||these|| are the priests and the Levites, who came up with Zerubbabel son of Shealtiel, and Jeshua,—Seraiah, Jeremiah, Ezra; ² Amariah, Malluch, Hattush; ³ Shecaniah, Rehum, Meremoth; ⁴ Iddo, Ginnethoi,^d Abijah; ⁵ Mijamir, Maadiah, Bilgah; ⁶ She-maiah, and Joiarib, Jedaiah; ⁷ Sallu, Amok, Hilkiah, Jedaiah,—||these|| were the chiefs of the priests and their brethren, in the days of Jeshua. ⁸ And ||the Levites|| Jeshua, Binnui, Kadmiel, Sherebiah, Judah, Mattaniah,—over the choirs.^e ||he and his brethren||; ⁹ and

||Bakbukiah and Unno^a their brethren|| were over against them, in wards. ¹⁰ And

||Jeshua|| begat Joiakim,—and ||Joiakim|| begat Eliashib, and ||Eliashib|| [begat]^b Joiada; ¹¹ and ||Joiada|| begat Jonathan,—and ||Jonathan|| begat Jaddua. ¹² And <in the days of

Joiakim> were priests, ancestral chiefs,—of Seraiah> Meraiah, <of Jeremiah> Hananiah; ¹³ <of Ezra> Meshullam,—<of Amariah> Jehohanan; ¹⁴ <of Malluchi>^c Jonathan,—<of Shebaniah>^d Joseph; ¹⁵ <of Harim> Adna,—<of Meraioth> Helkai;^e ¹⁶ <of Iddo>^f Zechariah,—<of Ginnethon> Meshullam; ¹⁷ <of Abijah> Zichri,—<of Miniamin> Moadiah; Piltai; ¹⁸ <of Bilgah> Shamuias,—<of Shemaiah> Jehonathan; ¹⁹ and <of Joiarib> Mattenai,—<of Jedaiah> Uzzi; ²⁰ <of Sallai> Kallai,—<of Amok> Eber; ²¹ <of Hilkiyah> Hashabiah,—<of Jedaiah> Nethanel.

²² ||The Levites—in the days of Eliashib, Joiada, and Johanan, and Jaddua|| were recorded as ancestral chiefs,—||also the priests|| unto the reign of Darius the Persian. ²³ ||The sons of Levi, ancestral heads|| were written in the book of Chronicles,—even until the days of Johanan, son of Eliashib. ²⁴ And ||the chiefs of the Levites|| Hashabiah, Sherebiah, and Jeshua son of Kadmiel, with their brethren over against them, to praise—to give thanks, by the commandment of David the man of God,—ward joined to ward. ²⁵ ||Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub|| were watchers, doorkeepers of the ward, in the storehouses of the gates. ²⁶ ||These|| were in the days of Joiakim, son of Jeshua, son of Jozadak,—and in the days of Nehemiah the pasha, and Ezra the priest the scribe.

§ 16. *The Dedication of the Wall, by a Procession thereon of Two Choirs, by Sacrifices and Rejoicings, and by New Appointments for Priests and Levites.*

²⁷ And <at the dedication of the wall of Jerusalem> they sought the Levites, out of all their places, to bring them to Jerusalem,—to keep the dedication and the rejoicing, both with thanksgiving and with music, cymbals, harps,^g and with lyres. ²⁸ So the sons of the singers gathered themselves together,—both out of the circuit round about Jerusalem, and out of the villages of the Netophathites; ²⁹ also out of Beth-gilgal, and out of the fields of Geba, and Azmaveth,—for <villages> had the singers builded for themselves, round about Jerusalem.

³⁰ And the priests and the Levites purified themselves,—and purified the people, and the gates, and the wall. ³¹ Then brought

^a "Unno," written; "Unni," read—G.n.

^b Some cod. (w. 6 ear. pr. edns., Sep., Vul.) have: "begat"—G.n.

^c Written: "Meluchi"; read: "Melichu."

^d Some cod. (w. 2 ear. pr. edns., Sep., Syr.): "She-

kaniah"—G.n.

^e Some cod. w. 6 ear. pr. edns.): "Hilkai"—G.n.

^f Written: "Adaia"; read: "Iddo." Some cod. (w.

1 ear. pr. edn.) write and read: "Iddo"—G.n.

^g Or: "lutes"—O.G.

^a Written: "Jeduthun"; read: "Jeduthun"—G.n.

^b Some cod.: "Michmash"—G.n.

^c Cp. 1 Ch. iv. 14.

^d Some cod. (w. 1 ear. pr. edn., Vul.): "Ginnethoi"—G.n.

^e So Fu.; "songs of praise"—O.G.

I up the rulers of Judah upon the wall,—and I appointed two large choirs, even to go in procession to the right upon the wall, towards the dung-gate; ³² and after them went Hoshaiah, and half the rulers of Judah; ³³ then Azariah, Ezra, and Meshullam; ³⁴ Judah, and Benjamin, and Shemaiah, and Jeremiah; ³⁵ and <of the sons of the priests, with trumpets> Zechariah—son of Jonathan—son of Shemaiah—son of Mattaniah, son of Micaiah, son of Zaccur, son of Asaph; ³⁶ and his brethren—Shemaiah and Azarel, Milalai, Gilalai, Maai, Nethanel, and Judah Hanani, with the instruments of music of David,* the man of God,—with Ezra the scribe before them; ³⁷ and <over the fountain gate and straight before them> they went up by the stairs of the city of David, at the going up of the wall,—above the house of David, even as far as the water-gate, eastward. ³⁸ And

||the second choir|| was going over against them, ||I|| following it,—with the half of the people upon the wall, above the tower of the ovens, even as far as the broad wall; ³⁹ and above the gate of Ephraim, and upon the old gate, and upon^b the fish-gate, and the tower of Hananel, and the tower of Hammeah, even as far as the sheep-gate,—and they came to a stand, at the gate of the guard. ⁴⁰ So the two choirs |came to a stand| at the house of God,—and I, and half the deputies with me; ⁴¹ and ||the priests—Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah, and Hananiah|| with trumpets; ⁴² and Maaseiah and Shemaiah and Eleazar and Uzzi and Jehohanan and Malehijah and Elam and Ezer,—and the musicians sounded aloud, with Jezrahiah who was not over them.

⁴³ And they sacrificed, on that day, great sacrifices, and rejoiced, for ||God|| had caused them to rejoice with great joy, moreover also ||the women and children|| rejoiced,—so that the rejoicing of Jerusalem was heard afar off.

⁴⁴ And there were set in charge, on that day, certain men, over the chambers for the treasures, for the heave-offerings, for the firstfruits, and for the tithes, to gather into them, out of the fields of the cities, the portions appointed by the law,^c for the priests, and for the Levites,—for ||the joy of Judah|| was over the priests and over the Levites, who were remaining.

⁴⁵ So they kept the charge of their God, and the charge of the purification, and [so did] the singers and the doorkeepers,—according to the commandment of David and of Solomon his son.

⁴⁶ For <in the days of David and Asaph, of old> there were chiefs^d of the singers, and songs^e of praise and thanksgiving, unto God. ⁴⁷ Now ||all Israel—in the days of Zerubbabel, and in

the days of Nehemiah|| used to give the portions of the singers and the doorkeepers, the need of a day upon its day,—and they hallowed them unto the Levites, and ||the Levites|| hallowed them unto the sons of Aaron.

§ 17. *The Day of Dedication further distinguished by a Reading in the Law which led to the Expulsion of Tobiah the Ammonite out of the Temple Chambers.*

¹ <On that day> a portion was read in the 13
book of Moses, in the ears of the people,—and it was found written therein, that the Ammonite and the Moabite should not enter into the convocation of God, unto times age-abiding; ² because they met not the sons of Israel, with bread and with water,—but hired against them Balaam, to curse them, although our God turned the curse into a blessing. ³ So it came to pass, when they had heard the law,—that they separated all the mixed multitude from Israel. ⁴ Now <before this> ||Eliashib the priest, who was set over a chamber of the house of God|| was allied unto Tobiah; ⁵ so he prepared him a large chamber, where aforetime they used to lay the meal-offering, the frankincense, and the utensils, and the tithe of the corn, the new wine and the oil, in charge of the Levites, and the singers, and the doorkeepers,—and the heave-offerings for the priests. ⁶ But <throughout all this [time]> was I not in Jerusalem,—for <in the thirty-second year of Artaxerxes king of Babylon> I came unto the king, and <at the end of certain days> obtained I leave of the king; ⁷ and came to Jerusalem,—and had intelligence of the wickedness which Eliashib had committed for Tobiah, in preparing for him a chamber, in the courts of the house of God; ⁸ and it grieved me exceedingly,—and I cast forth all the household utensils of Tobiah, outside of the chamber. ⁹ Then commanded I, and they purified the chambers,—and I put back there, the utensils of the house of God, the meal-offering and the frankincense.

§ 18. *Neglected Levites, recalled and provided for.*

¹⁰ Then came I to know, that ||the portions of the Levites|| had not been given [them],—so that the Levites and the singers, who had been doing the work, [had fled every one to his field]. ¹¹ Therefore contended I with the deputies, and said,

Wherefore' is the house of God [forsaken]? So I gathered them together, and set them in their place. ¹² Then ||all Judah|| brought in the tithe of corn, and new wine, and oil, unto the treasures; ¹³ and I made treasurers^a over the treasures—Shelemiah the priest, and Zadok the scribe, and Pedaiah from among the Levites, and <next unto them>^b Hanan son of Zaccur,

* Clearly = "dating from David," "appointed by David."

^a A sp. v.r. (*sevir*) = "even as far as"—G.n.

^c So in 'cod. Hallel; but some cod. (w. l ear. pr. edn., Vul.) = "portions for thanksgiving"—G.n.

[*hottodah* for *hattorah*.]
^d Written = "a chief";
read = "chiefs." In some cod. (w. 6 ear. pr. edns., Vul.) = "chiefs" (pl.) both written and read—G.n., G. Intro. 154.
^e Or = "music"; "musical service."

^a *Gt.* = "I set in charge"—G.n.

^b Or = "and to help them,"
Mt. = "unto their hand."

son of Mattaniah,—for faithful' were they accounted, and it was [laid] upon them, to distribute unto their brethren.

- ¹⁴ *Remember me, O my God, concerning this,—and do not wipe out my lovingkindnesses, which I have done for the house of my God, and for those keeping charge thereof.*

§ 19. *Trading on the Sabbath suppressed.*

- ¹⁵ <In those days> saw I in Judah—some treading winepresses on the sabbath, and bringing in sheaves and lading asses, moreover also wine, grapes, and figs, and every kind of burden, which they were bringing into Jerusalem on the sabbath day,—so I protested against it, as a day for them to sell provisions. ¹⁶ And [men of Tyre] dwelt therein, who were bringing in fish—and every kind of ware for sale,—and were selling, on the sabbath, to the sons of Judah, and^a in Jerusalem; ¹⁷ so I contended with the nobles of Judah,—and said unto them,

What is this wicked thing which [ye] are doing, and profaning the sabbath day?

- ¹⁸ Was it not [thus] your fathers did, and our God brought upon us all this calamity, and upon this city?—and [ye] would add indignation against Israel, by profaning the sabbath!^b

- ¹⁹ And it came to pass <when the gates of Jerusalem made a shadow before the sabbath> then gave I word, and they shut the doors, and I gave word, that they should not open them, until after the sabbath,—and <some of my young men> set I near the gates, so that no burden should be brought in, on the sabbath day.

²⁰ But the traders and sellers of all kinds of wares lodged outside Jerusalem, once or twice. ²¹ Therefore I testified against them, and said unto them,

Wherefore are ye lodging against the wall?
<if ye do it again> [a hand] will I thrust upon you,—

<From that time> they came not on the sab-

bath. ²² And I gave word to the Levites that they should be purifying themselves and coming in, as keepers of the gates, to hallow the sabbath day.

<This also> remember to me, O my God, and have pity upon me, according to the abundance of thy lovingkindness.

§ 20. *Mixed Marriages denounced and punished.*

- ²³ Moreover <in those days> saw I the Jews who had married women of Ashdod, of Ammon, of Moab; ²⁴ and [their children] were one-half speaking the language of Ashdod, and understood not' how' to speak the language of the Jews,—but after^a the tongue of both people.

- ²⁵ So I contended with them, and laid a curse upon them, and I smote, from among them, certain men, and pulled out their hair,—and I put them on oath by God,

Ye shall not give your daughters unto their sons, nor take of their daughters, for your sons nor for yourselves.

- ²⁶ Was it not <over these things> that Solomon king of Israel sinned'—though <among many nations> there was no king such as he, and he was [beloved by his God] and so God gave him to be king over all Israel,—<even him> did foreign women [cause to sin].

- ²⁷ <Unto you> then, shall we hearken, to do all this great wickedness, to act unfaithfully with our God,—by marrying foreign wives?

- ²⁸ And [one of the sons of Joiada, son of Eliahshib the high priest] was son-in-law to Sanballat the Horonite,—therefore I chased him from me.

- ²⁹ *Remember them, O my God,—on account of the Defilings of the Priesthood, and the Covenant of the Priesthood, and of the Levites.*

- ³⁰ So I purified them from everything foreign,—and appointed charges unto the priests and unto the Levites, every one in his work; ³¹ also for the offering of wood, at times appointed, and for the firstfruits.

Remember me, O my God, for good.

^a Some cod. (w. 6 ear. pr. edns., Syr., Vul.) omit this "and"—G.n.

^b A sp. v.r. (*sevir*) adds: "day," in some cod. (w.

1 ear. pr. edn., Syr.): "day" is both *written* and *read*. Cp. ver. 17—G.n.

^a Some cod. (w. 4 ear. pr. edns.): "with the tongue"—G.n. [Let. *b* for *k*—Table I. p. 23.]

THE BOOK OF ESTHER.

§ 1. *The Disobedience and Fall of Queen Vashti.*

- 1¹ And it came to pass, in the days of Ahasuerus, —[the same] Ahasuerus that reigned from India even unto Ethiopia, a hundred and twenty-seven provinces: ² <in those days, — when King Ahasuerus was sitting on the throne of his kingdom, which was in Shusan the palace; ³ in the third year of his reign> he made a banquet unto all his rulers, and his servants,—the power of Persia and Media, the nobles and the rulers being before him; ⁴ when he showed the riches of the glory of his kingdom, and the splendour of his excellent majesty,—many days, a hundred and eighty days; ⁵ that <when these days were fulfilled> the king made—for all the people that were present in Shusan the palace, both for great and small—a banquet seven days,—in the court of the garden of the palace of the king: ⁶ white stuff, cotton^a and blue, being held fast with cords of fine linen and purple, upon rods^b of silver, and pillars of white marble,—the couches being of gold and silver, upon a pavement of alabaster and white marble, and pearl and black marble. ⁷ And they gave them drink in vessels of gold, [vessels, from vessels] being diverse,—even the wine of the kingdom in abundance, by the bounty of the king. ⁸ And [the drinking] was according to the law,^c no one compelling,—for [so] had the king appointed unto every chief of his household, that every^d man [should do according to his pleasure].
- ⁹ [Also Vashti the queen] made a banquet for the women,—in the royal house which belonged to King Ahasuerus.
- ¹⁰ <On the seventh day> when merry was the heart of the king with wine> he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar and Carcas, the seven eunuchs who were waiting before King Ahasuerus,—¹¹ to bring in Vashti the queen, with the royal crown,—to show the peoples and the rulers her beauty, for <of pleasing appearance> was she.
- ¹² But Queen Vashti refused^e to come in at the command of the king, which was given through the eunuchs,—and the king was exceeding wroth, and [his anger] burned within him.
- ¹³ Then said the king unto the wise men having

knowledge of the times,—<for [so] was the manner of the king before all having knowledge of law and judgment; ^a ¹⁴ and [near unto him] were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, Memucan,—the seven rulers of Persia and Media, who used to behold the face of the king, who sat first, in the kingdom>—

- ¹⁵ <According to law> what ought to be done, with Queen Vashti,—for that she hath not performed the command of King Ahasuerus, through the eunuchs?

- ¹⁶ Then said Memucan^b before the king and the rulers,

<Not against the king alone> hath Vashti the queen acted perversely,—but against all the rulers, and against all the peoples, who are in all the provinces of King Ahasuerus. ¹⁷ For the report of the queen [will go forth] unto all women, so putting contempt upon their lords, in their eyes,—when it is reported to them,

[King Ahasuerus] commanded Vashti the queen to be brought in before him, but she came not.

- ¹⁸ And [this day] shall the ladies of Persia and Media, who have heard the report of the queen, tell it, unto all the lords of the king,—with enough of contempt and wrath.

- ¹⁹ <If [unto the king] it seem good> let there go forth a royal declaration from before him, and let it be written among the laws of Persia and Media, so that it shall not pass away,—That Vashti [is not to come in] before King Ahasuerus, and <her royal estate> let the king give unto her neighbour, who is better than she.

- ²⁰ <When the edict of the king which he shall make, is published^f throughout all his kingdom, for [great] it is^g> then [all wives] will give honour unto their lords, both great and small.

- ²¹ And the thing seemed good^h in the eyes of the king, and the rulers,—and the king didⁱ according to the word of Memucan. ²² So he sent letters, into all the provinces of the king, into every province according to the writing thereof, and unto every people according to their tongue,—That every man should be ruler in his own

^a Or: "fine linen"—O.G. ^b So O.G.; "rings"—T.G.
^c Or: "custom."

^a "Government"—O.G. ^e Or: "however great it
^b "Memucan," written; is"—Leeser.
"Memucan," read—G.N.

house, and issue his commands,^a according to the tongue of his people.

§ 2. *The Selection of Esther, a Jewess, to be Queen instead of Vashti.*

- 2¹ <After these things, when the wrath of King Ahasuerus was appeased> he remembered Vashti and what she had done, and what was decreed against her. ² Then said the young men of the king, who waited upon him,—

Let them seek out for the king young virgins, of pleasing appearance; ³ and let the king appoint officers throughout all the provinces of his kingdom, and let them gather together every young virgin of pleasing appearance unto Shusan the palace, unto the house of the women, into the custody of Hegai eunuch of the king, keeper of the women, and let there be given the things needed for their purification;^b ⁴ and <the maiden that is pleasing in the eyes of the king> let her be queen instead of Vashti.

And the thing seemed good in the eyes of the king, and he did so.

- ⁵ [A certain Jew] there was in Shusan the palace,—whose [name] was Mordecai, son of Jair, son of Shimei, son of Kish, a man of Benjamin; ⁶ who had been exiled from Jerusalem, with the exiles who were carried away with Jeconiah king of Judah,—whom [Nebuchadnezzar king of Babylon] exiled. ⁷ And it came to pass, that he was bringing up^c Hadassah, [the same] was Esther, his uncle's daughter, for she had neither father nor mother,—and [the maiden] was of beautiful form and pleasing appearance, and when her father and mother died, Mordecai took her for his own daughter. ⁸ So it came to pass <when the king's command and decree was heard, and there had been gathered together many maidens unto Shusan the palace, unto the custody of Hegai> that Esther was taken into the house of the king, unto the custody of Hegai, keeper of the women; ⁹ and the maiden was pleasing in his eyes, and she received lovingkindness before him, and he hastened to give her [the things needed for her purification, and things apportioned her], and to give her [seven select maidens] out of the house of the king,—and he removed her and her maidens to the best place in the house of the women. ¹⁰ Esther had not told of her people, nor of her kindred,—for [Mordecai] had laid charge upon her, that she should not tell. ¹¹ And [throughout every day] [Mordecai] used to walk to and fro, before the court of the house of the women,—to get to know the welfare of Esther, and what would be done with her.

- ¹² Now <when the turn of each maiden came, to go in unto King Ahasuerus, after it had been done to her according to the law of the women for twelve months, for [so] were ful-

filled the days of their purification,—six months with oil of myrrh, and six months with perfumes, and with things for the purification^a of the women> ¹³ [then] indeed, the maiden came in unto the king,—[whatsoever she might mention] was given her, to go with her, out of the house of the women up to the house of the king: ¹⁴ <in the evening> she went in, and <in the morning> she returned—unto the second house of the women, unto the custody of Shaashgaz the king's eunuch, who kept the concubines,—she went not in again unto the king, except the king delighted in her, and she were called by name. ¹⁵ But <when the turn came for Esther daughter of Abihail the uncle of Mordecai—who had taken her as his own daughter—to go in unto the king> she requested nothing, save what Hegai the king's eunuch who kept the women might direct,—but so it was, that Esther obtained favour in the eyes of all who beheld her. ¹⁶ So then Esther was taken unto King Ahasuerus, into his royal house, in the tenth month, [the same] was the month Tebeth,—in the seventh year of his reign. ¹⁷ And the king loved Esther above all the women, and she obtained favour and lovingkindness before him, above all the virgins,—so that he set the royal crown upon her head, and made her queen, instead of Vashti.

¹⁸ Then the king made a great banquet, for all his rulers and his servants, the banquet of Esther,—and <a remission>^b for all the provinces> made he, and gave a present, according to the bounty of a king.

§ 3. *Mordecai, the Queen's Foster-father, saves the Life of King Ahasuerus.*

- ¹⁹ Now <when virgins were gathered together a second time> then [Mordecai] was sitting in the gate of the king. ²⁰ Esther had not told of her kindred, nor her people, as [Mordecai] had laid charge upon her,—and <the command of Mordecai> Esther performed, like as when she was being brought up with him. ²¹ <In those days, when [Mordecai] was sitting in the gate of the king> Bigthan and Teresh, two of the eunuchs of the king who guarded the threshold, were wroth, and sought to thrust a hand upon King Ahasuerus; ²² but the thing became known to Mordecai, who told it unto Esther the queen,—and Esther told it unto the king, in the name of Mordecai. ²³ And <when the thing was searched into and found [true]> then were they two hanged upon the gallows, and it was written, in the book of the chronicles, before the king.

§ 4. *Haman made Chief Minister; but, Mordecai refusing to bow down to him, Haman plots to destroy the whole Jewish People.*

- ¹ <After these things> did King Ahasuerus ² promote to power Haman son of Hammedatha

^a "However he may speak"—Leeser. ^b Ml. : "rubblings." ^c Or : "supporting."

^a Cp. ver. 3.

^b Perh. : "holiday-making"—O.G.

the Agagite, and exalted him,—and placed his seat above all the rulers who were with him.² And ||all the king's servants who were in the king's gate|| used to bend and bow themselves down unto Haman, for ||so|| had the king given command concerning him,—but ||Mordecai|| bent not nor bowed himself down.³ Then said the king's servants who were in the king's gate, unto Mordecai,—

⁴ Wherefore art ||thou|| transgressing the command of the king?

And it came to pass <when they had spoken unto him day by day, and he had not hearkened unto them> that they told Haman, to see whether the account of Mordecai would stand, for he had told them, that ||he|| was a Jew.

⁵ And <when Haman saw that Mordecai did not bend nor bow down unto him> then was Haman filled with wrath; ⁶ but <it was contemptible in his eyes> to thrust forth a hand on Mordecai alone, for they had told him of the people of Mordecai,—and Haman sought to destroy all the Jews who were throughout all the kingdom of Ahasuerus, the people of Mordecai.

⁷ <In the first month—||the same|| was the month Nisan, in the twelfth year of king Ahasuerus> was Pur cast—||the same|| is the Lot, before Haman, from day to day, and from month to month,—and the lot fell on the thirteenth day^a of the twelfth month, ||the same|| is the month Adar.

⁸ Then said Haman unto King Ahasuerus,

There is^a a certain people, scattered abroad and dispersed among the peoples, throughout all the provinces of thy kingdom,—||whose laws|| are diverse from every people, and <the laws of the king> they observe not, <for the king> therefore, it is not fit, to suffer them.

⁹ <If [unto the king] it seem good> let it be written, to destroy them,—and <ten thousand talents of silver> will I weigh out upon^b the hands of them who are doing the business, to bring [it] into the treasures of the king.

¹⁰ So then the king took his signet-ring from off his hand, and gave it unto Haman son of Hammedatha the Agagite, the adversary of the Jews; ¹¹ and the king said unto Haman,

||The silver|| is granted thee,—and the people, to do with them, as may seem good in thine eyes.

¹² Then were called the scribes of the king, in the first month, on the thirteenth day therein, and it was written according to all that Haman commanded unto the satraps of the king and unto the pashas, who were over every province, and unto the rulers of every people, every province according to the writing thereof, and every people according to the tongue thereof,—<in the name of King Ahasuerus>

was it written, and sealed with the signet-ring of the king. ¹³ Then were sent letters, by the hand of the runners, into all the provinces of the king, To destroy, to slay and to cause to perish all Jews, both young and old, little ones and women, in one day, on the thirteenth of the twelfth month ||the same|| is the month Adar,—and the spoil of them to be a prey. ¹⁴ A copy of the writing, to be delivered as an edict throughout every province|| was published to all the peoples,—that they should be ready against this day. ¹⁵ ||The runners|| went forth, urged on by the word of the king, and ||the edict|| was given in Shusan the palace,—and ||the king and Haman|| sat down to drink, but ||the city of Shusan|| was perplexed.

§ 5. *Mordecai and Esther defeat the Schemes of Haman, who is hung on the Gallows which he had prepared for Mordecai, the latter being honoured in his Adversary's Stead, and the Jews being permitted to stand for their Lives, and so are delivered.*

¹ <When ||Mordecai|| came to know all that ⁴ had been done> Mordecai rent his garments, and put on sackcloth and ashes,—and went forth into the midst of the city, and cried out with an outcry loud and bitter; ² and went in as far as before the gate of the king,—for ||none|| might enter into the gate of the king, clothed with sackcloth. ³ And <throughout every province, whithersoever the word of the king and his edict came> was great mourning to the Jews, and fasting and weeping, and lamentation,—||sackcloth and ashes|| were spread out for many.

⁴ So the maidens of Esther and her eunuchs went in and told her, and the queen clothed in great anguish,—and sent garments to clothe Mordecai, and to remove his sackcloth from off him, but he accepted them not.

⁵ Then called Esther for Hathach, one of the eunuchs of the king whom he had stationed before her, and charged him, concerning Mordecai,—to get to know what^a this was, and why^b this was.

⁶ So Hathach went forth unto Mordecai, in the Broadway of the city, which was before the gate of the king. ⁷ And Mordecai told him all that had befallen him,

—and an exact statement^a of the silver, that Haman had promised to weigh out unto the treasures of the king, for the Jews, to destroy them. ⁸ Also <a copy of the writing of the edict which had been given in Shusan to destroy them> gave he unto him, to shew unto Esther, and to tell her,—and to lay charge upon her, to go in unto the king—to make supplication unto him, and to make request before him, for her people. ⁹ And Hathach came in and told Esther, the words of Mordecai.

^a So it shd be (w. Sep.) — rites. The other "unto" — G.n.

^b So one school of Masso-

^a So O.G. Cp. chap. x. 2.

¹⁰ Then spake Esther unto Hathach,—and gave him charge, unto Mordecai:—

¹¹ ||All the servants of the king, and the people of the provinces of the king|| do know, that <whatsoever man or woman shall go in unto the king—into the inter court—who hath not been called> ||one|| is his law, to put him to death, saving' any to whom the king may hold out the golden sceptre, who then shall live,—but ||I|| have not been called to go in unto the king, these thirty days.

¹² And they told Mordecai the words of Esther.

¹³ Then Mordecai commanded to answer Esther,—

Do not think in thine own soul, to escape in the house of the king from among all the Jews.

¹⁴ But <if thou ||do indeed hold thy peace|| at this time> ||respite and deliverance|| will be appointed for the Jews from another place, but ||thou, and thy father's house|| will perish,—and who knoweth whether <for a time such as this> thou hast attained unto the royal estate?

¹⁵ Then Esther commanded, to answer Mordecai:—

¹⁶ Go! gather ye together all the Jews who are to be found in Shusan, and fast ye for me—and^a neither eat nor drink—three days, night nor day, and^b ||I and my maidens|| will fast so,—and <in this manner> will I go in unto the king, though it is not according to the law, and <when I have perished> I have perished!^c

¹⁷ So Mordecai departed,—and did according to all that Esther' had charged upon him.

⁵ ¹ And it came to pass, on the third day, that Esther put on her royal apparel, and stood in the inner court of the house of the king, over against the house of the king,—and ||the king|| was sitting upon his royal seat, in the royal house, over against the opening of the house. ² And it came to pass <when the king saw Esther the queen standing in the court> that she obtained favour in his eyes,—and the king held out to Esther the golden sceptre which was in his hand, so Esther drew near, and touched the top of the sceptre. ³ Then said the king unto her,

What aileth thee, Queen Esther? and what is thy request?

<Unto the half of the kingdom> shall it be given thee.

⁴ Then said Esther,

<If |unto the king| it seem good> let the king with Haman come in this day, unto the banquet which I have prepared for him.

⁵ And the king said,

Hasten ye Haman, to perform the word of Esther.

So the king with Haman came in, unto the banquet which Esther had prepared. ⁶ Then said the king unto

Esther, during the banquet of wine,

What is thy petition, that it may be granted thee?—and what is thy request—unto the half of the kingdom—that it may be performed?

⁷ Then answered Esther, and said,—

<As touching my petition and my request>

⁸ <If I have found favour in the eyes of the king, and if |unto the king| it seem good, to grant my petition, and to perform my request> let the king with Haman come in unto the banquet which I will prepare for them, and ||to-morrow|| I will do, according to the word of the king.

⁹ Then went Haman forth on that day, joyful and of a merry heart,—but <when Haman saw Mordecai in the gate of the king, that he rose not up nor moved because of him> then was Haman filled with wrath' against Mordecai.

¹⁰ Nevertheless Haman restrained himself, and came into his own house,—and sent and brought in his friends, and Zeresh his wife; ¹¹ and Haman recounted unto them the glory of his riches, and the multitude of his children,—and all the things wherein the king had promoted him to power, and how he had advanced him, above the rulers and the servants of the king.

¹² And Haman said,

Moreover Esther the queen did bring in no one with the king into the banquet which she had prepared, saving myself,—yea moreover <even for to-morrow> ||I|| am invited unto her, with the king.

¹³ Yet ||all this|| sufficeth me not,—so long as ||I|| see Mordecai the Jew, sitting in the gate of the king.

¹⁴ Then said Zeresh his wife and all his friends unto him,

Let them make ready a gallows, of the height of fifty cubits, and <in the morning> speak thou unto the king, that they hang Mordecai thereon, then go with the king into the banquet joyfully.

And the thing seemed good before Haman, and he made ready the gallows.

¹ <During that night> the sleep of the king ⁶ fled,—and he commanded to bring in the book of remembrance, the chronicles, and they were read before the king. ² And it was found written, how that Mordecai had told concerning Bigthana and Teresh, the two eunuchs of the king guarding the threshold,—who had sought to thrust forth a hand upon King Ahasuerus. ³ Then said the king,

What honour and dignity hath been done unto Mordecai, for this?

Then said the king's young men, who were ministering unto him,

Nothing' hath been done for him.

⁴ Then said the king,

Who is in the court?

Now ||Haman|| had come into the outer court of

^a Some cod. (w. 1 ear. pr. edn., Aram., Vul.) omit this "and"—G.n.

^b Some cod. (w. Aram.,

Sep., Syr., Vul.): "more-over also"—G.n.

^c Cp. Gen. xliii. 14.

the king's house, to speak unto the king, to hang Mordecai, upon the gallows which he had prepared for him.

⁵ So the king's young men said unto him,

Lo! ||Haman|| standing in the court.

And the king said,

Let him come in.

⁶ So Haman came in, and the king said unto him,

What shall be done unto the man in whose honour ||the king|| delighteth?

Then said Haman, in his own heart,

Unto whom' will the king delight to do honour, more than unto me?

⁷ So Haman said unto the king,—

<As touching the man in whose honour ||the king|| delighteth> ⁸ let them bring in royal apparel wherewith the king' hath clothed himself,—and the horse whereon the king' hath ridden, and the royal crown which hath been set upon his own' head; ⁹ and let the apparel and the horse be delivered unto the hand of one of the king's rulers, one of the nobles, and so let them array the man, in whose honour ||the king|| delighteth,—and cause him to ride upon the horse, through the Broadway of the city, and let them proclaim before him,

<Thus and thus> shall it be done unto the man in whose honour' ||the king|| delighteth!

¹⁰ Then said the king unto Haman,

Haste, take the apparel and the horse, just as thou hast said, and do even so' unto Mordecai the Jew, who is sitting in the king's gate,—do not let fail a thing, of all which thou hast spoken!

¹¹ So Haman took the apparel and the horse, and arrayed Mordecai,—and caused him to ride through the Broadway of the city, and proclaimed before him,

<Thus and thus> shall it be done unto the man in whose honour' ||the king|| delighteth!

¹² Then Mordecai returned unto the gate of the king,—but ||Haman|| hurried unto his own house, mourning, and with covered head. ¹³ And Haman recounted unto Zeresh his wife, and unto all his friends, everything that had befallen him. Then said his wise men, and Zeresh his wife, unto him,

<If [of the seed of the Jews] is Mordecai before whom thou hast begun to fall> thou shalt not prevail against him, but shalt ||utterly fall|| before him.

¹⁴ <While yet' they were speaking with him> ||the eunuchs of the king|| had come,—and they hastened to bring Haman, unto the banquet which Esther' had prepared.

⁷ ¹ So the king and Haman came in, to banquet with Esther the queen. ² Then said the king unto Esther, on the second day also, during the banquet of wine,

What is thy petition, Queen Esther, that it may be granted thee? and what is thy

request—unto the half of the kingdom—that it may be performed?

³ Then answered Esther the queen, and said,

<If I have found favour in thine eyes, O king, and if [unto the king] it seem good> let my life be granted me, as my petition, and my people, as my request;

⁴ For we are sold, ||I and my people||, to be destroyed, to be slain and to be caused to perish.

<If indeed [for bondmen and for bondwomen] we had been sold> I had held my peace, although the adversary could not have made good the damage to the king.

⁵ Then spake King Ahasuerus, and said unto Esther the queen,—

Who' is he now, and where' is he, whose heart is set to act thus?

⁶ And Esther said,

A man who is an adversary and enemy, ||this wicked Haman||.

And ||Haman|| was terrified, before the king and the queen.

⁷ <Now ||the king|| arising in his wrath from the banquet of wine, and going into the palace garden> ||Haman|| stood to make request for his life from Esther the queen, for he saw that ruin [was determined against him] by the king.

⁸ <When ||the king|| returned out of the palace garden into the place of the banquet of wine> ||Haman|| was lying prostrate upon the couch whereon Esther was. Then said the king,

Will he ||even dare to force the queen|| while I am in the house?

<No sooner had the word gone forth out of the mouth of the king> than <the face of Haman> they had covered.

⁹ Then said Harbonah—one of the eunuchs before the king,—

Yea lo! ||the gallows that Haman made ready for Mordecai, who had spoken well for the king|| is standing in Haman's house, of a height of fifty cubits.

Then said the king,

Hang him thereon.

¹⁰ So they hanged Haman on the gallows which he had prepared for Mordecai,—and ||the wrath of the king|| was appeased.

¹ <On that day> did King Ahasuerus give ⁸ unto Esther the queen, the house of Haman, the adversary of the Jews,—and ||Mordecai|| came in before the king, for Esther had told, what he was to her.

² And the king took off his signet-ring, which he had taken from Haman, and gave it unto Mordecai,—and Esther set Mordecai over the house of Haman.

³ <Yet again> spake Esther before the king, and fell down at his feet,—and wept and made supplication unto him, to cause the mischief of Haman the Agagite to pass away, even the plot which he had plotted against the Jews. ⁴ And the king held out unto Esther, the golden sceptre,—so Esther arose, and stood before the king; ⁵ and said—

<If [unto the king] it seem good, and if I have found favour before him, and the thing

be approved before the king, and ||I myself|| be pleasing in his eyes> let it be written, to reverse' the letters plotted by Haman, son of Hammedatha, the Agagite, which he wrote to destroy the^a Jews, who are in all the provinces of the king.

⁶ For how' can I endure to see^b the ruin that shall overtake my people? or how' can I endure to see the destruction of my kindred?

⁷ Then said King Ahasuerus unto Esther the queen, and unto Mordecai the Jew,—

Lo! <the house of Haman> have I given unto Esther, and <him> have they hanged upon the gallows, because he thrust forth his hand against the Jews.

⁸ ||Ye|| therefore, write concerning the Jews as may seem good in your own eyes, in the name of the king, and seal it with the king's signet-ring,—for a writing which hath been written in the king's name, and sealed with the king's signet-ring> none' can reverse.

⁹ Then were called the king's scribes at that time—in the third month, ||the same|| is the month Siwân,^c on the twenty-third thereof, and it was written according to all that Mordecai commanded unto the Jews, and unto the satraps and pashas and rulers of the provinces, which are from India even unto Ethiopia, a hundred and twenty-seven provinces, every province according to the writing thereof, and every people according to their tongue,—and unto the Jews, according to their writing, and according to their tongue; ¹⁰ and he wrote in the name of King Ahasuerus, and sealed it with the king's signet-ring,—and sent letters by the hand of runners on horses, riding the swift steeds used in the king's service, bred of the stud: ¹¹ That the king had granted unto the Jews who were in every' city, to gather themselves together, and to stand for their life,^d to destroy, to slay and to cause to perish—all the force of the people and province who should distress them, their little ones and women,—and [to take] the spoil of them as a prey:—¹² <upon one day> throughout all the provinces of King Ahasuerus,—upon the thirteenth of the twelfth month, ||the same|| is the month Adar: ¹³ ||A copy of the writing to be given, as an edict, throughout every' province||, was published to all the peoples,—and that the Jews be ready against that day, to avenge themselves on their enemies. ¹⁴ ||The runners that rode on the swift steeds used in the king's service|| went forth, being urged forward and pressed on, by the word of the king,—and ||the edict|| was given in Shusan the palace.

¹⁵ And ||Mordecai|| went forth from the presence of the king, in royal apparel, of blue and white, with a large diadem of gold, and a mantle of fine linen and purple,—and ||the city Shusan|| was bright and joyful. ¹⁶ <To the Jews> had

come light, and joy,—and gladness and honour.

¹⁷ And <in every' province, and in every' city, whithersoever the word of the king and his edict did reach> ||joy and gladness|| had the Jews,—a banquet and a happy day,—and ||many from among the peoples of the land|| were becoming Jews, for the dread of the Jews had fallen upon them.

¹ And <in the twelfth month, ||the same|| is the month Adar, on the thirteenth day thereof, when the word of the king and his edict arrived to be put in execution,—on the day when the enemies of the Jews hoped to have power over them, though it |was changed| so that the Jews themselves should have power over them who hated them> ² the Jews assembled themselves together in their cities, throughout all the provinces of King Ahasuerus, to thrust forth a hand against them who were seeking their hurt, and ||no man|| stood before them, for the dread of them had fallen upon all the peoples.

³ And ||all the rulers of the provinces, and the satraps and the pashas, and the doers of business that pertained to the king|| were extolling the Jews,—for the dread of Mordecai, had fallen upon them; ⁴ since great' was Mordecai, in the house of the king, and ||his fame|| was going forth throughout all the provinces,—for ||the man Mordecai|| went on waxing great.

⁵ So then the Jews smote all their enemies, with the smiting of the sword and slaughter, and destruction,—and they dealt with them who hated them according to their pleasure. ⁶ Yea <in Shusan the palace> did the Jews slay and destroy five hundred men. ⁷ And

<Parshandatha and	Aridatha; ⁹ and
Dalphôn, and	Parmashta, and
Aspatha; ⁸ and	Arisai, and
Poratha, and	Aridai, and
Adalia, and	Vaizatha;—

¹⁰ the ten sons of Haman son of Hammedatha, the adversary of the Jews> slew they,—but <on the spoil> thrust they not forth their hand.

¹¹ <On that day> came in the number of the slain into Shusan the palace, before the king. ¹² Then said the king unto Esther the queen,

<In Shusan the palace> have the Jews slain and caused to perish five hundred men, and the ten sons of Haman,—<in the rest of the provinces of the king> what have they done?

What, then, is thy petition, that it may be granted thee? and what is thy request further, that it may be performed?

¹³ Then said Esther,

<If |unto the king| it seem good> let it be granted, to-morrow also, unto the Jews who are in Shusan, to do according to the edict of to-day,—and that ||the ten sons of Haman|| be hanged upon the gallows.

¹⁴ And the king commanded it to be done so, and there was given an edict, in Shusan,—and <the ten sons of Haman> they hanged.

^a Some cod. (w. Aram. and Syr.): "all the"—G.n.

^b Ml.: "For how shall I be able and see?"

^c Third month = May—June; loan word—O.G.

^d U.: "soul."

¹⁵ So the Jews who were in Shusan assembled themselves together, on the fourteenth day also, of the month Adar, and slew in Shusan three hundred men,—but <on the spoil> thrust they not forth their hand.

¹⁶ And ||the remainder of the Jews who were in the provinces of the king|| assembled themselves together and stood for their life,^a and then had rest from^b their enemies, having slain of them that hated them seventy-five thousand,—but <on the spoil> thrust they not forth their hand;¹⁷ on the thirteenth day of the month Adar,—and then had rest on the fourteenth day thereof, and made it^c a day of banqueting and rejoicing.¹⁸ But ||the Jews who were in Shusan|| assembled themselves together on the thirteenth day thereof, and on the fourteenth day thereof,—and then had rest on the fifteenth day thereof, and made it^c a day of banqueting and rejoicing.¹⁹ <For this cause> |the country Jews, who dwelt in the country towns| were making the fourteenth day of the month Adar one of rejoicing and banqueting, and a day of happiness,—and of sending portions every one to his neighbour.

§ 6. *The Feast of Purim is established to commemorate the Preservation of the Jewish People.*

²⁰ And Mordecai wrote these things,—and sent letters unto all the Jews who were in all the provinces of King Ahasuerus, near, and far off;²¹ to establish for them, that they should continue to observe the fourteenth day of the month Adar, and the fifteenth day thereof,—always year by year;²² according to the days wherein the Jews found rest from their enemies, and the month which was turned for them, from sorrow to joy, and from mourning to a happy day,—that they should make them days of banqueting and rejoicing, and of sending portions, every one to his neighbour, and gifts, unto the needy.²³ And the Jews took upon them that which they had begun to do,—and that which Mordecai had written unto them;²⁴ because ||Haman, son of Hammedatha, the Agagite, the adversary of all the Jews|| had plotted against the Jews, to cause them to perish,—and had cast Pur, ||the same|| is the Lot, to terrify them, and to destroy them;²⁵ but <by

[Esther's] going in^a before the king> he commanded by letter, that his wicked plot which he had plotted against the Jews, |should return| upon his own head,—and that he and his sons should be hanged upon the gallows.²⁶ <For this cause> called they these days Purim, after the name Pur, <for this cause>—for all the words of this epistle,—and what they had seen concerning such a matter, and what had reached unto them.²⁷ The Jews established^d and took^e upon themselves—and upon their seed, and upon all who should join themselves unto them, that it might not pass away, that they would continue to keep these two days, according to the writing concerning them and at their set time,—always year by year.²⁸ And ||these days|| were to be remembered and to be kept, always from generation to generation, by every^f family, every^f province, and every^f city,—that ||these days of Purim|| should not pass away, out of the midst of the Jews, and ||the memorial of them|| not cease from their seed.

²⁹ Then wrote Esther the queen daughter of Abihail and Mordecai the Jew, with all authority,—to confirm this second epistle concerning the Purim;³⁰ and he sent letters unto all the Jews, throughout the hundred and twenty-seven provinces of the kingdom of Ahasuerus, — words of peace and stability:³¹ to establish these days of the Purim, in their set times, according as Mordecai the Jew and Esther the queen had enjoined upon them, and according as they had enjoined upon their own soul, and upon their seed,—the story of the fastings and of their outcry.³² And ||the command^g of Esther|| confirmed the story of these Purim,—and it was written in a book.

¹ And King Ahasuerus laid tribute upon the land, and upon the shores of the sea.² But <all the acts of his authority, and his might, and the clear story of the promotion of Mordecai, wherewith the king^h promoted him> are ||they|| not written in the book of the chronicles of the kings of Media and Persia?³ For ||Mordecai the Jew|| was next unto King Ahasuerus, and became great among the Jews, and accepted by the multitude, of his brethren, — seeking happiness for his people, and speaking peace to all his^b seed.

^a U.: "scil."

^b Gt.: "to avenge them—

selves upon." Cp chap. viii. 13—G.n.

^a Lit.: "by her going in."

^b Or: "its" = "their."

THE BOOK OF J O B.

A Narrative Introduction to the Book of Job.

1 ¹ ¶A man|| there was—in the land of Uz, ||Job|| his name,—and that man was blameless and upright,^a and one who revered God, and avoided evil. ² And there were born unto him seven sons and three daughters. ³ And his substance was—seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a body of servants exceeding large,—thus was that man the greatest of all the sons of the East.

⁴ Now his sons were wont to go, and make a banquet, at the house of each one upon his day, —and to send and call their three sisters, to eat and to drink with them. ⁵ And so it was, when the days of the banquet came round, that Job sent and hallowed them, and rising early in the morning offered ascending-sacrifices, according to the number of them all;^b for Job said,

Peradventure my sons have sinned,

And have cursed^c God in their hearts.

<Thus and thus> was Job wont to do all the days.

⁶ Now there came a certain day, when the sons of God entered in to present themselves unto Yahweh,—so the accuser also^c entered, in their midst. ⁷ And Yahweh said unto the accuser,

Whence comest thou?

And the accuser answered Yahweh, and said,

From going to and fro in the earth, and wandering about therein.^d

⁸ And Yahweh said unto the accuser,

Hast thou applied thy heart unto my servant Job, that there is none^e like him in the earth, a man blameless and upright, one revering God and avoiding evil?

⁹ And the accuser answered Yahweh, and said,

Is it <for nought> that Job revereth God?

¹⁰ Hast not ||thou thyself|| made a hedge about him, and about his house, and about all that he hath, on every side? <The work of his hands> thou hast blessed, and ||his substance|| hath broken forth in the land.

^a Or: "straightforward."

ML.: "straight."

^b Sep. adds: "and one bullock for a sin-offering, for their souls"—G.n.

^c *Gr.* that the Heb. here was originally *kā'ānā*, properly "to curse": but

that the Sopherim deliberately altered it euphemistically) to *bayān*, properly "to bless"—G.n. and G. Intro. 365-7.

^d Sep.: "wandering about <under the heavens> am I come"—G.n.

¹¹ But ||in very deed|| put forth, I pray thee thy hand, and smite all that he hath,—verily <unto thy face> will he curse^a thee.

¹² And Yahweh said unto the accuser,

Lo! ||all that he hath|| is in thy hand, only^c <against himself> do not put forth thy hand.

So the accuser went forth from the presence of Yahweh.

¹³ And there came a certain day,—when his sons and his daughters were eating, and drinking wine, in the house of their eldest brother.

¹⁴ And ||a messenger|| came in unto Job, and said,—

¶The oxen|| were plowing, and ||the asses|| feeding beside them; ¹⁵ when the Sabeans swooped down, and took them, and <the young men> smote they with the edge of the sword,—and escaped^d am ||only I alone|| to tell thee.

¹⁶ <Yet^e was this one speaking> when ||another|| came in and said,—

¶A fire of God|| fell out of the heavens, and burned up the sheep and the young men, and consumed them; and escaped^f am ||only I alone|| to tell thee.

¹⁷ <Yet^g was this one speaking> when ||another|| came in and said,

¶The Chaldeans|| appointed three chiefs, and spread out against the camels, and took them, and <the young men> smote they with the edge of the sword; and escaped^h am ||only I alone|| to tell thee.

¹⁸ <Yetⁱ was this one speaking> when ||another|| came in and said,—

¶Thy sons and thy daughters|| were eating, and drinking wine, in the house of their eldest brother; ¹⁹ when lo! ||a great wind came from over the desert, and smote the four corners of the house, and it fell upon the young men, and they died,—and escaped^j am ||only I alone|| to tell thee.

²⁰ Then Job arose, and rent his robe, and shaved his head, and fell to the earth and worshipped; ²¹ and said—

Naked^k came I forth from the womb of my mother,

And naked^l must I return thither,

¶Yahweh|| gave, and ||Yahweh|| hath taken away,—

The name of Yahweh be blessed!

^a Cp. ver. 5, n. The same applies here and ii. 5, 9.

²² <In all this> Job sinned not,^a nor imputed folly unto God.

² ¹ And there came a certain day when the sons of God entered in, to present themselves unto Yahweh,—so the accuser also^c entered in their midst, to present himself unto Yahweh. ² And Yahweh said unto the accuser,

Whence comest thou?

And the accuser answered Yahweh, and said,

From going to and fro in the earth, and from wandering about therein.

³ And Yahweh said unto the accuser,

Hast thou applied thy heart unto my servant Job, that there is none^c like him in the earth, a man blameless and upright,^b one who revereth God, and avoideth evil; and still^c he is holding fast his integrity,^c although thou movedst^d me against him, to swallow him up without cause.

⁴ Then the accuser answered Yahweh, and said, Skin for skin, and so <all that a man hath> will he give for his life.^e

⁵ ||In very deed|| put forth, I pray thee, thy hand, and smite unto his bone, and unto his flesh,—verily <unto thy face> will he curse^f thee.

⁶ And Yahweh said unto the accuser, Behold him! in thy hand,—only <his life> preserve thou!

⁷ So the accuser went forth from the presence of Yahweh,—and smote Job with a sore boil,^g from the sole of his foot, unto his crown. ⁸ And he took him a potsherd, to scrape himself therewith; he being seated in the midst of ashes. ⁹ Then said his wife unto him,^h

Art thou still^c holding fast thine integrity?

Curse^f God, and die!

¹⁰ And he said unto her,

<As one of the base women speaketh> speakest thou?ⁱ ||Blessing|| shall we accept from God, and |misfortune| shall we not accept?

<In all this> Job sinned not with his lips.

¹¹ Now when the three friends of Job heard^j of

^a Some cod. (w. Sep. and Vul.) add: "with his lips." Cp. chap. ii. 10.

^b Or: "straightforward." ML: "straight."

^c Or: "blamelessness." ^d Or: "incitedst."

^e U: "soul." Cp. chap. i. 5, 9, nn.

^f "Prob. *elephantiasis*, the most dreadful kind of leprosy" —Davies' H.L.

^h Sep. here reads:—

How long wilt thou take courage and say,

Lo! I will wait yet a little while, looking out for my hope of deliverance?

when lo! thy memorial is cut off out of the earth, the sons and the daughters, the offspring of my womb and my pains, for whom I toiled vainly in distress; and ||thou|| <in the putridity of worms> dost sit and tarry the night outside; and ||I|| am wandering and serving from place to place and from house to house; longing for such time as the sun shall go in, that I may rest from my wearying toil and from my pains which are wont to seize me now. Verily curse, etc.

ⁱ Cp. chap. vii. 5.

GL: "even ||thou||" [emp.]-G.n.

all this misfortune which had befallen him,—they came, every man from his own place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite,—for they had by appointment met together to come to shew sympathy with him, and to comfort him. ¹² And <when they lifted up their eyes afar off, and knew him not> they lifted up their voice, and wept,—and rent every one his robe, and sprinkled dust upon their heads, toward the heavens. ¹³ And they sat with him upon the ground, seven days and seven nights,—and none^c was speaking unto him a word, for they saw that |exceeding great| was the stinging pain.

Job curses the Day on which he was Born.

¹ |After this| opened Job his mouth, and ³ cursed his day. ² So then Job began,^a and said:—

³ |Perish| the day^c wherein I was born, And the night^c it was said,

Lo! a manchild!^b

⁴ <That day> be it darkness,— Let not God enquire after it from above, May there shine upon it no clear beam:

⁵ Let darkness and death-shade buy it back,^c May there settle down upon it a cloud, Let a day's dark eclipse cause it terror:

⁶ <That night> darkness take it,— May it not rejoice among the days of the year,

<Into the number of months> let it not enter.

⁷ Lo! <that night> be it barren, Let no joyous shouting enter therein:

⁸ Let day-cursors denounce it, ||Those skilled in rousing the dragon of the sky||:

⁹ Darkened be the stars of its twilight,— Let it wait for light, and there be none, Neither let it see the eyelashes of the dawn:—

¹⁰ Because it closed not the doors of the womb wherein I was,^d—

And so hid trouble from mine eyes.

¹¹ Wherefore^e <in the womb>^e did I not die? <From the womb> come forth and cease to breathe?

¹² <For what reason> were there prepared for me—knees?

And why—breasts, that I might suck?

¹³ Surely <at once> had I lain down, and been quiet,

I had fallen asleep, ||then|| had I been at rest:—

¹⁴ With kings, and counsellors of the earth, Who had built them pyramids:^f

¹⁵ Or with rulers possessing |gold|,—

^a Or: "responded"—O.G.

^b So it shd be (w. Sep.)—G.n.

^c Cp. Gen. i. 2.

^d ML: "the doors of my

womb."

^e So it shd be (w. Sep. and Vul.)—G.n.

^f So Fuerst; "ruins"—T.G., O.G., Davies.

Who had filled their houses with silver :
 16 Or that <like an untimely birth hidden
 away> I had not come into being,^a
 Like infants that never saw light :
 17 There' ||the lawless|| cease from raging,
 And there' the toil'-worn are at rest :
 18 At once' are prisoners at peace,
 They hear not the voice of a driver :
 19 <Small and great> |there| they are',
 And ||the slave|| is free from his master.^b
 20 Wherefore' give, to the wretched, |light| ?
 Or |life|^c to the embittered in soul?—
 21 Who long for death, and it is' not,
 And have digged for it, beyond hid
 treasures :
 22 Who rejoice unto exultation,
 Are glad, when they can find the grave :
 23 To a man, whose way is concealed,
 And **God** hath straitly enclosed him ?
 24 For <in the face of my food> ||my sighing||
 cometh in,
 And <poured out like the water> are my
 groans :
 25 For <a dread> I dreaded, and it hath come
 upon me,
 And ||that from which I shrank|| hath over-
 taken me.
 26 I was not careless, nor was I secure, nor had
 I settled down,—
 When there came—consternation !

*Job's Three Friends, essaying to comfort him,
 assume his Guilt as the Cause of his Chastise-
 ment, and provoke bitter Replies from the
 Sufferer.*

- 4 1 Then responded Eliphaz the Temanite, and
 said :—
 2 <If one attempt a word unto thee> wilt
 thou be impatient ?
 But <to restrain speech> who' can en-
 dure ?
 3 Lo ! thou hast admonished many,
 And <slack hands> hast thou been wont
 to uphold :
 4 <Him that was stumbling> have thy words
 raised up,
 And <sinking knees> hast thou strength-
 ened.
 5 But ||now|| it cometh upon thee,
 And thou despair'st,
 It smiteth even thee,
 And thou art dismayed.
 6 Is not ||thy reverence|| thy confidence ?
 And is not ||thy hope|| ||the very integrity of
 thy ways||?^d
 7 Remember, I pray thee, ||who|| <being inno-
 cent>^e hath perished,

^a *Gt.* : "Oh that I had
 been"—G.n.

^b *ML.* : "masters," but
 ? "plu. of excellence."
Cp. Pro. xxvii. 18; xxx.
 10.

^c *Cp.* Intro. Chap. II.,

Synopsis A, c.

^d *Gt.* : "And is not |the
 integrity of thy ways|
 ||thy hope||?"

^e *Or.* : "who' it is' that be-
 ing innocent." *Cp.* O.G.
 216, 4, b, β.

- Or when' ||the upright|| have been cut off.
 8 <So far as I have seen>
 ||They who plow for iniquity
 And sow misery||,
 Reap the same :
 9 By the blast of **God**> they perish,
 And <by the breath of his nostrils> **are**
 they consumed :
 10 <[Notwithstanding] the roaring of the lion,
 and the noise of the howling lion>
 Yet ||the teeth of the fierce lions|| **are**
 broken :
 11 <The strong lion perishing for lack of prey>
 ||Even the whelps of the lioness|| are scattered.
 12 But <unto me> something was brought by
 stealth,^a—
 And mine ear caught a whispering of the
 same :
 13 <When there were thoughts, from visions
 of the night,—
 When deep sleep falleth upon men>
 14 ||Dread|| came upon me, and trembling,
 <The multitude of my bones> it put in
 dread :
 15 Then ||a spirit|| <over my face> floated along,
 The hair of my flesh bristled up :
 16 It stood still, but I could not distinguish its
 appearance,
 I looked, but there was no' form before mine
 eyes,^b—
 <A whispering voice>^c I heard :—
 17 Shall ||mortal man|| be more just than
God ?
 Or a man' be more pure than ||his Maker ?
 18 Lo ! <in his own servants> he trusteth not,
 And <his own messengers> he chargeth
 with error :^d
 19 How much more' the dwellers in houses of
 clay,^e
 Which <in the dust> have their founda-
 tion,
 Which are crushed sooner than' a moth :
 20 <Betwixt morning and evening> are they
 broken in pieces,
 <With none to save>^f they utterly' perish :
 21 Is not their tent-rope^h within them |torn
 away| ?
 They die, disrobed of wisdom !
 1 Call, I pray thee—is' there one to answer thee ? 5
 Or <to which of the holy ones> wilt thou
 turn ?
 2 For <to the foolish man> death is caused by
 vexation,
 And ||the simple one|| is slain by jealousy.

^a The Sep. here reads :—
 But <if there had been |anything true| in thy
 words>
 None of these misfortunes would have come upon thee
 ["Nor would mine ear," etc.].

^b So it shd be (w. Sep.).—G.n.

^c *ML.* : "a whisper and a voice."

^d *Cp.* chap. xv. 15.

^e *Cp.* chap. x. 9; xxxiii. 6; 2 Cor. v. 1.

^f *Gt.* : "from before"—G.n.

^g So it shd be (w. Sep.).—G.n.

^h *Perh.* [with different reading] : "tent-peg." *Cp.* O.G. 452.

3 I^a have seen the foolish taking root,
 And then hath his home decayed^a |in a
 moment| :
 4 His children are far removed from safety,
 And they are crushed in the gate, and there
 is none^a to deliver :
 <Whose harvest> ||the hungry|| eateth up,
 And <even out of thorn hedges>^b he taketh
 it,
 And the snare gapeth for their substance.
 6 For sorrow^a |cometh not forth out of the
 dust|,—
 Nor <out of the ground> sprouteth trouble.
 7 <Though ||man|| |to trouble| were born,
 As ||sparks||^c |on high| do soar>
 8 Yet indeed^a ||I|| would seek unto El,
 And <unto Elohim> would I set forth my
 cause :—
 9 Who doeth great things, beyond all search,—
 Wondrous things,^d till they cannot^a be re-
 counted ;
 10 Who giveth rain, upon the face of the
 earth,
 And sendeth forth waters, over the face of
 the open fields ;
 11 Setting the lowly on high,
 And ||mourners|| are uplifted to safety ;
 12 Who doth frustrate the schemes of the
 crafty,
 That their hands cannot achieve abiding
 success ;
 13 Who captur^aeth the wise in their own crafti-
 ness,
 Yea the headlong counsel of the crooked :
 14 <By day> they encounter darkness,
 And <as though it were night> they grope
 at high noon.
 15 But he saveth from the sword, out of^e their
 mouth,
 And <out of the hand of the strong> the
 needy.
 16 Thus to the poor^a hath come hope^a,
 And ||perversity|| hath shut her mouth.
 17 Lo ! how happy is the man whom **God**^a
 correcteth !^f
 Therefore <the chastening of the Almighty>
 do not thou refuse ;
 18 For ||he|| woundeth that he may bind up,
 He smiteth through, that ||his own hands||^g
 may heal.
 19 <In six troubles> he will rescue thee,
 And <in seven> there shall smite thee no
 misfortune :
 20 <In famine> he will ransom thee from
 death,
 And in battle, from the power of the
 sword ;

^a So it shd be (w. Sep.)—
 G.n.

^b Many MSS. read : "and
 he takes into the granar-
 ies"—Fu. 1197, b.

^c Ml. : "sons of flame."

^d Some cod. (w. Sep., Syr.,
 Vul.) : "And w. t."—
 G.n.

^e Some cod. (w. Aram.,
 Syr., Vul.) : "sword of"
 —G.n.

^f Cp. Ps. xciv. 12.

^g Written : "hand" ; but
 read : "hands" (pl.).
 Some cod. (w. 5 ear. pr.
 eds.) both write and
 read : "hands"—G.n.

21 <During the scourge of the tongue> shalt
 thou be hid,
 Neither shalt thou be afraid of destruc-
 tion when it cometh ;
 22 <At destruction and at hunger> shalt thou
 laugh,
 And <of the wild beast of the earth> be
 not thou afraid ;
 23 For <with the stones of the field> shall be
 thy covenant,
 And ||the wild beast of the field> hath
 been made thy friend ;
 24 And thou shalt know that <at peace> is
 thy tent,
 And shalt visit thy fold, and miss nothing ;
 25 And thou shalt know, that numerous^a is thy
 seed,
 And ||thine offspring|| like the young shoots
 of the field.^a
 26 Thou shalt come, yet robust, to the grave,
 As a stack of sheaves mounteth up in its
 season.
 27 Lo ! ||as for this|| we^a have searched it out—
 |so| it is^a,
 Hear it, and know ||thou|| for thyself.

1 Then responded Job, and said :—

6

2 Oh that ||weighed|| were my vexation,
 And <my engulfing ruin—into the
 balances> they would lift up all at once !
 3 For ||now|| <beyond the sand of the seas>
 would it be heavy,
 <On this account> |my words| have
 wandered.
 4 For ||the arrows of the Almighty|| are in me,
 <The heat whereof> my spirit is drinking
 up,
 The ||terrors of **God**|| array themselves
 against me.
 5 Doth the wild ass^a bray over grass ?
 Or loweth the ox^a over his fodder ?^b
 6 Can that which hath no savour be eaten with-
 out salt ?
 Or is^a there any taste in the white of an egg ?^c
 7 My soul hath refused to touch,
 ||Those things|| are like disease in my food.
 8 Oh that my request would come !
 And <my hope> oh that **God** would grant !
 9 That it would please **God** to crush me,
 That he would set free his hand, and cut me
 off !
 10 So might it still be my comfort,
 And I might exult in the anguish he would
 not spare,—
 That I had not concealed the sayings of the
 Holy One.
 11 What is my strength, that I should hope ?
 Or what mine end, that I should prolong my
 desire ?^d

^a So it shd be (w. Aram.
 and Sep.)—G.n.

^b "Strictly, mixed fodder"
 —O.G.

^c Or : "the juice of purs-
 lain," an insipid salad.

A meaning preferred by
 O.G.

^d Or : "life." U. : "soul."
 "My patience"—O.G.
 661^a, 6, g.

- 12 Is my strength ||the strength of stones||?
Or is ||my flesh|| of bronze?
- 13 Is there any help at all^a in me?
Is not ||abiding success|| driven from me?
- 14 ||The despairing||^a |from his friend| should
have lovingkindness,
Or <the reverence of the Almighty> he may
forsake.
- 15 ||Mine own brethren|| have proved treacherous
like a torrent,
Like a channel of torrents which disappear:
Which darken by reason of the cold,
<Over them> is a covering made by the
snow:
- 17 <By the time they begin to thaw> they
are dried up,
<As soon as it is warm> they have vanished
out of their place.
- 18 Caravans turn aside by their course,
They go up into a waste,^b and are lost:
- 19 The caravans of Tema looked^c about,
||The travelling companies of Sheba|| hoped
for them:
- 20 They are ashamed that they^c had trusted,
They have come up to one of them, and are
confounded.
- 21 For ||now||, ye have come to him,^d
Ye see something fearful, and fear.^e
- 22 Is it that I said,
Make me a gift,
Or <out of your abundance> offer a bribe
on my behalf;
- 23 And deliver me from the hand of the ad-
versary?^f
And <out of the hand of tyrants> ransom
me?
- 24 Shew me, and ||I|| will hold my peace,
And <wherein I have erred> cause me to
understand.
- 25 How pleasant are the sayings that are right!
But what can a decision from you^g |decide|?^h
<To decide words> do ye intend,
When <to the wind> are spoken the sayings
of one in despair?
- 27 Surely <the fatherless> ye would assail,^h
And make merchandise of your friend!
- 28 But ||now|| be pleased to turn to me,
That it may be <to your faces> if I speak
falsehood,
- 29 Reply, I pray you, let there be no perversity,
Yea reply even yet, my vindicationⁱ is in it!

^a Some cod. (w. 3 ear. pr. edns. [1 Rabb.]): "the rejected"; but others write: "rejected," and read: "despairing"—G.n.

^b Heb.: *tohu*, as in Gen. i. 2.

^c So it shd be (w. Aram and Syr.)—G.n.

^d So one school of Massorites (Maarbai) and many MSS. (w. 4 ear. pr. edns.); but in the other school (Madunchai) (w. some cod. and Chayim's Standard pr. edn. 1524-5) written: "to

nothing"; read: "to him"; in some cod. (w. 5 ear. pr. edns.): "to nothing" written and read; but in yet others (w. Sep. and Syr.): "to me"—G.n. Cp. O.G. 5204, 3.

^e There is a paranomasia in the Heb., slightly differing from this.

^f Cp. chaps. i. and ii.

^g Or: "a reproof from you reprove."

^h So it shd be (w. Sep. and Vul.)—G.n.

- 30 Is^a there, in my tongue, perversity?
Or can ||my sense||^a not discern ||engulphing ruin||?
- 1 Is there not a warfare to a mortal, upon earth? ⁷
And <as the days of a hireling> are not his days?^b
- 2 <As ||a bondman|| panteth for the shadow,
And as ||a hireling|| longeth for his wage>
- 3 ||So|| have I been made to inherit months of calamity,
And ||nights of weariness|| have been appointed me.
- 4 |As soon as I lie down| I say, When shall
I arise? yet he lengtheneth out the evening,
And I am wearied with tossings until the
breeze of twilight.
- 5 My flesh is clothed with worms and a coating
of dust,^c
||My skin|| hath hardened,^d and then run
afresh:
- 6 ||My days|| are swifter than a weaver's
shuttle,^e
And they are spent, without hope.
- 7 Remember thou,^f that <a wind> is my life,
Not again^g shall mine eye see blessing:
- 8 Nor shall see me—the eye that used to behold
me,
||Thine eyes|| are upon me, and I am^g not
- 9 A cloud faileth, and is gone,
||So|| he that descendeth to hades, shall not
come up:
- 10 He shall not return again to his house,
And his own place shall be acquainted with
him no more.^h
- 11 ||I also|| cannot restrain my mouth,—
I must speak in the anguish of my spirit,
I must find utterance in the bitterness of
my soul.
- 12 Am ||I|| a sea,^h or a sea-monster,—
That thou shouldst set over me a watch?
- 13 <When I say,
My bedⁱ shall comfort me,
My couch^j shall help to carry my com-
plaint>
- 14 Then thou scarest me with dreams,
And <by visions> dost thou terrify me:
- 15 So that my soul chooseth strangling,
|Death| rather than [these] my bones!
- 16 I am wasted away.
Not <to times age-abiding> can I live,
Let me alone,
For <a breath> are my days.
- 17 What is a mortal,
That thou shouldst nurtureⁱ him?
Or that thou shouldst fix upon him thy
mind?^k

^a *MI.*: "my palate."

^b Written: "is not his day"; but read: "are not his days"—G.n.

^c Cp. chap. ii. 9 (Sep.).

^d Or: "broken"—Fuerst.

^e So T.G.; O.G.: "than a loom."

^f Note how Job's complaint here turns to God; cp. chap. xiii. 20.

^g For this more gloomy view of Hades, cp. ver. 21, chap. x. 21, 22. For a brighter possibility see chap. xiv. 13.

^h "That is untamed like the sea"—T.G.

ⁱ Or: "bring him up." Cp. Is. i. 2.

^k *MI.*: "heart"; but cp. Pro. vi. 32, n.

- 18 That thou shouldst inspect him morning by morning,
<Moment by moment> shouldst test him?
- 19 How long wilt thou not look away^a from me?
Wilt thou not let me alone, till I can swallow my spittle?
- 20 I have sinned,
What can I do for thee, thou watcher of men?
Wherefore^c hast thou set me as thine^c object of attack,^b
Or have I become unto thee^c a burden?
- 21 And why wilt thou not remove my transgression, And take away mine iniquity?
For ||now|| [in the dust] should I lie down,
And thou shouldst seek me diligently, and I should not^d be.^d
- 8 ¹ Then responded Bildad the Shuhite, and said:—
- ² How long wilt thou speak these things?
Or <as a mighty wind> shall be the sayings of thy mouth?
- ³ Should ||GOD|| pervert justice?
Or ||the Almighty|| pervert righteousness?
- ⁴ <Though ||thy children|| sinned against him, And he delivered them into the hand of their transgression>
- ⁵ Yet <if ||thou thyself|| wilt diligently seek unto GOD,—
And <unto the Almighty> wilt make supplication;
- ⁶ If <pure and upright> ||thou thyself|| art>
Surely ||now|| will he answer thy prayer,^e
And will prosper thy righteous^c habitation:
- ⁷ So shall thy beginning appear small,—
When <thy latter end> he shall greatly increase!
- ⁸ For inquire, I pray thee, of a former generation,
And prepare thyself for the research of their fathers;—
- ⁹ For <of yesterday> are ||we||, and cannot know,
For <a shadow> are our days upon earth:
- ¹⁰ Shall ||they|| not teach thee—tell thee,^f
And <out of their memory>^g bring forth words?
- ¹¹ Can the paper-reed grow up, without a marsh?
Or the rush grow up, without water?
- ¹² <Though while still [in its freshness] it be not plucked off>
Yet <before any kind of grass> it doth wither:

^a Cp. chap. xiv. 6.^b Or: "thy butt."^c "According to the testimony of the ancient records" this [i.e., "thee"] "was the original reading"; but as "bordering on blasphemy" the Sophorim altered it to "unto myself," by simply dropping

the letter Kaph — G. Intro. 360.

^d N.B.: almost = annihilation.^e So it shd be (w. Sep.)—G.n.^f Some cod. (w. Aram., Sep., Syr.): "and tell thee"—G.n.^g U.: "heart." Cp. Pro. vi. 32, n.

- 13 |So| shall be the latter end^a of all who forget GOD,
And ||the hope of the impious|| shall perish:
Whose trust^b shall be contemptible,^b—
And <a spider's web> his confidence:
- 15 He leaneth upon his house, and it will not stand,
He holdeth it fast, and it will not remain erect.
- 16 Full of moisture^c he is^c, before the sun,
And <over his garden> his shoot goeth forth:
- 17 <Over a heap> his roots are entwined,
<A place of stones> he descrieth;^c
<If one destroy him out of his place>
Then will it disown him [saying]—
I have not seen thee.
- 19 Lo! ||that|| is the joy of his way,—
And <out of the dust> shall others spring up.
- 20 Lo! ||GOD|| will not reject a blameless man,^d
Neither will he grasp the hand of evil-doers:
- 21 At length he shall fill with laughter thy mouth,
And thy lips, with a shout of triumph:
- 22 ||They who hate thee|| shall be clothed with shame,^e—
But ||the tent of the lawless|| shall not^f be!

¹ Then responded Job, and said—

9

- ² ||Of a truth|| I know that so^c it is,
But how can a mortal be just with GOD?
- ³ <If he choose to contend with him>
He cannot answer him, one of a thousand:
- ⁴ <Wise in heart, and alert in vigour>
What man hath hardened himself against him, and prospered!
- ⁵ Who removeth mountains, unawares,
Who overturneth them in his anger;
- ⁶ Who shaketh the earth, out of its place,
And ||the pillars thereof|| shudder;
- ⁷ Who commandeth the sun and it breaketh not forth,^f
And <about the stars> he putteth a seal;
- ⁸ Who spreadeth out the heavens, by himself alone!
And marcheth along, on the heights of the sea;^g
- ⁹ Who made the Bear,^h the Giantⁱ and the Cluster,^k
And the chambers of the south;
- ¹⁰ Who doeth great things, past finding out,
And marvels, beyond number.
- ¹¹ Lo! he cometh upon me, yet can I not see him,

^a So it shd be (w. Sep.)—G.n.^b Or: "be cut off"—T.G.^c But cp. O.G. 302, b.^d Or: "man of integrity."^e Cp. chap. i. 1.^f Cp. Ps. cxxxii. 18.^g Cp. Josh. x. 12.^h The celebrated Mugah

cod.: "the clouds." Cp. Is. xiv. 14—G.n.

ⁱ Or: "the Wain."^j Or: "Orion."^k "Specially of stars, hence the Pleiades"—T.G. "Perh. Pleiades"—O.G. 465.

Yea he passeth on, yet can I not discern him.
 12 Lo! he snatcheth away, who can bring it back?^a
 Who shall say unto him, What wouldst thou do?
 13 As for **God** <if he withdraw not his anger> <Under him> will have submitted themselves—the proud helpers.^b
 14 How much less^c that ||I|| should answer him, Should choose my words with him?
 15 Whom <though I were righteous> yet would I not answer,^d
 <To be absolved>^d I would make supplication.
 16 <Though I had called, and he had answered me>
 I could not believe, that he would lend an ear to my voice.
 17 For <with a tempest> would he fall upon me,
 And would multiply my wounds without need;
 18 He would not suffer me to recover my breath,^e
 For he would surfeit me with bitter things.
 19 <If it regardeth vigour> bold is he!
 <If justice> who could summon him?^f
 20 <If I should justify myself> ||mine own mouth|| would condemn me,—
 <'I' blameless?> then had it shewn me perverse.
 21 <'I' blameless?>
 I should not know my own soul,
 I should despise my own life!
 22 ||One thing|| there is^g, <for which cause> I have said it,
 <The blameless and the lawless> he^h bringeth to an end.
 23 <If ||a scourge|| slay suddenly>
 <At the despair of innocent ones> he mocketh.
 24 ||The earth|| hath been given into the hand of a lawless one,
 <The faces of her judges> he covereth,
 ||If not|| then who is it?
 25 ||My days|| therefore,ⁱ are swifter than a runner,
 They have fled, they have seen no good.
 26 They have passed away, with boats of paper-reed,^h
 Like a vulture [which] rusheth upon food.
 27 <If I say, I will forget my complaint,
 I will lay aside my sad countenance, and brighten up>
 28 I am afraid of all my pains,
 I know, that thou wilt not pronounce me innocent.
 29 ||I|| shall be held guilty,—
 Wherefore then <in vain> should I toil?

^a "Turn him back"—O.G.

^b Or: "the helpers of Rahab (Egypt)"—Rahab.

^c Gt.: "be induced to answer"—G.N.

^d Mt.: "For my absolution"—Fuerst.

^e Or: "spirit," "courage."

^f So it shd be—G.N.

^g Some cod. (w. Aram., Syr., Vul.) omit: "therefore"—G.N.

^h Some cod. (w. Syr.): "hostile ships"—G.N. "Pirates, passing as quickly as possible over the waters"—T.G.

30 <Though I bathe myself in snow water,
 And cleanse, in cleanness itself, my hands>
 31 Then <in a ditch> wouldst thou plunge me,
 And mine own clothesⁱ should abhor me:
 32 For he is not a man like myself, whom I might answer,
 Nor could we come together^j into judgment:
 33 There is^k not^k between us, a mediator,^b
 Who might lay his hand upon us both.
 34 Let him take from off me his rod,
 And <his terror> let it not startle me:^c
 35 I could speak, and not be afraid of him,
 Although <not so> am ||I|| in myself!
 1 My soul doth loathe my life,—
 I let loose my complaint,
 I speak, in the bitterness of my soul.
 2 I say unto **God**,
 Do not hold me guilty,
 Let me know, on what account^d thou contendest with me!
 3 Is it seemingly in thee, that thou shouldst oppress?
 That thou shouldst despise^e the labour of thine own hand,
 When <upon the counsel of the lawless> thou hast shone?
 4 <Eyes of flesh> hast thou?
 Or <as a mortal seeth> seest thou?
 5 <As the days of a mortal> are thy days?
 Or ||thy years|| as the days of a man?
 6 That thou shouldst seek for mine iniquity,
 And <for my sin> shouldst make search:
 7 <Though it is | within thine own knowledge> that I would not be lawless,
 And ||none|| <out of thy hand> can deliver?
 8 ||Thine own hands|| shaped me, and made me,
 All in unison round about, and yet thou hast confounded me.
 9 Remember, I pray thee, that <as clay> thou didst make me,
 And <unto dust> thou wilt cause me to return.
 10 Didst thou not, <like milk> pour me forth?
 And <as cheese> curdle me?
 11 <With skin and flesh> clothe me?
 And <with bones and sinews> interweave me?
 12 <Life and lovingkindness> thou didst bestow upon me,—
 And ||thy watchful care|| preserved my breath.^d
 13 Yet <these things> thou didst hide in thy heart,
 I know, that ||this|| hath been with thee!
 14 <If I have sinned> then couldst thou watch me,^e
 And <from mine iniquity> thou wouldst not acquit me:
 15 <If I have been lawless> alas for me!

10

^a So some cod. (w. Sep. and Syr.): "Oh that there were"—G.N.

^b Or: "arbitrer"—T.G.

^c Cp. chap. xiii. 21; xxxiii. 7.

^d Or: "spirit."

^e Or: "keep me in guard."

- Or <if I am righteous> I will not lift up
my head,
<Surfeited with shame> look thou then
on my humiliation.^a
- 16 <When it is lifted up> |like a howling
lion| thou dost hunt me,
Then again' thou dost shew thyself
marvellous against me.
- 17 Thou renewest thy witnesses before me,
And dost increase thy vexation with me,
|Relays—yea an army|| is with me.
- 18 Wherefore' then <from the womb> didst
thou bring me forth?
I might have breathed my last, and |no
eye|| have seen me.
- 19 <As though I had not been> should I
have become,—
<From the womb to the grave> might I
have been borne.^b
- 20 Are not my days |few|?—then forbear,^c
And set me aside, that I may brighten up
for a little;
- 21 Before I go, and not return,
Unto a land of darkness and death-shade:
- 22 A land of obscurity, like thick darkness,
Of death-shade and disorder,
And which shineth like thick darkness.
- 11 ¹ Then responded Zophar the Naamathite, and
said:—
- ² Should ||the multitude of words|| not be
answered?
- ³ Or should ||a man full of talk||^d be justified?
- ³ Shall ||thy pratings|| cause men to hold their
peace?
- <When thou hast mocked> shall there be
none' to put thee to shame?
- ⁴ Since thou hast said,
Right' is my doctrine,
And pure' am I in his' eyes.
- ⁵ But <in very deed> oh that **God** would
speak,
That he would open his lips with thee;
- ⁶ That he would declare to thee the secrets of
wisdom,
For they are double to that which actually
is.^e
- Know then that **God** could bring into forget-
fulness for thee, a portion of thine iniquity.
- ⁷ The hidden depth of **God**^f canst thou discover?
Or <unto the furthest limit of the Almighty>
canst thou attain?^h
- ⁸ <The heights of the heavens> what canst
thou do?
<Depths deeper than hades> what canst thou
know?
- ⁹ <Longer than the earth> is the measure
thereof,
And broader than the sea.
- ¹⁰ <If he sweep on, or shut up, or call together>

^a Or: "affliction."
^b Cp. chap. iii. 11-13.
^c Or: "desist," "let be."
^d Lit.: "a man of lips."
^e So it shd be (w. Sep.)—
G.n.

^f Or (?) : "double in sound
wisdom (beyond what Job
imagines)." —O.G. 495^b.
^g Cp. I Cor. ii. 10.
^h Gt.: "attain" or "enter"
—G.n.

- Who then shall hinder him?
- 11 For ||he|| knoweth men of falsity,
And seeth iniquity, and him that doth not
diligently consider.
- 12 But ||an empty person|| will get sense,^a
When ||a wild ass's colt|| is born a man!^b
- 13 <If ||thou|| hast prepared thy heart,
And wilt spread forth, unto him, thy hands—
- 14 <If ||iniquity|| be in thy hand>
Put it far away,
And let there not dwell in thy tents^c
perversity>
- 15 Surely ||then|| shalt thou lift up thy face free
from blemish,
And shalt be established, and not fear.
- 16 For |now||^d shalt thou forget |sorrow|,
<Like waters passed away> shalt thou
remember it.
- 17 <Above high noon> shall rise life's con-
tinuance,
||Darkness|| <like a morning> shall appear,
- 18 And thou shalt be confident, that there is'
hope,
And <when thou hast searched>^e securely'
shalt thou lie down;
- 19 And shalt rest, with none' to put thee in
terror,—
And many shall entreat thy favour.
- 20 But ||the eyes of the lawless|| shall fail,—
And ||place of refuge|| shall have vanished
from them,
And ||their hope|| be a breathing out of life.^f

¹ Then responded Job, and said:—

12

- ² <Of a truth> ||ye|| are the people,
And <with you> wisdom |will die|.
- ³ ||I also|| have a mind^g like you,
||I|| fall not short |of you|,
But who' hath not' such things as these?
- ⁴ <A laughing-stock to one's neighbour> do
I become,
One who hath called upon **God** and he
hath answered him!
A laughing-stock—a righteous man without
blame!
- ⁵ <For ruin> there is contempt, in the
thought of the man at ease,—
Ready, for such as are of faltering foot!
- ⁶ At peace' are the tents that belong to the
spoilers,
And there is security to them who provoke
God,
To him who bringeth a **god** in his hand.
- ⁷ But ||in very deed|| ask, I pray thee, the
beasts, and they will teach thee,
And the bird of the heavens, and it will tell
thee;

^a Ml.: "a heart," "a
mind." Cp. Prov. vi.
32, n.

^b "Shall an empty man get
a mind or a wild ass's
colt be born a man?"—
O.G. 525^b.

^c Some cod. (w. 1 ear. pr.
edn., Aram., Sep., Syr.
and Vul.): "tent" (sing.)

—G.n.

^d So it shd be (w. Syr.)
—G.n.

^e "—looked carefully
about before going to
rest"—O.G.

^f U.: "soul," Heb.:
nephesh.

^g Ml.: "heart." Cp. Prov.
vi. 32, n.

- 8 Or address the earth, and it will teach thee,
And the fishes of the sea will recount it to thee!:
- 9 Who' knoweth not, among all these,
That the hand of Yahweh^a hath done this?
- 10 In whose hand is the soul^b of every living thing,
And the spirit of all the flesh of men.
- 11 Doth not the ear try words? [?]
Even as the palate tasteth for itself food?
- 12 <In the Ancient> is wisdom,
And <[in] Length of Days> understanding:
- 13 <With Him> are wisdom and strength,
<To Him> pertain counsel and understanding.
- 14 Lo! He pulleth down, and it cannot be built,
He closeth up over a man,^c and it cannot be opened:
- 15 Lo! He holdeth back the waters, and they dry up,
Or sendeth them out, and they transform the earth:
- 16 <With Him> is strength and effective wisdom,
<To Him> belong he that erreth, and he that causeth to err.
- 17 Who leadeth away counsellors [as] a spoil,
And <judges> He befooleth:
- 18 <The fetters of kings> He looseth,
Or hath bound a slave's waistcloth about their loins:
- 19 Who leadeth away priests [as] a spoil,
And <men firmly seated> He overturneth:
- 20 Setting aside the speech^d of the trusty,
And <the discernment of elders> He taketh away:
- 21 Pouring contempt upon nobles,
And <the girdle of the mighty> hath He loosed:
- 22 Laying open deep things, out of darkness,
And bringing out to light, the death-shade:
- 23 Who giveth greatness to nations, or destroyeth them,
Who spreadeth out nations, or leadeth them into exile:
- 24 Who taketh away the sense^e of the chiefs of the people of the earth,
And hath caused them to wander in a pathless' waste:^f
- 25 They grope about in the dark, having no light,
And He hath made them to reel, like a drunken man.
- 13 1 Lo! <all [this]>^g hath mine own eye seen,—
Mine ear hath heard and understood it:
- 2 <Just as ye' know> I too, know,
I I fall not short of you!.

^a Some cod.: "God"—G.n.

^b Or: "life." Heb.: *nephesh*.

^c Or: "closeth in upon a man, fig. of imprisonment"—O.G.

^d Lit.: "lip."

^e Or; "courage." ML:

"heart." Cp. Pro. vi. 32, n.

^f ML: "a pathless *ôhu*," Cp. Gen. i. 2.

^g Some cod. (w. Syr., Vul.): "all these things." Cp. chap. xxxiii. 29—G.n.

- 3 |But indeed| I I <unto the Almighty> would speak,
And <to direct my argument unto God> would I be well pleased.
- 4 For |in truth| ye do besmear with falsehood,^a
Worthless physicians, all of you!
- 5 Oh that ye would |altogether hold your peace|,
And it should serve you for wisdom!
- 6 Hear, I pray you, the argument of my mouth,^b
And <to the pleadings of my lips> give heed:—
- 7 Is it <for God> ye would speak perversely?
And <for him> would ye speak deceit:
- 8 Even <for him> would ye be partial?
Or <for God> would ye [so] plead?
- 9 Would it be well, when he searched you out?
Or <as one might jest with a mortal> would ye jest |with him|?
- 10 He will |severely rebuke| you,
If ye are secretly partial.
- 11 Shall not |his majesty| overwhelm you?
And |the dread of him| fall upon you?
- 12 Are not your memorable sayings, proverbs of ashes?
<Breastworks of clay> your breastworks?
- 13 Quietly let me alone, that |I| may speak out,
Then let come on me |what may|.
- 14 <In any case> I will take up my flesh in my teeth,
And <my life> will I put in my hand:^c
- 15 Lo! he may slay me, [yet] <for him>^d will I wait,—
Nevertheless <my ways—unto his face> will I show to be right:
- 16 |Even he| will be on my side—unto salvation,
For <not before his face> shall any impious person come.
- 17 Hear ye patiently^e my speech,
And be my declaration in your ears.
- 18 Lo! I pray you, I have set forth in order a plea,
I know that |I| shall be found right.
- 19 Who is' it that shall contend^f with me?
For |now| <if I should hold my peace> why! I should breathe my last!
- 20 Only <two things> do thou not with me,^g
|Then| <from thy face> will I not hide me:—
- 21 <Thy hand—from off me> take thou far away,
And <thy terror> let it not startle me!^h

^a "Ye are falsehood-plasterers"—O.G.

^b So it shd be (w. Sep.)—G.n.

^c Some cod. (w. Sep., Syr., Vul.): "hands" (pl.)—G.n.

^d Written: "not"; read: "for him." Some cod. (w. 1 ear. pr. edn., Aram., Syr. and Vul.) both write and read: "for him"—G.n.

^e N.B.: "hear ye, hearing," as in Is. vi. 9. Intro. Chap. II., Synopsis, B, b.

^f Or: "Who shall contend." Cp. O.G. 216, 4, b, b.

^g N.B.: Here again Job suddenly directs his complaint unto God; cp. chap. vii. 7.

^h Cp. chap. ix. 34; xxxiii, 7.

- 22 Then call thou, and ||I|| will answer,
Or I will speak, and reply thou unto me.
- 23 How many' are mine' iniquities and sins?
<My transgression and my sin> let me know!
- 24 Wherefore' <thy face> shouldst thou hide?
Or count me, as an enemy to thee?
- 25 <A driven leaf> wilt thou cause to tremble?
Or <dry stubble> wilt thou pursue?
- 26 For thou writest, against me, bitter things,
And dost make me inherit the iniquities of
my youth;
- 27 And thou dost put—in the stocks—my feet,
And observest all my paths,
<Against the roots of my feet> thou dost
cut out a bound;
- 28 And ||a man himself|| <as a rotten thing>
weareth out,
As a garment which the moth' hath eaten.
- 14 1 ||Man that is born of a woman||
Is of few days, and full of trouble:
2 <As a flower> he cometh forth—and fadeth,
He fleeth also as a shadow, and continueth
not.
3 <And yet upon such a one as this> hast
thou opened thine eye?^a
And <him>^b wouldst thou bring into judg-
ment with thee?
- 4 Who can bring a clean thing out of an un-
clean?
Not one!
- 5 <If determined' are his days> |the number
of his months| is with thee,
<Fixed times^c for him> thou hast appointed
and he cannot go beyond.
- 6 Look away from him,^d that he may rest,
Till he shall pay off, as a hireling, his day.
- 7 <Though there is'—for a tree—hope,—
<If it should be cut down> that |again| it
will grow,
And ||the tender branch thereof|| will not
cease;
- 8 If its root |should become old in the earth|,
And <in the dust> its stock should die':
9 <Through the scent of water> it may
break forth,
And produce branches like a sapling>
- 10 Yet ||man|| dieth, and is prostrate,^e
Yea the son of earth doth cease to breathe,
and where is he?
- 11 |Waters| have failed from |the sea|,
And ||a river|| may waste and dry up;
- 12 So ||a man|| hath lain down, and shall not
arise,—
<Until there are no heavens> they shall
not awake,
Nor be roused up out of their sleep.
- 13 Oh that <in hades> thou wouldst hide me!
That thou wouldst keep me secret, until
the turn of thine anger,

^a Some cod. (w. 8 ear. pr. eds. [1 quoting from MASS.]): "eyes" (pl.)—G.n.
^b So it shd be (w. Sep., Syr., Vul.)—G.n.

^c So read (pl.) (w. 4 ear. pr. eds.)—G.n.
^d Cp. chap. vii. 19.
^e G.L.: "and departeth." Cp. ver. 20—G.n.

- That thou wouldst set for me a fixed time,
and remember me:
- 14 <If a man die'> can he live again?^a
<All the days of my warfare> would I wait,
Until my relief should come:—
- 15 Thou shouldst call, and ||I|| would answer
thee,—
<For the work of thine own hand> thou
shouldst long.^b
- 16 For^c ||now|| <my steps> thou countest,
Thou wilt not pass over^d my sin:
- 17 <Sealed up in a bag> is my transgression,
And thou hast glued over mine iniquity.
- 18 But |in very deed| ||a mountain falling|| will
lie prostrate,
Or ||a rock moved out of its place||:
- 19 ||Stones|| have been hollowed out by waters,
The floods thereof wash away the dust of the
earth,
And <the hope of mortal man> thou hast
destroyed:
- 20 Thou dost overpower him utterly, and he
departeth,
<Disfiguring his face> ||so|| hast thou sent
him away.
- 21 His sons |come to honour|,
And he knoweth it not,
Or they are brought low,
And he perceiveth it not of them.
- 22 But ||his flesh|| <for himself> is in pain,
And ||his soul|| <for himself> doth mourn.^e

¹ Then responded Eliphaz the Temanite, and 15
said:—

- 2 Should ||a wise man|| answer unreal^f know-
ledge?
Or fill, with the east wind, his inner man?
- 3 Disputing with discourse that doth no good,
Or with speech, wherein is no profit?
- 4 But ||thou|| wouldst take away reverence,
And wouldst attain unto^g meditation before
God.
- 5 For thine own mouth would teach thine
iniquity,
And thou wouldst choose the tongue of the
crafty.
- 6 Thine own mouth' shall condemn thee, and
||not I||,
And ||thine own lips|| shall testify^h against thee.
- 7 <The first of mankind> wast thou born?
Or <before the hills> wast thou brought
forth?
- 8 <In the secret council of God> hast thou
been wont to hearken?

^a M.L.: "live." But cp. Jno. xi. 25, 26, n.

^b Cp. Ps. civ. 31; cxxxviii. 8.

^c "Ground of the wishes expressed, vers. 13–15"—O.G. 473^b, 3, c.

^d So it shd be (w. Sep.)—G.n.

^e "Only his flesh upon him is in pain,
And his soul upon him mourneth."

"Both the inner *nephesh* and the outer *bā-ār* are con-
ceived as resting on a common substratum"—O.G.
659^a. [But (1) whether text supports this. Cp. trans.
in text.]

^f M.L.: "windy."

^g So it shd be (w. Sep.)—G.n.

^h M.L.: "answer."

Or canst thou attain^a for thyself unto wisdom?
 9 What knowest thou, that we know not?
 [What] understandest thou, and the same^c [is not with us]?
 10 ||Both hoary and venerable|| are among us,
 One mightier than thy father in days!
 11 <Too small for thee> are the consolations of God?
 Or a word spoken gently with thee?
 12 How doth thine own heart carry thee away,
 And how thine eyes^d do roll!^b
 13 For thy spirit [replieth against God],
 And thou bringest forth—out of thy mouth—words!
 14 What^e is a mortal, that he should be pure?
 Or that righteous^f should be one born of a woman?
 15 Lo! <in his holy ones>^g he putteth not confidence,
 And ||the heavens|| are not pure in his eyes:^d
 16 How much less when one is detested and corrupt.
 A man who drinketh in—like water—perversity,
 17 I will tell thee—hear me,
 <Since this^h I have seen>^e I must needs declare it.
 18 Which ||wise men|| tell,
 And deny not [that which is] from their fathers.
 19 <To them alone> was the earth given,
 And no alien passed through their midst;
 20 <All the days of the lawless man> ||he|| doth writhe with pain,
 And ||the number of years|| is hidden from the tyrant;
 21 ||A noise of dreadful things|| is in his ears,
 <In prosperity> the destroyer cometh upon him;
 22 He hath no confidence to come back out of darkness,
 ||He|| being destinedⁱ to the power of^f the sword;
 23 A wanderer^j ||he||, for bread,^c [saying]
 Where [is it]?
 He knoweth that <prepared by his own hand> is the day of darkness;
 24 Distress and anguish shall startle him,
 It shall overpower him, like a king ready for the onset;
 25 Because he had stretched out—against God—his hand,
 And <against the Almighty> had been wont to behave himself proudly;
 26 He used to run against him with uplifted neck,
 With the stout bosses of his bucklers;
 27 For he had covered his face with his fatness,

^a So it shd be (w. Sep.)—G.n.

^b So Fuerst. Others: "wink."

^c Written: "holy one"; read: "holy ones"—G.n.

^d Cp. chap. iv. 18.

^e Or: "That which I have seen." Cp. O.G. 261, 5.

^f So it shd be (w. Sep.)—G.n.

And had gathered a superabundance on his loins;
 28 And had inhabited demolished cities,
 ||Houses|| wherein men would not dwell,
 That were destined to become heaps.
 29 He shall not be rich, nor shall his substance^g continue,
 Neither shall their shadow^h stretch along on the earth;
 30 He shall not depart out of darkness,
 <His young branch> shall the flameⁱ dry up,
 And he shall depart, by the breath of his own mouth!
 31 Let no one trust in him that—by vanity—is deceived,
 For ||vanity|| shall be his recompense;
 32 <Before his day> shall it be accomplished,
 With ||his palm-top|| not covered with leaves;
 33 He shall wrong—like a vine—his sour grapes,^b
 And shall cast off—as an olive-tree—his blossom.
 34 For ||the family^c of the impious|| is unfruitful,
 And ||a fire|| hath devoured the tents of bribery;
 35 Conceiving mischief, and bringing forth iniquity,
 Yea ||their inmost soul|| prepareth deceit.

1 Then responded Job, and said:—

16

2 I have heard many^d such things,
 <Wearisome comforters> are ye all!
 3 Is there to be an end to windy words?
 Or what so strongly exciteth thee, that thou must respond?^d
 4 ||I also|| <like you> could speak,—
 <If your^e soul were^f in the place of my^g soul>
 I could string together words^h against you,
 And could therewith shake over you my head.
 5 I could make you determined, by my mouth,
 And then my lip-solace should restrain you.^e
 6 <Though I do speak> unassuaged is my stinging pain,—
 And <if I forbear> of what am I relieved?ⁱ
 7 But ||now|| hath he wearied me,
 Thou hast destroyed all my family;^c
 8 And <having captured me> it hath served [as a witness];
 And so my wasting away^h hath risen up against me,
 <In my face> it answereth.

^a So it shd be (w. Sep.)—G.n.

^b Some cod. (w. 1 ear. pr. edn., Syr.): "his own flesh."—G.n.

^c U.: "assembly."

^d "What sickens thee (what disturbs, vexes thee) that thou answerest"—O.G.

^e Some [with a change of reading]: "the motion of

my lips (in expressing sympathy) would I not restrain." Cp. O.G. 362^a, 627^a.

^f Ml.: "what goeth from me?"

^g Or: "leanness; less prob., my lying, i.e., my affliction regarded as a lying witness"—O.G. 471.

- 9 ||His anger|| hath torn and persecuted me,
He hath gnashed upon me with his teeth,
||Mine adversary|| hath sharpened his eyes
for^a me.
- 10 They have gaped upon me with their mouth,
<With reproach> have they smitten my
cheek,
Together, against me, have they closed their
ranks.^b
- 11 God doth abandon me to him that is per-
verse,
And <into the hands of the lawless> he
throweth me headlong.
- 12 <At ease> was I when he shattered me,
Yea he seized me by my neck, and dashed
me in pieces.
- Then set me up for himself as a mark :
- 13 His archers came round against me,
He clave asunder my reins,^c and spared not,
He poured out, on the earth, my gall :
- 14 He made a breach in me, breach upon breach,
He ran upon me, like a mighty man.
- 15 <Sackcloth> sewed I on my skin,
And rolled—in the dust—my horn :
- 16 ||My face|| is reddened from weeping,
And <upon mine eyelashes> is the death-
shade :—
- 17 Though no violence was in my hands,
And ||my prayer|| was pure.
- 18 O earth ! do not cover my blood,
And let there be no place for mine outcry.
- 19 ||Even now|| lo ! <in the heavens> is my
witness,
- 20 And ||he that voucheth for me is on high.^d
My friends are ||they who scorn me||,
<Unto God> hath mine eye shed tears :—
- 21 That one might plead, for a man, with
God, —
- Even a son of man, for his friend !
- 22 <When^e ||a few years|| come>
Then <by a path by which I shall not re-
turn> shall I depart.
- 17 ¹ ||My spirit|| is broken,
||My days|| are extinguished,
<Graves> are left me.^f
- ² Verily there are mockers,^g with me !
And <on their insults>^h mine eye doth
rest.
- ³ Appoint it, I pray thee,—be thou surety for
me with thyself,
Who is' there that, on my side, can pledge
himself ?
- ⁴ For <their heart> hast thou kept back from
understanding,
<On this account> thou wilt not exalt them.

^a "Whet eyes against=look
daggers at"—O.G. 474,
1, n.

^b "Fully equipped them-
selves"—Fuerst.

^c Or: "kidneys."

^d Lit.: "in the heights."

^e "For"—O.G. 473^b, 3, c.

^f Ml.: "have I," Sep.
here reads: "Graves

shall I seek and not
find"—G.n.

^g Ml.: "mockings"—poet.
for "mockers"—T.G.,
"Truly mockery sur-
roundeth me"—O.G.

^h So Davies: "resistance"
—T.G.: "disputation"
—Fuerst.

- ⁵ <He that ||for a share|| denounceth friends>
Even ||the eyes of his children|| shall be dim.
- ⁶ But he hath set me, as the byword of
peoples,
And <one to be spit on in the face> do I
become.
- ⁷ Therefore hath mine eye become dim from
 vexation,
And ||my members|| are like a shadow, all'
of them.
- ⁸ Upright men shall be astounded over this,
And ||the innocent|| <against the impious>
shall rouse themselves.
- ⁹ That the righteous may hold on his way,
And ||the clean of hands|| increase in strength.
- ¹⁰ But indeed, <as for them^a all> will ye
bethink yourselves and enter into it, I pray
you ?
Or shall I not find, among you, one who is
wise ?
- ¹¹ ||My days|| are past, ||my purposes|| are broken
off,
The possessions of my^a heart !
¹² <Night for day> they appoint,^b
||Light|| is near, by reason of darkness !
- ¹³ <If I wait for hades as my house,
<In darkness> have spread out my couch ;
- ¹⁴ <To corruption> have exclaimed, ||My
father|| thou !
My mother ! and My sister ! to the
worm >
- ¹⁵ Where then' would be my hope ?
And <as for my blessedness>^c who should
see it !
- ¹⁶ <With me^e to hades> would they go down,
If <wholly—|into the dust|> is the descent !

¹ Then responded Bildad the Shuhite, and said :— 18

- ¹ How long will ye^d make a perversion^e of
words ?
Ye should understand, and <afterwards> we
could speak.
- ³ Wherefore^f are we accounted like beasts ?
Or appear stupid,^f in thine^g eyes ?
- ⁴ <One tearing in pieces his own soul in his
anger>—
<For thy sake> shall the earth' be for-
saken ?
Or the rock be moved out of its place ?
- ⁵ ||Even the light of the lawless| shall go out,—
Neither shall shine the flame of his fire ;
- ⁶ ||The light|| hath darkened in his tent,
Yea ||his lamp above him|| goeth out ;
- ⁷ The steppings of his strength are hemmed in,
And his own counsel casteth him down ;
- ⁸ For he is thrust into a net by his own feet,
And <upon a trap> he marcheth ;

^a Some cod. (w. Syr. and
Vul.): "you"—G.n.

^b Perh.: "is appointed."

^c So it shd be (w. Sep.)—
G.n.

^d N.B.: "ye." Does this
plural suggest that
friends had by this time

rallied to Job's side ?

^e So Fuerst. Or: "a
snare" or "an end"—
T.G.

^f So written (O.G.); but
read: "unclean"—G.n.

^g So it shd be (w. Sep. and
Syr.)—G.n.

9 There catcheth him—by the heel—a gin,
There holdeth him fast—a noose :
10 Concealed in the ground is a cord for him,—
And a snare for him, on the path.
11 <Round about> terrors have startled him,
And have driven him to his feet.
12 Let his strength be famished,
And ||calamity|| be ready at his side ;
13 Let it devour the members of his body,
Let the firstborn of death devour his members ;
14 Uprooted, out of his tent, be his confidence,
And let it drive him down to the king of
terrors ;
15 There shall dwell in his tent, what is naught-
of-his,^a
Let brimstone be strewed over his dwelling ;
16 <Beneath> let his roots be dried up,
And <above> he cut off his branch ;
17 ||His memorial|| have perished out of the land,
And let him have no name' over the face of
the open field ;
18 Let them thrust him out of light into dark-
ness,
Yea <out of the world> let them chase him ;
19 Let him have neither scion nor seed among
his people,
Neither any survivor in his place of sojourn :
20 <Over his day> have they been astounded
who come behind,
And <them who are in advance> a shudder'
hath^b seized.
21 Surely ||these|| are the dwellings of him that
is perverse,
And ||this|| is the place of him that knoweth
not GOD.

19 ¹ Then responded Job, and said :—

2 How long' will ye grieve my soul?
Or crush me with words?
3 <These ten times> have ye reviled me,
Shameless, ye wrong me.^c
4 <And even if indeed I have erred>
With myself lodgeth mine error.
5 <If indeed <against me> ye must needs
magnify yourselves,
And plead, against me, my reproach>
6 Know, then, that ||GOD|| hath overthrown^d
me,
And <within his net> enclosed me.
7 Lo ! I cry—out Violence ! but receive
no answer,
I cry aloud, but there is no' vindication ;
8 <My way> hath he walled up, that I cannot
pass,
And <upon my paths> hath he made dark-
ness rest ;
9 <My glory—from off me> hath he stripped,
And hath removed the crown of my head ;

^a Or: "Terror shall dwell
in his tent so that it is
no more his." Cp. O.G.
116, a.

^b So it shd be (w. Sep.,
Syr., Vul.)—G.n.
^c Cp. T.G. "Sense very

dubious"—O.G. Perh.
hakar for hakar (injure)
—Davies' H.L.
^d Or: "wronged"—T. G.
& Fu.; "subverted"—
O.G.

10 He hath ruined me on every side, and I am
gone,
And he hath taken away—like a tree—my
hope ;
11 Yea he hath kindled against me his anger,
And accounted me towards him like unto his
adversaries ;
12 <Together> enter his troops,
And have cast up, against me, their
mound,
And have encamped all around my tent ;
13 <My brethren—from beside me> hath he
moved far away,
And ||mine acquaintance|| are wholly
estranged from me ;
14 ||Failed me|| have my near of kin,
And ||mine intimate acquaintances|| have for-
gotten me ;
15 ||Ye guests of my house and my maidens||
<A stranger> have ye accounted me,
<An alien> have I become in their^a eyes ;
16 <To mine own servant> I called, and he
would not answer,
<With mine own mouth> I kept entreating
him ;
17 ||My breath|| is strange to my wife,
And I am loathsome^b to the sons of my own
mother ;
18 ||Even young children|| despise me,
I rise up, and they speak against me ;
19 All the men of mine intimate circle abhor
me,
And ||these whom^c I loved|| have turned
against me ;
20 <Unto my skin and unto my flesh> have my
bones' cleaved,
And I have escaped with the skin of my
teeth.
21 Pity me ! pity me ! ||ye, my friends||
For ||the hand of GOD|| hath stricken me !
22 Wherefore' should ye persecute me as
GOD ?
And <with my flesh> should not be
satisfied ?
23 Oh, then, that my words |could be written|,
Oh that <in a record> they could be in-
scribed :
24 That <with a stylus of iron and [with]
lead>
<For all time—in the rock> they could be
graven !
25 But ||I|| know' that |my redeemer|^d liveth,
And <as the Last^e over [my] dust> will be
arise ;
26 And <though <after my skin is struck off>
this^f [followeth]>
Yet <apart from my flesh> shall I see
GOD :

^a A sp. v.r. (sevir) : "your"
—G.n.

^b So O.G. ; "my en-
treaties"—T.G. ; my ap-
peals for pity"—Davies'
H.L. ; "my kindness"
—Fuerst.

^c Cp. O.G. 261, 5.

^d Or: "my near of kin";
or, as included in this:
"my vindicator."

^e Or: "later on."

^f "This" nameless thing
(this bundle of bones) !

27 Whom ||I myself|| shall see, on my side,
And ||mine own eyes|| [shall] have looked
upon, and not [those of] a stranger.
Exhausted are my deepest desires in my
bosom!

28 Surely ye should say—
Why should we persecute him?
Seeing ||the root of the matter|| is found in
me.^a

29 Be ye afraid—on your part—of the face of
the sword,
Because ||wrath|| [bringeth] the punishments
of the sword,
To the end ye may know the Almighty.^b

20 ¹ Then responded Zophar the Naamathite, and
said:—

² [Not so]^c do my thoughts answer me,
And to this' end, is my haste within me:
³ <The correction meant to confound me> I
must hear,
But ||the spirit—out of my understanding||
will give me a reply.

⁴ Knowest thou ||this||—from antiquity,
From the placing of man upon earth:—
⁵ That ||the joy-shout of the lawless|| is short,
And ||the rejoicing of the impious|| for a
moment?

⁶ <Though his elevation mount up to the
heavens,
And ||his head|| <to the clouds> doth reach>
⁷ <Like his own stubble>^d shall he utterly
perish,
||They who had seen him|| shall say, Where
is he?

⁸ <Like a dream> shall he fly away, and they
shall not find him,
Yea he shall be chased away, as a vision of
the night.

⁹ ||The eye that hath scanned him|| shall not do
it again,
Neither [any more] shall his place' behold
him:

¹⁰ ||His children|| shall seek the favour of the
poor,
And ||his own hand|| shall give back his
wealth.

¹¹ ||His bones|| are full of youthful vigour,
Yet <with him—in the dust> shall it lie
down.

¹² <Though [a sweet taste in his mouth] be
given by vice,
Though he hide it under his tongue;
¹³ Though he spare it, and will not let it go,
But retain it in the midst of his mouth>
¹⁴ ||His food|| [in his stomach] is changed,
The gall of adders, within him!

¹⁵ <Wealth> hath he swallowed, and hath
vomited the same,

^a Some cod. (w. Aram.,
Sep., Vul.): "him"—
G.n.
^b So Fuerst, Ewald, Dill-
mann. "Know there is
a judgment"—T.G. and

others. Cp. O.G. 192^b.
^c So it shd be (w. Sep.)—
G.n.
^d So Fuerst. Others:
"dung."

<Out of his belly> shall [God] drive it forth:
¹⁶ <The poison of adders> shall he suck.
The tongue of the viper' shall slay him;
¹⁷ Let him not see in the channels
The flowings of torrents of honey and milk.
¹⁸ <In vain>^a he toiled, he shall not swallow,
<Like wealth to be restored> in which he
cannot exult!

¹⁹ For he hath oppressed—hath forsaken the
poor,
<A house> hath he seized, which he cannot
rebuild.

²⁰ Surely he hath known no peace in his inmost
mind,—
<With his dearest thing> shall he not get
away:

²¹ Nothing escaped his devouring greed,—
<For this cause> shall his prosperity' not
continue:

²² <When his abundance is gone> he shall be
in straits,
||All the power of distress||^b shall come upon
him.

²³ It shall be that <to fill his belly> he will
thrust at him the glow of his anger,
And rain [it] upon him for his punishment.^c

²⁴ He shall flee from the armour of iron,—
There shall pierce him, a bow of bronze!

²⁵ He hath drawn it out, and it hath come forth
out of his back,—
Yea the flashing arrow-head, out of his gall,
There shall march on him—[terrors]:

²⁶ ||Every misfortune|| is laid up for his
treasures,—
There shall consume, a fire ||not blown up||,^d—
It shall destroy what remaineth in his tent:

²⁷ The heavens shall reveal' his iniquity,
And ||the earth|| be rising up against him:

²⁸ The increase of his house shall vanish,
Melting away^e in the day of his anger.

²⁹ ||This|| is the portion of the lawless man,
[from God],^f
And the inheritance decreed him from the
Mighty One.^g

¹ Then responded Job, and said:—

21

² Hear ye patiently my words,
And let this be your consolation:
³ Suffer me, that ||I|| may speak,
And <after I have spoken> thou^h canst
mock!

⁴ Did ||I|| <unto man> make my complaint?
Wherefore', then, should my spirit not be
impatient?

⁵ Turn round to me, and be astonished,
And lay hand on mouth!

^a So it shd be (w. Sep.)—
G.n.

^b So it shd be (w. Sep.,
Vul.)—G.n.

^c So Fuerst, "As (or with)
their food"—T.G. and
Dav. "Into his very
bowels"—O.G. 536^a.

^d "But kindled from
heaven"—O.G. 518^b, 1, c.

Cp. 656^a.

^e So Fuerst, "Things
which he had scraped
together"—"wealth"—
T.G.

^f Heb.: *Elohim*.

^g Or: "from God," Heb.:
El.

^h As if pointing to one of
them.

- 6 <When I call to mind> then am I dismayed,
And there seizeth my flesh a shuddering:—
7 Wherefore^a do [lawless men] live,
Advance in years, [even wax mighty in
power]?
8 [Their seed] is established in their sight
[along with them],
Yea their offspring, before their eyes;
9 [Their houses] are at peace, without dread,
Neither is [the rod of **God**] upon them;
10 [His bull] covereth,^a and causeth not aver-
sion,
His cow safely calveth, and casteth not her
young;
11 They send forth—like a flock—their young
ones,
And [their children] skip about for joy;
12 They rejoice aloud as^b [with] timbrel and lyre,
And make merry to the sound of the pipe;^c
13 They complete,^d in prosperity, their days,
And <in a moment to hades> they sink
down.
14 Yet they said unto God,
Depart from us; and
<In the knowledge of thy ways> find we
no pleasure.
15 What is the Almighty, that we should serve
him?
Or what shall we profit, that we should
urge him?
16 Lo! <not in their own hand> is their welfare,
[The counsel of lawless men] is far from
me!
17 [How oft] [the lamp of the lawless] goeth
out,
And their calamity [cometh upon them],
<Sorrows> apportioneth he in his anger;
18 They become as straw before the wind,
And as chaff, which the storm stealeth away.
19 Shall [God] reserve [for his children] his
sorrow?
Let him recompense him' so that he may
know it;
20 [His own eyes]^f shall see his misfortune,
And <the wrath of the Almighty> shall he
drink.
21 For what shall be his pleasure in his house
after him,
When [the number of his months] is cut in
twain?
22 Is it <to God> one can teach knowledge,
Seeing that [he] shall judge [them who are
on high]?
23 [This] man dieth, in the very perfection of
his prosperity,
Wholly' tranquil and secure;

^a "Impregnateth"—O.G.

^b So (*kethoph*) many MSS.
and 3 ear. pr. edns.;
but some cod. (w. 8 ear.
pr. edns.): (*bethoph*)
[simply] "with timbrel"
—G.n.

^c Or: "reed," "flute."

^d Written: "wear out";
but read: "complete."
Some cod. (w. 1 ear. pr.

edn., Aram., Sep., Syr.
and Vul.) both read and
write: "complete"—G.n.
^e "I.e.: how seldom [!]"
—O.G. 553^b.

^f Written: "eye"; read:
"eyes." In some cod.
(w. 2 ear. pr. edns.,
Aram., Sep., Syr., Vul.):
"eyes" (pl.) is both
written and read—G.n.

- 24 [His veins] are filled with nourishment,^a
And [the marrow of his bones] is fresh;
25 Whereas [this other man] dieth, in bitter-
ness of soul,
And hath never tasted good fortune:
26 [Together] [in the dust] they lie down,
And [the worm] spreadeth a covering over
them.
27 Lo! I know your plans,
And the devices, wherewith ye would do me
violence!
28 For ye say,
Where is the house of the noble-minded?
And where the dwelling'-tent of the law-
less?
29 Have ye not asked' the passers-by in the
way?
And <their signs> can ye not recognise?
30 That <to the day of calamity> is the wicked
reserved,
<To the day of indignant visitation> are
they led.
31 Who can declare—to his face—his way?
And <what [he] hath done> who shall
recompense to him?
32 Yet [he] <to the graves> is borne,
And <over the tomb> one keepeth watch;
33 Pleasant to him are the mounds^b of the
torrent-bed,—
And <after him> doth every man march,
As <before him> there were, without'
number.
34 How then should ye comfort me with vanity,
Since <as for your replies> there lurketh
[in them] treachery?

1 Then responded Eliphaz the Temanite, and 22
said:—

- 2 <Unto God> can a man act as friend?
Surely^a a discreet' man befriendeth himself!
3 Is it a pleasure to the Almighty, that thou
shouldst be righteous?
Or any profit, that thou shouldst be blameless
in thy ways?
4 Is it <for thy reverence> that he
will accuse thee?
will enter with thee into judgment?
5 Is not [thy wickedness] great?
And <without end> [are not] thine ini-
quities?
6 Surely thou hast been wont to put thy
brother in pledge [for nothing],
And <the garments of the ill-clad> hast
thou stripped off:
7 <No water—to the weary> hast thou given
to drink,
And <from the hungry> thou hast withheld
bread:
8 <A man of might> [to him] pertaineth the
land,

^a Or: "His sides are full
of fat"—T.G. "His
vessels (pails, pans) are
full of milk"—Davies,

H.L., O.G.

^b Ml.: "heaps,"

^c Or: "[No] for"—O.G.
474^a, c.

And [the favourite] dwelleth therein:
 9 <Widows> thou hast sent away empty,
 And [the arms of the fatherless] thou dost crush.
 10 <For this cause> [round about thee] are snares,
 And a dread startleth thee suddenly;
 11 Or darkness—thou canst not see,
 And [a flood of waters] covereth thee.
 12 Is not [God] [in] the height of the heavens?
 Behold, then, the head of the stars, that they are high.
 13 Wilt thou say then,
 What doth God know?
 <Out through a thick cloud> can he judge?
 14 [Dark clouds] are a veil to him, and he cannot see,
 Or <the vault of the heavens> doth he walk?
 15 <The path of the ancient time> wilt thou mark,
 Which the men of iniquity' trod?
 16 Who were snatched away before the time,
 And [a stream] washed away their foundation?
 17 Who had been saying unto God,
 Depart from us! and—
 What can the Almighty do for himself?
 18 Yet [he] had filled their houses with good!
 [The counsel of the lawless] then, is far from me:
 19 The righteous shall see and rejoice,
 And <the innocent> shall laugh them to scorn:
 20 <If our assailants' do not vanish>
 Then <their abundance> a fire' consumeth!
 21 Shew thyself to be one with him—I pray thee—and prosper,
 <Thereby> shall there come on thee blessing.^a
 22 Accept, I beseech thee, from his mouth—instruction,—
 And lay up his sayings in thy heart.
 23 <If thou return unto the Almighty and submit thyself,^b
 If thou far remove perversity from thy tent>^c
 24 Then lay up, in the dust, precious ore,
 And <among the stones of the torrent-beds> fine gold:
 25 So shall [the Almighty] become [thy precious ores]
 Yea glittering silver^d unto thee!
 26 For [then] <in the Almighty> shalt thou take exquisite delight,
 And shalt lift up—unto God—thy face;
 27 Thou shalt make entreaty unto him, and he will hear thee,
 And <thy vows> shalt thou pay;

28 And thou shalt decree a purpose, and it shall be fulfilled unto thee,
 And <upon thy ways> shall have shone a light;
 29 <When men cast themselves down> then thou shalt say Up!
 And <him that is of downcast eyes> shall he save;
 30 He shall deliver the innocent,^e
 And thou shalt escape^b by the pureness of thy hands.

1 Then responded Job, and said:—

23

2 <Even to-day> is my complaint' rebellion?^o
 [His hand]^d is heavier than my groaning.
 3 Oh that I knew where I might find him!
 I would come even unto his dwelling-place;
 4 I would set out, before him, a plea,
 And <my mouth> would I fill with arguments;
 5 I would note the words, wherewith he would respond to me,
 And would mark' what he would say to me.
 6 Would he <with fulness of might> contend with me?
 Nay, surely [he] would give heed to me!
 7 [There' an upright man] might reason with him,
 So should I deliver myself completely from my judge.
 8 Behold! <eastward> I go, but he is not there,
 And <westward> but I perceive him not;
 9 <On the north, where he worketh> but I got no vision,
 He hideth himself on the south' that I cannot see him.
 10 But [he] knoweth the way that I choose,^e
 <Having tried me> [as gold] I shall come forth.
 11 <Of his steps> my foot' taketh hold,
 <His way> have I kept, and not swerved;
 12 <The command of his lips> and would not go back,
 And <in my bosom>^f have I treasured the words of his lips.
 13 But [he] is one,^g and who can turn him?
 <What his soul desired> he hath done.
 14 Surely he will accomplish what is decreed for me,
 And <many such things> hath he in store.^h
 15 [For this cause] <from his presence> am I driven in fear,
 I diligently consider' and am kept back from him in dread:

^a Some cod. (w. Aram., Sep., Syr., Vul.): "shall thy gain be blessing"—G.n.

^b So it shd be (w. Sep.)—G.n.

^c So in many MSS. (w. 4 ear. pr. edns., Sep., Syr., Vul.); but in some cod.

(w. 7 ear. pr. edns.): "tents" (pl.)—G.n.

^d So Fuerst. "Heaps of silver"—T.G. "Silver mined with great labour"—Davies. "Very dubious, perhaps heaps or bars (ingots)"—O.G.

^e So it shd be (w. Sep.)—G.n.

^b So it shd be (w. Aram., Sep., Syr., Vul.)—G.n.

^c So O.G.: "bitterness," "an outcry"—T.G.; "harshness," "violence"—Fuerst; "a protest"—Davies.

^d So it shd be (w. Sep. and

Syr.). Cp. chap. xiii. 21; xix. 21—G.n. Cp. O.G. 457.

^e Ml.: "the way with me."

^f So it shd be (w. Sep. and Vul.). Cp. Ps. cxix. 11—G.n.

^g Cp. O.G. 88^b 7, a.

^h Ml.: "are with him."

- 18 Yea ||God|| hath made timid^a my heart,
And ||the Almighty|| hath put me in terror.
- 17 Because I was not cut off before the darkness,
Nor <before my face> did the gloom^b form
a shroud.
- 24 1 Wherefore <since from the Almighty times^c
are not hid>
Have ||his knowing ones||^c no vision of his
days?
- 2 <Boundaries> men move back,^d
<Flocks> they seize and consume;
- 3 <The ass of the fatherless> they drive off,
They take in pledge the ox of the widow;
- 4 They turn aside the needy out of the way,
|At once| are the humbled^e of the land made
to hide themselves.
- 5 Lo! <[as] wild asses in the wilderness> they
go forth with^f their work,
Eager seekers for prey,
||The waste plain|| yieldeth them food for
their young;
- 6 <In the field—a man's fodder> they cut down,
And <the vineyard of the lawless> they strip
of its late berries;^g
- 7 <Ill-clad> they are left to lodge without
clothing,
And have no' covering in the cold;
- 8 <With the sweeping rain of the mountains>
are they wet,
And <through having no shelter> they
embrace a rock.
- 9 Men tear, from the breast, the fatherless,
And <over the poor> they take a pledge;
- 10 <Naked> they go about without clothing,
And <famished> they carry the sheaves;
- 11 <Between their walls> are they exposed to
the sun,^h
<Wine-presses> they tread, and yet are
thirsty;
- 12 <Out of the city—out of the houses>ⁱ they
make outcry,
And ||the soul of the wounded|| calleth for
help,
And ! God|| doth not regard it as foolish.
- 13 ||They|| have become rebels against the light,—
They are not acquainted with the ways
thereof,
Neither abide they in the paths thereof.
- 14 <With the light> riseth the murderer,
He slayeth the poor and needy,
And <in the night> he becometh like a thief.
- 15 And ||the eye of the adulterer|| watcheth for
the evening twilight,
Saying Not an eye' will see me!
<A covering for the face> he putteth on;
- 16 He breaketh, in the dark, into houses,—
<By day> they lock themselves in,^k

- They know not the light;
- 17 For <in the case of all such> morning to
them is the death-shade,
For <to be recognised> is a death-shade
terror.
- 18 Swift' is he on the face of the waters,
Speedily vanished^a their share in the land,
He^b turneth not to the way of the vineyards.
- 19 ||Drought and heat|| steal away snow water,
||Hades|| them who have sinned.
- 20 Maternal love shall forget him, the worm
shall find him sweet,
No more shall he be remembered,
But perversity shall be shivered like a tree.
- 21 He oppresseth the barren' who beareth not,
And <to the widow> he doeth not good;
- 22 Yea he draggeth along the mighty by his
strength,
He riseth up, and none hath assurance of life;
- 23 It is given him to be secure, and confident,
Yet ||his eyes|| are upon their ways.
- 24 They are exalted a little, and are' not,
Yea having been laid low, <like all men> are
they gathered,
<Even as the top of an ear of corn> do they
hang down.
- 25 But <if not> who then' can convict me of
falseness?
Or make of no account my words?

1 Then responded Bildad the Shuhite, and 25
said:—

- 2 ||Dominion and dread|| are with him,
Who causeth prosperity among his lofty ones;^c
- 3 Is' there any number to his troops?
And upon whom ariseth not his light?
- 4 How then shall |a mortal| be just |with
God|?
Or how shall he be pure' who is born of a
woman?
- 5 Look as far as the moon, and^d it is not clear,
And ||the stars|| are not bright in his eyes!
- 6 How much less' a mortal who is a creeping
thing?
Or a son of the earth-born who is a worm?

1 Then responded Job, and said:—

26

- 2 How' hast thou given help to one of no-
strength?
Given victory to an arm of no-power?
- 3 How' hast thou given counsel to one of
no-wisdom?
Or <effective wisdom> abundantly made
known?
- 4 Whom' hast thou taught speech?^e
Whose inspiration' hath come from thee?
- 5 ||The shades|| tremble,
Beneath the waters and their inhabitants;
- 6 Naked' is hades before him,

^a So Fuerst, Davies;
"broken"—T.G.

^b "Fig. of calamity"—
O.G.

^c Or: "those who know
him."

^d Cp. Deu. xix. 14.

^e Or: "oppressed."

^f Some cod. (w. 1 ear. pr.
edn.): "to"—G.n.

^g So Fuerst; "despoil"—
O.G.; "glean"—T.G.,
Davies.

^h So Fu. Or: "press out
oil"—T.G., O.G., Davies.
ⁱ So it shd be (w. Sep.).—
G.n.

^k Or: "Daytime for them
is sealed up." Cp. O.G.
368^a.

^a Or: "accursed."

^b Some cod. (w. Sep., Vul.):
"And he"—G.n.

^c Or: "maketh peace in
his high places."

^d Some cod. (w. 6 ear. pr.
edns., Aram., and Syr.)
omit: "and"—G.n.

^e Ml.: "told words."

And there is no' covering to destruction;
 7 Who stretcheth out the north over emptiness,^a
 Hangeth the earth upon nothingness;
 8 Who bindeth up the waters in his thick clouds,
 And the cloud is not rent beneath them;^b
 9 Who shutteth-in the face of the throne,
 He spreadeth over it his cloud;
 10 A <boundary> hath he encircled on the face
 of the waters,
 As far as where light ends in darkness;^c
 11 ||The pillars of the heavens|| are shaken,
 And are terrified at his rebuke:
 12 <By his strength> hath he excited the sea,
 And <by his skill> hath he shattered the
 Crocodile;^d
 13 <By his spirit> hath he arched the heavens,^e
 His hand hath pierced' the fleeing serpent.^f
 14 Lo! |these| are the fringes of his way;^g
 And what a whisper of a word hath been
 heard of him!
 But <the thunder of his might> who could
 understand?^h

27 ¹ And Job again took up his measure, and said:—
 2 <As GOD liveth' who hath taken away my
 right,
 Even the Almighty, who hath embittered my
 soul;
 3 All the while my inspiration is in me,
 And the spiritⁱ of GOD is in my nostrils>
 4 Verily my lips shall not speak perversity,
 Nor shall |my tongue| utter deceit.
 5 Far be it from me! that I should justify |you|,—
 <Even until I breathe my last> will I not
 let go mine integrity from me:
 6 <On my righteousness> have I taken fast
 hold, and will not give it up,
 My heart shall not reproach any of my days.
 7 Let mine enemy' be a veritably^k lawless one!
 And ||he that lifteth himself up against me||
 one veritably^k perverse!
 8 For what shall be the hope of the impious,
 though he graspeth with greed,
 When GOD shall draw forth his soul?^l
 9 <His outcry> will GOD hear,
 When there cometh upon him distress?
 10 Verily <in the Almighty> he will not find
 delight,
 Nor call on GOD continually!^m

^a Heb.: *tohu*. Cp. Gen. i. 2.

^b In some cod. (quoted in the Mass.) (w. 1 ear. pr. edn., Aram. and Sep.): "him" or "it" G.n.

^c "Unto the end of (= boundary betw.) light and darkness"—O.G. 479^a.

^d Perh. a poetical name for Egypt—Davies.

^e So Fuerst. "The heavens are brightness"—T.G., Davies.

^f So T.G. The "eclipse-dragon"—O.G.

^g So read; written: "ways" (pl.). In some cod. (w. Sep.): "way" (sing.)

both written and read; in others (w. 5 ear. pr. edus., Aram., Syr., Vul.): "ways" (pl.) both written and read—G.n.

^h So O.G. "Comprehend"—Davies.

ⁱ Or: "breath."

^k Cp. O.G. p. 454^a (*kaph veritatis*).

^l Cp. Dan. vii. 15. But *Gt.* that, by regrouping the letters, it shd be: "When he lifteth up to God his soul"; or, "When God demandeth his soul (life)"—G.n.

^m Or: "Though he call on God continually."

11 I would teach you, by the hand of God,
 <That which is with the Almighty> will I
 not conceal.
 12 Lo! ||ye|| have |all of you| seen,
 Wherefore, then, is' it ||that ye are utterly
 without purpose||?
 13 ||This|| is the portion of a lawless man with
 God,
 That <the heritage of tyrants—from the
 Almighty> he shall receive.
 14 <If his children be multiplied> ||for them||
 [there is] the sword,
 And ||his offspring|| shall not be filled with
 bread;
 15 ||His survivors|| <by pestilence> shall come
 to the grave,
 And ||his widows|| shall not weep;
 16 <Though he heap up silver' like |dust|,
 And |like a pile| he prepare clothing>
 17 He may prepare, but ||the righteous|| shall
 put on,
 And <the silver> shall the innocent appor-
 tion.^a
 18 He hath built, like a moth, his house,—
 Like a hut, which a watcher' hath made.
 19 ||The rich man|| shall lie down, and not do it
 again,^b
 <His eyes> hath he opened, and then is' not.
 20 There shall reach him—like waters—|terrors|,
 <By night> a storm-wind hath stolen him
 away;
 21 An east wind shall lift him up, and he shall
 depart,
 And it shall sweep him away out of his place;
 22 And He will cast upon him and not spare,
 <Out of his hand> shall he^c ||swiftly flee||;
 23 He shall clap over him his hands,
 And shall hiss him forth out of his place.
 28 <Though there is' <for silver> a vein,
 And a place for the gold they refine;
 2 ||Iron|| <out of the ore> is taken,
 And ||stone|| poureth out copper;
 3 <An end> hath one set to the darkness,
 And <into every extremity> is ||he||
 making search,
 For the stone of darkness and death-shade;
 4 He hath sunken a shaft, away from the
 inhabitants,
 Places forsaken by the foot,
 They hang down, <away from men> sway
 to and fro;
 5 ||As for the earth|| <out of it> cometh
 forth bread,
 And <under it> is upturned, as it were
 fire;
 6 <The place of sapphires> are the stones
 thereof,
 And it hath ||nuggets of gold||:—
 7 A path, the vulture' hath not discerned,
 Nor hath the eye of the hawk' scanned it;

^a N.B.: the "envelope" arrangement of lines, as in 88. ii. 14; Is. ix. 3; Mat. vii. 6.

^b So it shd be (w. Sep. and Syr.); or [?] "and not withdraw"—G.n.

^c Or: "it."

8 Ravenous beasts^a have not made a track thereof,
Neither^b hath the lion^c marched thereon:
9 <Upon the flint> hath he thrust forth his hand,
He hath turned up mountains by the roots;
10 <Among the rocks> hath he cut open streams,
And <every precious thing> hath his eye seen:
11 <From trickling> he restraineth [rivers|,
And <some hidden thing> is he bringing out to light>
12 Yet where can ||Wisdom|| be found?
And where is' the place of understanding?
13 Mortal knoweth not the way^e thereof,
Neither can it be found in the land of the living;
14 ||The resounding deep|| hath said, It' is [not in me]!
And ||the sea|| hath said, It is not' with me!
15 Pure gold cannot be given in its stead,
Neither can silver' be weighed as the value' thereof;
16 It cannot be put into the scales against the gold of Ophir,
With costly onyx, or sapphire;
17 Neither gold nor crystal can compare with it,
Nor can ||the exchange thereof|| be a vessel^d of pure gold,
18 ||Coral or crystal|| cannot be mentioned,
Yea <a possession> is wisdom, above red coral;^e
19 The topaz of Ethiopia cannot compare with it,
<Against purest gold> can it not be weighed.
20 Whence then cometh ||wisdom||?
And where is' the place of understanding?
21 Seeing it hath been hid from the eyes of every living thing,
And <from the bird of the heavens> hath it been concealed?
22 ||Destruction and death|| have said,
<With our ears> have we heard the report thereof!
23 ||God|| understandeth the way thereof,
And ||he|| discerneth the place thereof;
24 For ||he|| <unto the ends of the earth> directeth his look,
<Under all the heavens> he seeth;
25 Making <for the wind> a weight,
And <the waters> he proved by measure,
26 <When he made <for the rain> a decree,
And a way' for the lightning of thunders>'
27 ||Then|| saw he it, and declared it,
He settled^g it, yea also he searched it out;

28 And said to the son of earth,
Lo! <the reverence of the Lord>^a ||that|| is wisdom,
And ||to avoid evil|| is understanding.

1 And Job again took up his measure, and said:— 29

2 Oh that it were with me as in the months of old,
As in the days when ||God|| used to watch over me;
3 When his lamp shone over my head,
<By whose light> I could go through darkness;
4 As I was, in the days of my prime,^b
When ||the intimacy^c of God|| was over my tent;
5 While yet' the Almighty was with me,
<Round about me> were my young men;
6 When my steps were bathed in milk,
And ||the rock|| poured out beside me, rivulets of oil:
7 <When I went out to the gate unto the city,
|In the open place| made ready my seat>
8 Young men saw me, and hid themselves,
And ||the aged|| arose—they stood;
9 ||Rulers|| restrained speech,
And <a hand> laid they on their mouth;
10 ||The voice of nobles|| was hushed,
And ||their tongue|| <to their palate> did cleave;
11 <When ||the ear|| heard>, then it pronounced me happy,
<When ||the eye|| saw> then it bare me witness;
12 Because I used to deliver the oppressed who was crying out for aid,
The fatherless also, and him that had no helper;
13 ||The blessing of him that was ready to perish|| upon me was wont to descend,
And <the heart of the widow> caused I to sing for joy;
14 <Righteousness> I put on, and it clothed me,^d
<Like a robe and turban> was my |justice|;
15 <Eyes> became I to the |blind|,
And <feet to the lame> was ||I||.^e
16 <A father> was ||I|| to the needy,
And ||as for the cause which I knew not> I used to search it out;
17 And I shivered the fangs of the perverse,—
And <out of his teeth> I tare the prey.
18 Then said I,
<Like a stem> shall I grow old,^f
Yea <as the sand>^g shall I multiply days;
19 ||My root|| is laid open to the waters,

^a Lit.: "sons of elevation" (or "pride"). The larger ravenous beasts, as the lion; so called from the pride of walking—T.G.

^b N.B.: "and not"; so it was originally—G.N. and G. Intro. 594. [M.C.T.: "The lion hath not," etc.]

^c So it shd be (w. Sep.)—

G.N.

^d Some cod. (w. 1 ear. pr. edn., Aram., Sep., Vul.): "vessels" (pl.)—G.N.

^e Where many prefer "pearls"—Davies.

^f So T.G.; (or) "for thunder-bolts"—O.G.; "thunder-flash"—Fuerst.

^g Some cod. (w. 5 eac. pr. edns.): "marked"—G.N.

^a Heb.: "adbonay."

^b "My autumn prime"—T.G., O.G.; "my maturity"—Davies; "youthful freshness"—Fuerst.

^c Or: "counsel"—Cp.T.G.

^d So Fuerst; and cp. Lu. xxiv. 49. Less prob.: "and it has put me on"—T.G.; "and it clothed itself in me, as it were,

became incarnate in me"—O.G. Cp. Jdg. vi. 34: 1 Ch. xii. 18; 2 Ch. xxiv. 20.

^e Cp. Intro. Chap. II. 11.

^f So it shd be (w. Sep.)—G.N. [Sep. has "palm-stem,"]

^g Some Massorites point this so as to = "the phoenix"—G.N. and G. Intro. 515.

And |the dew| shall lodge for the night in
my boughs;
20 |Mine honour| shall be young again with me,
And ||my bow|| <in my hand> be renewed.
21 <To me> men hearkened, and waited,
And kept silence for my counsel;
22 <After I had spoken> they spake not again,
And <upon them> used my speech to drop;
23 And they waited <as for rain> ||for me||,
And <their mouths> they opened wide for
the spring-rain;
24 I laughed at them—they lost confidence,
And <the light of my countenance> they
suffered not to fail;
25 I chose out their way, and sat chief,—
And abode, as king, in an army,
As one who, to mourners, giveth comfort.
30 1 But ||now|| they who are of fewer days than
I, have poured derision upon me;
Whose fathers I refused—
To set with the dogs of my flock.
2 <Even the strength of their hands> where-
fore^a was it mine?
3 <Upon them> vigour was lost;^a
4 <In want and hunger> they were lean,^b—
Who used to gnaw the dry ground,^c
A dark night of desolation!
5 Who used to pluck off the mallow^d by the
bushes,
With the root of the broom for their food;
6 <Out of the midst> were they driven,
Men shouted after them, as after a thief;
7 <In the fissures> of the ravines^e had they
to dwell,
In holes of dust and crags;
8 <Among the bushes> used they to shriek,^f
9 <Under the bramble> were they huddled
together;
10 <Sons of the base, yea sons of the nameless>
They were scourged out of the land.
11 But ||now|| <their song>^g have I become,
Yea I serve them for a byword;
12 They abhor me—have put themselves far from
me,
And <from my face> have not withheld—
spittle!
13 <Because |my^h girdle|ⁱ he had loosened and
had humbled me>
Therefore <the bride—in my presence>
cast they off;
14 <On my right hand> the young brood rose
up,—
15 <My feet> they thrust aside,
And cast up against me their earthworks of
destruction;
16 They brake up my path,—

<My engulfing ruin> they helped forward
|unaided|;
17 <As through a wide breach> came they on,
<With a crashing noise> they rolled them-
selves along.
18 There are turned upon me terrors,—
|Chased away as with a wind| is mine
abundance,
And <as a cloud> hath passed away my
prosperity.
19 ||Now|| therefore <over myself> my soul
poureth itself out,
There seize me days of affliction:
20 ||Night|| boreth |my bones| all over me,—
And ||my sinews|| find no rest;
21 <Most effectually> is my skin^a disfigured,^a—
<Like the collar^b of my tunic>^c it girdeth me
about;^d
22 He hath cast me into the mire,
And I have become like dust and ashes.
23 I cry out for help unto thee, and thou dost
not answer,^e
I stand still, and thou dost gaze at me;
24 Thou art turned to become a cruel one
unto me,
<With the might of thy hand> thou
assailst me;
25 Thou liftest up me to the wind, thou
carriest me away,
And the storm maketh me faint;^f
26 For I know that <unto death> thou wilt
bring me back,^g
Even unto the house^h of meeting for every
one living.
27 Only <against a heap of ruins> will one not
thrust a hand!
Surely <when one is in calamity—for that
very reason> is there an outcry for help.
28 Verily I wept for him whose lot was hard,
Grieved was my soul for the needy.
29 Surely <for good> I looked, but there came
in evil,
And I waited for light, but there came in
darkness;
30 I boiled within me,^k and rested not,
There confronted me—days of affliction;
31 <In gloom> I walked along, without sun,
I arose—<in the convocation> I cried out for
help;
32 <A brother> became I to the brutes that
howl,
And a companion^l to the birds that screech:
33 ||My skin|| turned black, and peeled off me,
And ||my bones|| burned with heat:
34 Thus is attuned to mourning—my lyre,
And my flute, to the noise of them who weep.

^a *Gt.*: "Over whom vigour
had passed"—G.n.

^b So T.G. "Stiff" "life-
less"—O.G. "Solitary"
—Fuerst.

^c So O.G. [next line un-
certain.]

^d Plant growing in salt
marsh—O.G.

^e "In the (most) dreadful
of ravines"—O.G.

^f Or: "bray."

^g Or: "music"="satire"
—T.G. "Mocking song"
—O.G.

^h Written: "his"; read:

"my."
Or: "bowstring."

^a Or: "my mantle dis-
guised."

^b M.L.: "mouth."

^c Or: "After the manner
of a tight-fitting tunic."

^d Cp. chap. ii. 9 note (Sep.);
vii. 5.

^e N.B.: Direct address to

God.

^f "Dissipateth [me]"—

O.G. 556^a. Cp. Davies'

H.L. 623^b, 700^b.

^g Cp. chap. i. 21.

^h Or: "place."

ⁱ M.L.: "day."

^k M.L.: "My bowels boiled."

- 31 ¹ <A covenant> I solemnised for^a mine eyes,—
How then could I gaze upon a virgin?
² Or what would have been my portion of
God from above?
Or what inheritance of the Almighty from
on high?
³ Is there not calamity, for the perverse?
And misfortune, for the workers of iniquity?
⁴ Would ||he|| not see my ways?
And <of all my steps> take account?
⁵ Verily I walked not in falsity,
Nor did my foot^c haste unto deceit:—
⁶ Let him weigh me in balances of righteous-
ness,—
And let God take note of mine integrity!^b
⁷ <If my goings have swerved from the way,—
And <after mine eyes> hath gone my heart,
And <to my hands> hath adhered any
stain>
⁸ Let me sow^c but ||another|| eat'.
And let ||what I have springing up|| be
uprooted!
⁹ <If my heart hath been enticed unto a woman,
Or <by the door of my neighbour> I have
lien in wait>
¹⁰ Let my wife [grind to another],
And <over her> let others bend!^c
¹¹ Surely that^c had been a shameful thing!
And that^c an iniquity for the judges!^d
¹² Surely <a fire> had that^c been, which <unto
destruction> would have consumed,
And <of all mine increase> had it torn up
the root.
¹³ <If I refused the right of my servant, or my
handmaid,
When they contended with me>
¹⁴ What then could I have done when God
rose up?
And <when he visited> what could I have
answered him?
¹⁵ Did not he who, in the womb, made me^c
make him?^c
And is not he who formed us in the body
one?^c
¹⁶ <If I withheld—from pleasure—the poor,
Or <the eyes of the widow> I dimmed;
¹⁷ Or <used to eat my morsel alone> so that
the fatherless did not eat thereof;
¹⁸ Surely <from my youth> he grew up to
me, as to a father,
And <from my birth>^e I acted as guide to
her:
¹⁹ <If I saw one perishing for lack of clothing,
Or that the needy^c had no covering;
²⁰ <If his loins^f did not bless me,^g

- Or if <with the fleece of my lambs> he did
not warm himself;
²¹ <If I shook—against the fatherless—my
hand,
When I saw, in the gate, his need of my
help>
²² Let ||my shoulder|| <from the shoulder-
blade> fall,
And ||my arm|| <from the upper bone> be
broken;
²³ For <a dread unto me> was calamity from
God,
And <from his majesty> I could not escape.^a
²⁴ <If I made gold my stay,
And <to precious metal> said, My con-
fidence!
²⁵ <If I rejoiced because great was my sub-
stance,
And <an abundance> my hand had dis-
covered;
²⁶ <If I looked at the sun, when it flashed forth
light,
Or at the moon, majestically marching along;
²⁷ And befooled secretly was my heart,
So that my hand kissed my mouth>
²⁸ ||That too|| had been a judicial iniquity,^b
For I should have been false to God
above.
²⁹ <If I rejoiced in the misfortune of him that
hated me,
Or exulted when calamity found him;—
³⁰ Neither did I suffer my palate^c to sin,
By asking, with a curse, for his^c life:^d
³¹ <If the men of my household^e have not
said,
Oh for some of his flesh—we cannot get filled,
³² <Outside> the sojourner^c lodged not for
the night,
<My doors—to the wayfarer> I threw
open.
³³ <If I covered, like Adam,^f my transgres-
sions,^g
By hiding in my bosom mine iniquity>
³⁴ Then let me be made to tremble at a great
throng,
Yea let ||the contempt of families|| terrify
me,
So that, keeping silence, I shall not go out
of the door!
³⁵ Oh that I had one to hear me,
Lo! my crossmark,
May ||the Almighty|| answer me!
And would that <a book> mine opponent
had written!

^a Or: "prescribed I to."^b Or: "blamelessness."^c Ml.: "kneel."^d Some cod. (w. 2 ear. pr. edns.): "a judicial iniquity." Cp. ver. 28. In some cod. the Mass. says, "read judicial."^e Ml.: "from the womb of my mother."^f Written: "loin" (sing.); read: "loins" (dual, as usually). In some cod. (w. 3 ear. pr. edns.): "loins" (dual) both written and read—G.n.^g "Where the clothed loins are conceived as blessing charitable giver"—O.G. 323.^a Or: "And because of his loftiness I can do nothing" ["have no ability"—O.G.].^b Or, as we shd say: "an iniquity in the eye of the law."^c A sp. v.r. (sevir): "their." In some cod. a Mass. note: "Read, 'my life'."

—G.n.

^d U.: "soul."^e Ml.: "men of my tent."^f Or perh.: "a man of low degree."^g Some cod. (w. 2 ear. pr. edns., Sep., Vul.): "transgression" (sing.)—G.n.

- 36 Oh! would I not <upon my shoulder> lift it,
Or bind it as a crown upon me;
37 <The number of my footsteps> I would declare to him,
<Like a noble> would I draw near to him.
38 <If <against me> my ground used to cry out,
And <together> my ridges did weep;
39 <If <the strength thereof> I used to eat, without payment,
And <the soul of the holders thereof> I made groan>^a
40 <Instead of wheat> let there come forth bramble,
And <instead of barley> a bad-smelling weed!

Ended are the words of Job.

Elihu, a Young Man, perceiving the Failure of Job's Three Friends to answer the Afflicted One, thinks to succeed where they have failed, and makes a Series of Eloquent Speeches.

- 32 ¹ So these three men ceased to respond to Job, because ||he|| was righteous in their^b eyes. ² Then was kindled the anger of Elihu, son of Barachel the Buzite of the family of Ram, — <against Job> was kindled his anger, because he justified his own soul rather than God; ³ and <against his three friends> was kindled his anger, — because that they found not a response, and condemned God.^c ⁴ But ||Elihu|| had waited for Job with words, because the others were older^d than he. ⁵ Howbeit <when Elihu saw that there was no^e response in the mouth of the three men> then was kindled his anger. ⁶ So then Elihu, son of Barachel, the Buzite, responded and said:—

[Young] am I, whereas ||ye|| are aged,
<For this cause> I faltered, and feared—
To shew my knowledge unto you:

- 7 I said,
||Days|| should speak,—
And ||the multitude of years|| should make known wisdom.
8 ||Yet surely|| there is a spirit in men,
And ||the inspiration of the Almighty|| giveth them understanding;
9 ||Great men|| may not^f be wise,
Nor ||elders|| understand justice.
10 ||Therefore|| I said,
Hearken unto me,
I will shew my knowledge—||even I||.

^a Or: "tormented to death". Fuerst. "And the life of its owners I have caused them to breathe out"—O.G.

^b "As the Sep. rightly has it"—G. Intro. 361.

^c The Massoretic reading, "Job," was substituted

by the Sopherim for the original reading, "God," because this "was considered blasphemous." "The context shows that the original reading is preferable"—G. Intro. 361. [Cp. also chap. xxxiv. 5].

- 11 Lo! I waited for your words,
I kept giving ear for your reasons,
Until ye should search out what to say;
12 Yea <unto you> gave I diligent heed,—
But lo! there was, for Job, nothing to convince,
Nor could one of you answer his speeches.
13 <Lest ye should say, We have found out wisdom>.
||God|| must put him to flight, not man.
14 <Since he directed not to me^g discourse>
Therefore <with your speeches> will I not reply to him.
15 They were dismayed, they responded no more,
They suffered speech to forsake them;
16 <Though I waited> yet could they not speak,
Surely they came to a stand, they responded no more.

- 17 I will respond ||even I—on my part||,
I will shew my knowledge, ||even I||!
18 For I am full of discourse,
The spirit in my bosom |presseth me on|.
19 Lo! ||my bosom|| is like wine not opened,
<Like new wine-skins> it will burst.
20 I will speak, that I may freely breathe,
I will open my lips and respond.
21 Let me be partial to no man,
And <unto no son of earth> give flattering titles,
22 Surely I know not how to give flattering titles,
How soon^h might my Makerⁱ take me away!

- 1 But <in very deed> hear, I pray thee, Job, 33
my discourse,
And <to all my words> give thou ear.
2 Lo! I pray thee, I have opened my mouth,
My tongue, with my palate, hath spoken,
3 Mine utterances come straight from mine own heart,
And <what I know> my lips have truly spoken;
4 ||The spirit of God|| hath made me,
And ||the inspiration of the Almighty|| giveth me life.
5 <If thou art able to answer me>
Set in order before me—take thy stand!
6 Lo! I' am like thyself^j toward God,
<From clay>^k have I been ni^lped off^b ||even I||!
7 Lo! ||my terror|| will not startle thee,^c
Nor ||my hand||^d |upon thee| be heavy.
8 But thou hast spoken in mine ears,
And <the sound of words> I heard:—
9 Pure^e am |I|, without transgression,—
Clean^f am ||I||, and have no iniquity;
10 Lo! <occasions of hostility> would he find against^g me,
He counteth^h me an enemy to him;

^a Cp. chap. iv. 19; x. 9; ^d So it shd be (w. Sep.)—G.n.

^b 2 Cor. v. 1.

^c So lit., after the manner

of the potters.

^e Cp. chap. ix. 34; xiii. 21; xxiii. 16.

^f Some cod. (w. 1 ear. pr. ein., Sep., Syr., Vul.): "That he may count"—G.n.

11 He putteth—in the stocks—my feet,
He watcheth all my paths.
12 Lo! <in this> thou hast not been right—let
me answer thee,
For |God| is greater than |man|. ^a
13 Wherefore <against him> hast thou con-
tended?
For <with none of his reasons> will he
respond.
14 For <in one way> God' may speak,—
And <in a second way> one may not heed
it:—
15 <In a dream, a vision^a of the night,
When a deep sleep falleth upon men,
In slumberings upon the bed>
16 „Then|| uncovereth he the ear of men,
And <on their correction> affixeth a seal;
17 To turn a son of earth from his^b deed,
While yet <pride> from man he concealeth:
18 *He keepeth back his soul' from the pit,
And his life' from passing away by a weapon.*
19 Or he is chastised with pain, upon his bed,
And ||the strife of his bones|| is unceasing!
20 So that his life maketh loathsome [his] food,
And his soul', dainty meat;
21 His flesh wasteth away out of sight,
And bared are the bones once unseen;
22 *So doth his soul' draw near to the pit,
And his life' to the inflictors of death:°*
23 <If there hath been near him a messenger
who could interpret—^d
One of a thousand,
To declare to the son of earth His upright-
ness>°
24 Then hath he shewed him favour, and said,
Set him free^f from going down to the pit,
I have found a price of redemption!
25 His flesh hath^g been made fresher than a
child's,^g
He hath returned to the days of his youth;
26 He made supplication unto God, who hath
accepted him,
And he hath beheld his face with a shout of
triumph,
Thus hath he given back to man his righteous-
ness.
27 He sang before men, and said,
I sinned, and <uprightness> I perverted,
Yet he requited me not;
28 *He hath ransomed my^h soul from passing
away into the pit,—
And ||myⁱ life|| <in the light> shall have
vision.*

^a Some cod. (w. Sep., Syr., Vul.): „in a v.”—G.n.

^b So it shd be (w. Syr., Vul.)—G.n.

^c (p. 1 Ch. xxi. 15; Ps. xxxviii. 49; Lu. xii. 20.

^d (p. John i. 18.

^e Or: „what is right for him.”

^f „ransom him,” [as in chaps. v. 20; vi. 23]—G.n.

^g Or: „boy's.”

^h So written; but read:

“his.” In some cod. (w. 4 ear. pr. edns., Sep. Syr.): “my” is both written and read; but in others (w. 1 ear. pr. edn., Aram. and Vul.): “his” is both written and read—G.n.

ⁱ So written; but read: “his.” In some cod. (w. 1 ear. pr. edn., Sep.): “my” is both written and read; but in others (w. 5 ear. pr. edns.,

29 Lo! <all these things> doth God work,
Two ways, three, with a man;
30 *To bring back his soul from the pit,
To enlighten with the light of the living.^a*

31 Mark well, O Job, and hearken to me,
Be silent, and ||I|| will speak:
32 <If there is anything to say> reply to me,
Speak, for I desire to justify thee;
33 <If not> do ||thou|| hearken unto me,
Be silent, that I may teach thee wisdom.

1 Furthermore Elihu responded, and said:—

34

2 Hear, ye wise men, my words,
And ||ye who know|| give ear unto me;
3 For ||the ear|| trieth words,
As ||the palate|| tasteth in eating.
4 <What is right> let us choose for ourselves,
Let us know, among ourselves, what is good;
5 For Job hath said—
I am righteous,
But ||God|| hath turned away my right;
6 <Concerning mine own right> shall I tell
a falsehood?
Incurable^c is my disease—not for any trans-
gression.
7 What man is like Job?
He drinketh in scoffing like water;
8 And is on the way to keep company, with the
workers of iniquity,
And to walk with lawless men.
9 For he hath said,
It profiteth not a man,
When ||his good pleasure|| is with God.
10 Wherefore, ye men of mind,^b hearken unto
me,—
Far be it, that ||God|| should be lawless,
Or ||the Almighty|| be perverse!
11 For <what any son of earth doeth> he
repayeth him,
And <according to every man's course> he
causeth him to find.
12 ||Nay, verily|| |God| will not condemn un-
justly,—
Nor ||the Almighty|| pervert justice.
13 Who' set him in charge of the earth?^c
Or who' appointed [him] the whole world?
14 <If he should set against him his heart,
<His spirit and his inspiration> |unto him-
self| he should withdraw>
15 All flesh together' |would cease to breathe|,
And ||the earth-born|| |unto dust| would
return.^d
16 <If then [thou hast] understanding> hear
this,
Give thou ear to the teaching^e of my words:—
17 Shall [the very hater of right] control?
Or <the just—the mighty one> wilt thou
condemn?

Aram.): “his” is both written and read—G.n. [N.B.: If “his” be preferred in this context, the indentation shd stop at the previous line.]
^a Or: “life.” Cp. Ps. lvi. 13.

^b U.: “heart”; but cp. Pro. vi. 32, n.

^c Ml.: “Who laid charge on him earthwards?”

^d Cp. Gen. iii. 19.

^e Cp. O.G. 877, 8, a (1).

18 Doth one say to a king, Abandoned
one!^a
Or Lawless one! unto nobles?
19 For he hath shewn no respect of persons unto
princes,
Neither hath he recognised the rich rather
than the poor?
For <the work of his hands> are they all.
20 <In a moment> they die, even in the middle
of the night,—
A people are convulsed when they pass away,
A mighty one is removed^b ||without hand||;
21 For ||his eyes|| are on the ways of a man,
And <all his footsteps> he beholdeth,—
22 No darkness, and no death-shade,
Where the workers of iniquity^c may hide.
23 For <unto no man> doth he appoint a
repetition,—
In going unto God, in judgment;
24 He shattereth mighty ones unsearchably,
And setteth up others in their stead:
25 |Therefore| he observeth their works,—
And overturneth [them] in a night, and they
are crushed;
26 <In the place of lawless men> hath he
chastised them,
In presence of beholders.
27 ||Forasmuch|| as they turned from following
him,
And <none of his ways> did they teach;
28 Causing to reach him the outcry of the
poor,
Yea <the outcry of the oppressed> he
heareth.
29 <When ||he|| giveth quiet> who then shall
condemn?
And <when he hideth [his] face> who then
shall sing of him?
Whether unto a nation or unto mankind
altogether,
30 That impious men may not reign,
Nor be ensnarers of the people.
31 For <unto God> hath one [ever] said—
I have borne punishment,
I will not be perverse;
32 <What I see not> do ||thou|| shew me,
<If ||perverseness|| I have wrought> I will
do it no more?
33 <According to thy mind> must he requite it,
that thou hast refused?
For ||thou|| must choose, and not ||I||,
<What then thou knowest> speak!
34 ||The men of mind|| will say to me,
Yea any wise man hearkening unto me:—
35 ||Job|| <without knowledge> doth speak,
And ||his words|| are not with discretion.
36 Would that Job might be tested to the
utmost,^e
For replying^f with the men of iniquity;
37 For he addeth—unto his sin—|rebellion|,
<In our midst> he clappeth his hands,
And multiplieth his sayings against God.

1 Moreover Elihu responded, and said:— **35**
2 <This> dost thou think to be right?
Thou hast said—
My righteousness is more than God's.
3 For thou dost say,
How can one profit by thee?
How can I benefit, more than by my sin?
4 ||I|| will answer thee plainly,^a
And thy friends^b with thee.
5 Look at the heavens and see,—
And survey the skies—they are higher than
thou.
6 <If thou sinnest> what canst thou work
against him?
Or <if thy transgressions be multiplied>
what canst thou do unto him?
7 <If thou art righteous> what canst thou give
unto him?
Or what <at thy hand> can he accept?
8 <Unto a man like thyself> might thy law-
lessness [reach],
And <unto a son of the earth-born> thy
righteousness.
9 <By reason of the multitude of oppressions>
[men] make outcry,
They cry for help, by reason of the arm of the
mighty;^c
10 But none saith—
Where is God my maker,
Who giveth songs in the night;
11 Who teacheth us more than the beasts of
the earth,
And <beyond the bird of the heavens>
giveth us wisdom?
12 ||There|| [men] make outcry, and he answereth
not,
Because of the arrogance of evil-doers.
13 Howbeit <vanity> will God not hear,
Yea ||the Almighty|| will not regard it.
14 How much less when thou sayest thou wilt
not regard him!
||The cause|| is before him, and thou must
wait for him.
15 But ||now|| <because it is not so> [thou
sayest]—
His anger hath punished,
And yet hath he not at all known of trans-
gression;^d
16 Thus ||Job|| vainly^e openeth his mouth,
<Without knowledge> he multiplieth words.

1 And Elihu added and said:— **36**
2 Restrain thyself for me a little, and I will
shew thee,
That <yet—for God> there is justification.^e
3 I will bring my knowledge from afar,
And <to my Maker> will I attribute
righteousness.
4 For <of a truth—not false> are my words,
||One of competent knowledge|| is with thee.

^a Cp. 1 S. i. 16; ii. 12.^b **ML.**: "They remove (de-
pose)"—prob. active forpassive, as sometimes.
^c **Or.**: "unto the end"—
O.G. 664^a, 3.^a **Lit.**: "with words."^b Cp. chap. xxxii. 1, 3.^c **Or.**: "multitudes."^d Other renderings of thisverse have been pro-
posed.^e **ML.**: "yet for G. are there
words."

5 Lo! ||GOD|| is mighty, yet will he not despise,
Mighty^a in vigour of mind;
6 He will not keep alive one who is lawless,
But <the right of oppressed ones> will he
grant;
7 He will not withdraw—from a righteous one
—his eyes,—
But <with kings on the throne>
He hath seated men^b triumphantly, and
they have been exalted.
8 But <if, bound in fetters,
They have been captured with cords of afflic-
tion>
9 Then hath he declared to them their deed,
And their transgressions — that they were
wont to behave themselves proudly;
10 Thus hath he uncovered their ear to a warning,
And said — that they should turn from
iniquity.
11 <If they would hearken, and serve>
They should complete their days, in pros-
perity,
And their years, in pleasantness;
12 But <if they would not hearken>
|By a weapon| should they pass away,
And breathe their last, no one knowing.
13 Yea ||the impious in heart|| should store up
anger,^c
They should not cry for help, when he bound
them.
14 Their soul should die in youth,
And their life, among the unclean.^d
15 He would deliver the humbled in his humilia-
tion,
And would uncover—in oppression—their ear.
16 Yea he might even have allured thee—
Out of the mouth of straitness,
[Into] a wide space—no narrowness there,—
And ||the food set down on thy table|| should
have been full of fatness.
17 But <with the plea^e of a lawless one> thou
art full,
||Plea^e and sentence|| will take fast hold.
18 <Because there is wrath>
[Beware] lest he take thee away with a
stroke,
Then let not ||a great ransom|| mislead thee.
19 Will he value thy riches?
Nay not precious ore,
Nor all the forces of strength.
20 Do not pant for the night,
When peoples disappear from their place.
21 Beware, do not turn unto iniquity,
For <this> thou hast chosen rather than
affliction.
22 Lo ||GOD|| exalteth himself by his strength,
Who' like him' doth teach?
23 Who' enjoined on him' his way?
And who' ever said,
Thou hast wrought perversity?

^a U.: "heart"; but cp. Prov. vi. 32.
^b Lit.: "them."
^c Cp. Rom. ii. 5.
^d ML.: "devotees," "male prostitutes."
^e "Judgment"—O.G.

24 Remember, that thou extol his work,
Of which men have sung;
25 ||Every son of earth|| hath viewed it,
||Mortal man|| looketh at it from afar.
26 Lo ||GOD|| is greater than we can know,
<The number of his years> even past finding
out!
27 For he draweth up drops of water,
They trickle as rain through his mist;
28 With which the clouds flow down,
They drop on man in abundance.
29 But surely none can understand the burstings^a
of the cloud,
The crashing of his pavilion!
30 Lo! he hath spread out over it, his lightning,
<The bed of the sea> hath he covered.
31 For <by those things> he executeth judg-
ment on peoples,
He giveth food in abundance:
32 <Upon both hands> he putteth a covering
of lightning,
And layeth command upon it against an
assailant;
33 His rolling thunder telleth concerning him,—
The cattle, even, concerning him that is
coming up.^b
1 Yea <at this> my heart quaketh,
And starteth up out of its place.
2 Hear! oh hear! the raging of his voice,
||A growling sound also|| <out of his
mouth> goeth forth;
3 <Under the whole heavens> he letteth it
loose,
|His lightning also| unto the wings^c of the
earth;
4 <After it> roareth a voice,
He thundereth with his voice of majesty,
Nor will he hold them back, when his voice is
heard.
5 GOD thundereth with his voice, wonderfully,
Doing great things, which we cannot know;
6 For <to the snow> he saith, Fall earth-
wards,—
Also to the downpour of rain, yea the down-
pour of his mighty rains.
7 <On the hand of every man> he setteth a
seal,
That all men may take note of his doing.^d
8 So then the wild-beast hath gone into
covert,
And <in its lairs> doth it remain.
9 <Out of a chamber cometh a storm-wind,
And <out of the north>^e cold.
10 <By the breath of GOD> is given—frost,
And ||the breadth of waters|| is congealed;^f
11 Also <with moisture> burdeneth he the
thick cloud,
He disperseth his lightning'-cloud;

37

^a So Fuerst. "Expansion"—T.G., Davies.
"Spreading out"—O.G.
^b I.e.: in the storm.
^c Poet.: "extremities."
^d So it shd be (w. Aram.)
—G.n.
^e Or: "north winds" (ml.:
"scatters")—T.G. and
O.G. "Northern con-
stellations"—Fuerst.
^f Or: "The broad water
is in a narrow channel"
—Davies. "Frozen"—
O.G.

- 12 Yea ||the same|| <in circles> turneth itself to
and fro, by his steering them to their work,
Whithersoever he commandeth them, over
the face of the world, towards the earth.^a
- 13 Whether <as a rod, or for his earth,
Or in lovingkindness> he causeth it to come.
- 14 Give thou ear unto this, O Job,
Stay, and consider well the wonders of
GOD:—
- 15 Canst thou get to know of GOD's giving
charge over them,
Or of the causing of the lightning of his cloud
to shine forth?
- 16 Canst thou get to know concerning^b the
poisings^c of the thick cloud,
The wonders of one who is perfect in
knowledge?
- 17 That thy garments should be hot when he
quieteth the earth from the south?
- 18 Didst thou spread out, with him, the skies,
Strong as a molten mirror?
- 19 Let us^d know what we shall say to him,
We cannot set in order, by reason of darkness.
- 20 Shall it be declared to him—that I would
speak?
<Were any man to say aught> he might be
destroyed?^e
- 21 Yet ||now|| men see not the light,
Bright though it is in the skies,
When ||a wind|| hath passed over, and
cleansed them.
- 22 <Out of the north> a golden light^f cometh,
<Upon GOD> is fearful splendour:
- 23 ||The Almighty, whom we have not fully
found out, is great in vigour,—
Neither <justice nor abounding righteous-
ness> will he weaken.^g
- 24 ||Therefore|| do men revere him,
He will not regard any who are wise in
heart.^h

A Divine Voice Interposes.

- 38 1 Then Yahweh responded to Job, out of a
storm, and said:—
- 2 Who' is' it that darkeneth counsel,
By words, without knowledge?
- 3 Gird, I pray thee—like a strong man—thy
loins,
That I may ask thee,ⁱ and inform thou me:
- 4 Where wast thou, when I founded the earth?
Tell, if thou knowest understanding!
- 5 Who' set the measurements thereof, if thou
knowest?^k

^a "The world of earth
(earthly world, the whole
expanse of earth)" —
O.G.

^b *Gr.*: "Canst thou fly on"
—G.n.

^c Or: "sailings"—Fuerst,
Davies.

^d So one school of Masso-
rites; the other has
"me" written, and "us"
read; but some cod. (w.
Sep. and Syr.) have
"me" written and read

—G.n.

^e *MI.*: "swallowed up."

^f *CP.* O.G. 262^b.

^g Some cod. (w. Sep., Syr.):
"answer"—G.n.

^h Presumably = wise in
their own conceit.

ⁱ Some cod. (w. 8 ear. pr.
edns.): "I will ask
thee." *CP.* chap. xl. 7
—G.n.

^k Or: "when thou canst
ascertain."

- Or who' stretched out over it a line?
- 6 Whereon were the pedestals thereof sunk?
Or who laid the corner stone thereof;—
- 7 When the morning stars sang together,
And all the sons of God shouted for joy?
- 8 Or [who] shut in, with double doors,^a the sea,
When, bursting out of the womb, it came forth;
- 9 When I put a cloud as the garment thereof,
And a thick cloud as the swaddling-band
thereof;
- 10 And brake off for it my boundary,^b
And fixed a bar and double doors;
- 11 And said—
<Hitherto> shalt thou come, and no
further,—
And <here> shalt thou^c set a limit to the
majesty of thy waves?
- 12 <Since thy days [began] hast thou com-
manded the morning?
Or caused the dawn to know its place;
- 13 That it might lay hold of the wings^d of the
earth,
And the lawless be shaken out of it?
- 14 It transformeth itself like the clay of a seal,
So that things stand forth, like one arrayed;
- 15 That their light may be withdrawn from the
lawless,
And ||the lofty arm|| be shivered.
- 16 Hast thou entered as far as the springs of the
sea?
Or <through the secret recesses of the
resounding deep> hast thou wandered?
- 17 Have the gates of death been disclosed to thee?
And <the gates of the death-shade> couldst
thou desery?
- 18 Hast thou well considered, even the breadths
of the earth?
Tell—if thou knowest it all!
- 19 Where then is the way, the light shall abide?^e
And <the darkness> where then is its place?
- 20 That thou mayest conduct it unto the bound
thereof,
And that thou mayest perceive the paths to
its house.
- 21 Thou knowest, for <then> hadst thou been
born!
And <in number> thy days are many!
- 22 Hast thou entered into the treasures of the
snow?
And <the treasures of the hail> couldst
thou see?
- 23 Which I have reserved for a time of distress,
For the day of conflict and of war?
- 24 Where then is the way the lightning is parted?
The east wind spreadeth itself abroad over
the earth.
- 25 Who' hath cloven—for the torrent—a channel?
Or a way for the lightning of thunders; ^f
To give rain over the no-man's land,

^a = "banks"—Fuerst.

^b "Shore" = "brake off
the rocks of the shore"

—Fuerst.

^c So it shd be (w. Aram.,

Syr. and Vul.)—G.n.

^d *Poet.* = "ends."

^e Or: "rest."

^f Same as chap. xxviii. 26.

See n. there.

- The desert, where no son of earth is;
 27 To satisfy the wild and the wilderness,
 To cause to spring forth the meadow^a of
 young grass?
 28 Hath the rain a father?
 Or who hath begotten the drops^b of dew?
 29 <Out of whose womb> came forth the ice?
 And <the hoar-frost of the heavens> who
 hath given it birth?
 30 <Like a stone> are the waters congealed,
 And ||the face of the roaring deep|| becometh
 firm!
 31 Canst thou bind the fetters of the Pleiades?^c
 Or <the bands of Orion>^d canst thou unloose?
 32 Canst thou bring forth the signs of the
 Zodiac^e each in its season?
 Or <the Bear^f and her Young> canst thou
 lead?^g
 33 Knowest thou, the statutes of the heavens?
 Or didst thou appoint his dominion over the
 earth?
 34 Canst thou lift up, to the thick cloud, thy voice,
 And the overflow of waters cover thee?
 35 Canst thou send forth the lightnings,
 So that they go,
 And say to thee, Behold us?
 36 Who hath put—into cloud-forms^h—wisdom?
 Or who hath given—to the meteorⁱ—under-
 standing?
 37 Who can count the thin clouds, in wisdom?
 And <the bottles of the heavens> who' can
 empty out;
 38 When the dust is cast into a clod,^k
 And the lumps are bound together?
 39 Wilt thou hunt—for the Lioness—prey?
 Or <the craving^l of the Strong Lion> wilt
 thou satisfy;
 40 When they settle down in dens,
 Abide in covert, for lying in wait?
 41 Who' prepareth for the Raven his nourish-
 ment,^m—
 When his young ones—unto God—cry out,
 [When] they wander for lack of food?
 39 ¹ Knowest thou the season when the Wild
 Goats of the cragsⁿ beget?
 <The bringing forth of the hinds> canst
 thou observe?
² Canst thou count the months they fulfil?
 Or knowest thou the time when they give birth?
³ They kneel down, <their young> they bring
 forth,

^a Or: "growth"—O.G.
 (?) "Oasis of tender
 herbage."

^b Or: "wellings"—Davies.
 Some: "reservoirs."

^c Or: "the Cluster," chap.
 ix. 9.

^d Or: "the Giant."

^e So T.G.: "perhaps (or
 constellation [sing.])—
 O.G. 561^h, b., "Jupiter"
 —Fuerst; "the northern
 constellations"—Davies.

^f Or: "the Wain."

^g Cp. chap. ix. 9.

^h So Fuerst; "cloud-

layers"—O.G.; but
 "reins"—T.G. and
 Davies.

ⁱ So Fuerst; "mind"—
 T.G. and Davies.

^k Or: "Where dust flows
 into a molten mass"—
 T.G.

^l Lit.: "life" (*hayoh*).
 Prob. (like *nephesh*):
 "appetite." So O.G.
 ("activity of hunger").

^m Or: "prey"—Davies.

ⁿ Or: "chamois." Cp. Ps.
 civ. 18.

- <Their pains> they throw off;
 4 Their young become strong, they grow up in
 the open field,
 They go out, and return not unto them.
 5 Who' hath sent forth the Wild Ass free?
 And <the bands of the swift-runner>^a who
 hath loosed?
 6 Whose house^b I have made the waste plain,
 And his dwellings, the land of salt:
 7 He laugheth at the throng of the city,
 <The shoutings of the driver> he heareth
 not;
 8 He espieth the mountains, his pasture-
 ground,
 And <after every green thing> maketh
 search.
 9 Will the Wild-Ox^b be pleased to be thy
 servant?
 Or lodge for the night by thy crib?
 10 Canst thou bind the wild-ox, so that—with
 the ridge—shall run his cord?
 Or will he harrow the furrows^c after thee?
 11 Wilt thou trust in him, because of the great-
 ness of his strength?
 Wilt thou leave unto him thy toil?
 12 Wilt thou put faith in him, that he will bring
 back thy seed?
 And that <corn for thy threshing-floor> he
 will gather?
 13 <The wing of the Ostrich that waveth itself
 joyfully>
 Is it the pinion of lovingkindness^d or the
 plumage?
 14 For she leaveth—to the earth—her eggs,
 And <on the dust> she letteth them be
 warmed;
 15 And hath forgotten, that ||a foot|| may crush
 them,^e—
 Or ||the wild beast|| tread on them!^f
 16 Dealing hardly with her young, as none-of-
 hers,
 <In vain> her labour, without dread.
 17 For **God** hath suffered her to forget wisdom,
 And given her no share in understanding.
 18 <What time, on high, she vibrateth her
 wings>^g
 She laugheth at the horse and his rider.
 19 Couldst thou give—to the Horse—strength?
 Couldst thou clothe his neck with the univer-
 sal mane?
 20 Couldst thou cause him to leap like a locust?
 ||The majesty of his snort|| is a terror!
 21 He diggeth^h into the plain, and rejoiceth in
 vigour,
 He goeth forth to meet armour;
 22 He laugheth at dread, and is not dismayed,
 Neither turneth he back, from the face of the
 sword;

^a Prob. synonym for wild-

ass (L. *onager*).

^b Or: "buffalo." Cp.,

however, Ps. xxii. 21, n.

^c Or: "valleys."

^d Or: "p. of a stork"

(noted for its affection
 for its young).

^e Mi.: "it."

^f "Flaps away"—O.G.

^g So it shd be (w. Sep.,

Syr. Vul.)—G.n.

- 23 <Against him> whiz [the arrows of] the quiver,
The flashing head of spear and javelin;
24 <With stamping and rage> he drinketh up^a the ground,—
He will not stand still when the horn soundeth;
25 <As oft as the horn soundeth> he saith,
Aha!
And <from afar> he scenteth the battle,—
The thunder of commanders and the war-cry.
26 Is it <by thine understanding> that the Bird of Passage betaketh him to his pinions?^b
Spreadeth out his wings^c to the south?
27 Or <at thy bidding> that the Eagle^d mounteth,
And that he setteth on high his nest?
28 <The crag> he inhabiteth, and so lodgeth himself,
On the tooth of the crag, and high fort;
29 <From thence> he searcheth out food,
<Far away> his eyes do pierce;
30 And ||his young brood|| suck up blood,
And <where the slain are> ||there|| is he!

The Divine Voice again speaks.

- 40 ¹ And Yahweh responded to Job, and said:—
² Shall a reprove contend ||with the Almighty||?
<He that disputeth with God> let him answer it!
Job humbles himself.
³ Then Job responded to Yahweh, and said:—
⁴ Lo! I am of no account, what shall I reply to thee?
<My hand> have I laid on my mouth:
⁵ <Once> have I spoken, but I will not proceed,^e
Yea twice, but^f I will not add.

The Divine Voice resumes.

- ⁶ So then Yahweh responded to Job, out of a storm, and said:—
⁷ Gird, I pray thee—as a strong man—thy loins,
I will ask thee, and inform thou me.
⁸ Wilt thou even frustrate my justice?
Wilt thou condemn me, that thou mayest appear right?
⁹ <But if <an arm like God> thou hast,
And <with a voice like his> thou canst thunder>
¹⁰ Deck thyself, I pray thee, with majesty and grandeur,

- Yea <with dignity and splendour> thou shalt clothe thyself;
¹¹ Pour out thy transports of anger,
And look on every one who is high, and lay him low;
¹² Look on every one who is high, and humble him,
Yea tread down the lawless, on the spot;^a
¹³ Hide them in the dust all together,
<Their faces> bind thou in darkness;
¹⁴ And ||even I myself|| will praise thee,
In that thine own right hand can bring thee salvation.
¹⁵ Behold, I pray thee, the Hippopotamus, which I made with thee,
<Grass—like the ox> he eateth;
¹⁶ Behold, I pray thee, his strength in his loins,
And his force, in the muscles of his belly;
¹⁷ He bendeth down^b his tail like a cedar,
<The sinews of his thighs> are twisted together;
¹⁸ ||His bones|| are barrels of bronze,
||His frame|| is like hammered bars of iron:
¹⁹ ||He|| is the beginning^c of the ways of God,
||Let his maker|| present him his sword;^d
²⁰ Surely the mountains bring ||produce|| to him,
Where ||all the wild beasts of the field|| do play;
²¹ <Under the lotus-trees> he lieth down,
In a covert of reed and swamp;
²² The lotus-trees cover him with their shade,
The willows of the torrent-bed compass him about;
²³ Lo! the river^e becometh insolent—he is not alarmed!^f
He is confident, though a Jordan burst forth to his mouth:
²⁴ <Before his eyes> shall he be caught?
<With a hook> can one pierce his nose?

- ¹ Canst thou draw out the Crocodile^g with a **41** fish-hook?
Or <with a cord> canst thou fasten down his tongue?
² Wilt thou put a rush-cord on his nose?
Or <with a thorn> wilt thou pierce his jaw?
³ Will he multiply unto thee supplications,
Or will he speak unto thee softly?
⁴ Or will he solemnise a covenant with thee?
Wilt thou take him for a life-long servant?^h
⁵ Wilt thou sport with him, as with a little bird?
Or wilt thou bind him, for thy maidens?
⁶ Shall the companions bargain over him?
Or will they part him among the traders?
⁷ Wilt thou fill, with darts, his skin?
Or, with fish-spears, his head?

^a Perh. = "holloweth"—O.G.

^b Or: "soareth"—T.G., Davies.

^c So read; but written: "wing" (sing.). In some cod. (w. 2 ear. pr. eds.) both written and read: "wings" (pl.)—

G.n.

^d The names sometimes comprehends the different kinds of vultures—T.G.

^e M.L.: "respond." Gt. [?]
"would not be answered"—G.n.

^f Some cod. (w. Sep. and Syr.) omit: "but"—G.n.

^a Or: "in their place."

^b So O.G.

^c Or: "chief."

^d "Poetically used of the curved tusks of the hippopotamus"—T.G.

^e "Supposing the river"—O.G. 243.

^f Or: "is in no hurry."

^g So authorities; but the Hebrew ("leviathan") may rather mean "sea-monster."

^h N.B.: "servant of oldam." Cp. N.T. Ap. "Age-abiding."

9 Lay thou upon him thy hand,
 Remember the battle—no more!
 10 Lo! ||any hope of him|| hath been found
 deceptive,
 <Even at the sight of him> shall not one be
 overwhelmed?
 11 ||None so bold|| that he will rouse him!
 Who' then is he' that <before me> can
 stand?^a
 12 Who' hath forestalled me, that I may repay
 him?
 <Under all the heavens> mine' it is!
 13 I will not pass by in silence his parts,
 Or the matter of strength, or the grace of his
 armour.^b
 14 Who' hath removed his outer garment,
 <Through his double row of teeth> who'
 would enter?
 15 <The doors of his face> who' hath opened?
 |The circles of his teeth|| are a terror!
 16 ||A pride|| are his arched sides,^c
 Closed up, with a firm seal;^d
 17 <One to another> they join,
 And ||air|| cannot enter between them;
 <Each to its fellow> they cleave,
 They grasp each other, and cannot be parted;
 18 ||His sneezings|| flash forth light,
 And ||his eyes|| are like the eyelashes of the
 dawn;
 19 <Out of his mouth> torches dart forth,
 ||Sparks of fire|| escape;
 20 <Out of his nostrils> proceedeth smoke,
 Like a blown pot and rushes;
 21 ||His breath|| setteth coals ablaze,
 And ||a flame|| |out o' his mouth| proceedeth;
 22 <In his neck> lodgeth strength,
 And <before him> danceth dismay;
 23 ||The dewlaps of his flesh|| cleave together,
 <Hardened upon him> they cannot be
 moved;
 24 ||His heart|| is hardened like a stone,
 Yea hardened, |like the nether millstone|;
 25 <At his rising up> mighty men are afraid,
 <By reason of terror> they are beside them-
 selves:
 26 <As for him that assaileth him> the sword
 availeth not,^e
 Spear, dart, or coat of mail:
 27 He counteth iron' as broken straw,
 And bronze' as rotten' wood';
 28 The arrow^f |will not make him flee|,
 <Into chaff> are sling-stones' changed by
 him:
 29 <As a straw> is a club' accounted,
 And he laugheth at the whirl of the javelin;
 30 ||His underparts|| are points of potsherd,
 A pointed threshing roller spreadeth out
 upon the slime;

^a Or: "||Who|| can stand before me?" Cp. O.G. 216, 4, b, β.

^b So Davies; "armature"—T.G.; "frame"—Fuerst. "Grace of his proportions = his symmetry"—Cp. O.G. 336, 789.

^c Ml.: "the furrows of his shields"—of which there are 17 rows—Fuerst.

^d "A close signet, i.e., one that is closely pressed down"—O.G.

^e See O.G. 673^b.

Lit.: "son of the bow."

31 He causeth to boil, as a cauldron, the raging
 deep,
 <The sea> he maketh like a brewing vessel:^a
 32 <After him> he lighteth up a path,
 One might think the resounding deep to be
 hoary!
 33 There is not'—upon the dust—his like,
 That hath been made to be without fear;^b
 34 <Every thing lofty> he beholdeth,
 ||He|| is king over all ravenous beasts.^c

Job again humbles himself.

1 Then Job responded to Yahweh, and said:— 42

2 I know^d that <all things> thou canst do,
 And that no purpose can be withheld from
 thee.
 3 Who is' it that hideth^e counsel without know-
 ledge?
 |Therefore| have I declared, but not under-
 stood,
 Things too wonderful for me, which I could
 not know.
 4 Hear thou, I pray thee, and |I| will speak,
 I will ask thee, and inform thou me.
 5 <By the hearing of the ear> had I heard
 thee,
 But ||now|| |mine own eye| hath seen thee.
 6 <For this cause> I tremble^f and repent,
 On dust and ashes.

A Divine Adjustment between Job and his Three Friends.

7 And it came to pass <after Yahweh had
 spoken these words unto Job> that Yahweh
 said unto Eliphaz the Temanite,
 Kindled is mine anger against thee and against
 thy two friends, for ye have not spoken
 concerning me the thing that is right, like
 my servant Job.
 8 ||Now|| therefore, take unto you seven
 bullocks and seven rams, and go unto my
 servant Job, and ye shall offer up an ascend-
 ing-sacrifice in your own behalf, and |Job
 my servant|| shall pray over you,—for
 <him> will I accept,^g that I may not
 deal out to you disgrace, because ye have
 not spoken concerning me the thing that
 is right, like my servant Job.
 9 So Eliphaz the Temanite and Bildad the
 Shuhite [and]^h Zophar the Naamathite went,
 and did' according to that which Yahweh

^a So Fuerst; "unguent-pot," for boiling ointment in—T.G. and Davies.

^b "One made for fearlessness"—O.G.

^c Ml. (and more poetically, tho' not quite so intelligibly): "all the sons of pride," as in chap. xxviii. 8. wh. see.

^d "Thou knowest," written; but "I know," read. In some cod. (w. 3 ear. pr.

eds.) "I know" is both written and read.

^e Fig.: "darkeneth"—Davies; "mistaketh"—Fuerst; "obscureth"—O.G.

^f So Fuerst. "Despise" [myself]—O.G.

^g Ml.: "his face will I uplift."

^h Some cod. (w. Sep., Syr., Vol.) have this: "and"—G.n.

had spoken unto them,—and Yahweh accepted Job.^a

Job restored to Prosperity.

¹⁰ And ||Yahweh himself|| turned the captivity of Job, when he prayed in behalf of his friends, —and Yahweh increased all that Job had possessed unto twice as much.

¹¹ Then came unto him all his brethren and all his sisters, and all his former acquaintances, and they did eat bread with him in his house, —and shewed sympathy with him and comforted him, over all the calamity which Yahweh had brought upon him,—and they gave him every one a weight^b of money, and every one, a ring of gold.

^a *ML.*: “uplifted the face of Job.”

^b Prob. worth 4 shekels—

T.G., Davies; but “nothing certain can be ascertained” —Fuerst.

¹² And ||Yahweh|| blessed the latter end of Job, more than his beginning,—and so he came to have fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. ¹³ And he came to have seven sons, and three daughters; ¹⁴ and he called the name of the first Jemima, and the name of the second Kezia, — and the name of the third, Keren-happuch. ¹⁵ And there were found no women so fair as the daughters of Job, in all the land, — and their father gave them an inheritance, in the midst of their brethren. ¹⁶ And Job lived, after this, a hundred and forty years,^a—and saw his sons and his sons’ sons, four generations. ¹⁷ So Job died, old and satisfied with days.

^a *Sep.* here adds: “And all the days of Job were

two hundred and forty years” —G.n.

THE PSALMS.

BOOK THE FIRST.

PSALM 1.

¹ How happy the man^a
Who hath not walked in the counsel of the lawless,—

And <in the way of sinners> hath not stood,
And <in the seat of scoffers> hath not sat;

² But <in the law^b of Yahweh> is his delight,—
And <in his law>^b doth he talk with himself
day and night.^c

³ So doth he become like a tree’ planted by
streams of waters,—

That yieldeth ||its fruit|| in its season,
||Whose leaf|| also doth not wither,

And ||whatsoever he doeth|| prospereth.

⁴ ||Not so|| the lawless,—
But as chaff which is driven about by the wind:

⁵ <For this cause> shall the lawless not stand^d
in the judgment,—

Nor sinners’ in the assembly of the righteous.

⁶ For Yahweh doth acknowledge^e the way of
the righteous;

But ||the way of the lawless|| shall vanish.^f

PSALM 2.

¹ Wherefore’ have nations assembled in tumult?
Or should ||peoples|| mutter an empty thing?

^a *Cp.* Jer. xvii. 7, 8.
^b Or: “direction,” “in-
struction.”

^c Jos. i. 8, n.

^d *ML.*: “arise.”

^e *Cp.* Mt. vii. 28; Rom.
viii. 29; 2 Tim. ii. 19.

^f So *O.G.*, “Come to

² The kings of earth take their station,
And ||grave men|| have met by appointment^a
together,—

Against Yahweh

And against his Anointed One [saying]:

³ Let us break asunder their bonds,—
And cast from us their cords!

⁴ ||He that sitteth in the heavens|| will laugh,—
||My Lord||^b will mock at them:^c

⁵ ||Then|| will he speak unto them in his anger,
And <in his wrath> confound them:

⁶ Yet ||I|| have installed^d my king,—
On Zion my holy’ mountain.

⁷ Let me tell of a decree,—

||Yahweh|| hath said unto me,

<My son> thou art’,

||I|| <to-day> have begotten thee:

⁸ Ask of me, and let me give
Nations’ as thine inheritance,
And <as thy possession> the ends of the
earth:

⁹ Thou shalt shepherd them^e with a sceptre of
iron,—

<As a potter’s vessel> shalt thou dash them
in pieces.

nought” — Charles
Carter, Translator into
Singhali (Yates & Alex-
ander).

^a So it shd be (w. Aram.,
Sep.). *Cp.* Ps. xlviii. 4.

^b Some cod. (w. 2 ear. pr.
edns. [1 of them, the first

ed. 1477]) have: “Yah-
weh”—G.n.

^c *Cp.* Ps. lix. 8.

^d So *O.G.* 651.

^e So it shd be (w. Sep., Syr.,
Vul.) — G.n. [*M.C.T.*
has: “break them in
pieces.”]

- ¹⁰ ||Now|| therefore, ye kings, shew your prudence,
Be admonished, ye judges of earth;
¹¹ Serve Yahweh with reverence,
And exult with trembling;
¹² Kiss the son,^a lest he be angry, and ye perish by
the way,
For soon' might be kindled his anger,—
How happy are all who seek refuge in him!

PSALM 3.

A Melody of David, when he fled from
before Absalom his son.^b

- ¹ Yahweh! how have mine adversaries multiplied,
||Multitudes|| are rising against me;
² ||Multitudes|| are saying of my soul,—
No' salvation for him in God. [Selah.^c
³ But ||thou, Yahweh|| art a shield about me,
My glory, and the lifter up of my head.
⁴ <With my voice—unto Yahweh> do I cry,
And he hath answered me out of his holy
mountain. [Selah.
⁵ ||I|| laid me down and slept,— I awoke,
Surely ||Yahweh|| sustaineth me!
⁶ I will not be afraid of myriads of people,
Who <round about> have set themselves
against me.
⁷ Rise! Yahweh. Save' me, my God.
Surely thou hast smitten all my foes on the
cheekbone,
<The teeth of the lawless> hast thou broken.
⁸ <To Yahweh> belongeth Salvation!^d
<Upon thy people> be thy blessing. [Selah.

PSALM 4.

To the Chief Musician:^e with stringed
instruments. A Melody of David.

- ¹ <When I cry> answer me, O mine own
righteous' God,^f
<In a strait place> thou hast made room for me,
Shew me favour, and hear my prayer.
² Ye sons of the great! how long, turning my
glory to contempt,
Will ye love emptiness, will ye seek falsehood?
[Selah.
³ Know ye, then, that Yahweh hath set apart^g
the man of lovingkindness for himself:
||Yahweh|| will hear, when I cry to him.

^a Some render: "kiss
purely," of sincere
homage—O.G. p. 41.

^b These superscriptions,
though ancient, are not
understood to be as old as
the Psalms themselves;
and therefore may, with-
out presumption, be
weighed on their merits.

^c " = Lift up (voices), or
exalt (Yahweh). . . It
prob. came in o use in
late Persian period in
connection with Psalms
used with musical ac-
compniment in public
worship to indicate
place of benedictions"—

O.G. pp. 699, 670.

^d Or: "deliverance,"
"victory."

^e Or: "Director," "Choir-
master"—O.G. 663-664.
[N.B.: The Sep. render-
ing of the word—"For
the End." "Which may
be explained in e-chato-
logical sense as referring
to end of age of world
after Eusebius, Theodo-
sius." Cp. O.G. 664a.]

^f Mi.: "O G d of my
righteousness."

^g Some cod. (w. Sep.,
Vul.): "hath given dis-
tinction to"—G.n.

- ⁴ Be deeply moved, but do not sin,—
Ponder in your own heart upon your bed, and
be silent. [Selah.
⁵ Sacrifice the sacrifices of righteousness;
And put your trust in Yahweh.
⁶ ||Multitudes|| are saying,
Who will shew us prosperity?
Lift thou upon us the light of thy countenance,
O Yahweh.
⁷ Thou hast put gladness in my heart,—
Beyond the season when ||their corn and their
new wine|| have increased.
⁸ <In peace> will I lay me down and at once
sleep;
For ||thou, Yahweh alone|| wilt cause me <in
security> to dwell.

PSALM 5.

To the Chief Musician. For the Flutes.^a
A Melody of David.

- ¹ <To my words> give ear, O Yahweh,
Understand thou my softly murmured prayer:
² Attend to the voice of my cry, my King and my
God,
For <unto thee> do I pray.
³ O Yahweh! <in the morning> shalt thou hear
my voice,
<In the morning> will I set in order unto thee,
and keep watch;
⁴ For <not a GOD finding pleasure in lawless-
ness> art thou',
And wrong' can be no guest of thine:
⁵ ||Boasters|| shall not station' themselves |before
thine eyes|,—
Thou hatest all workers of iniquity:
⁶ Thou wilt destroy' them who speak falsehood,—
<The man of bloodshed and of deceit> Yahweh
abhorreth.
⁷ But ||I|| <in the abounding of thy lovingkind-
ness> will enter thy house,
I will bow down towards thy holy temple, in
reverence of thee.
⁸ O Yahweh! lead me in thy righteousness,
because of mine adversaries,
Make even, before me, thy way:
⁹ For in his mouth is nothing worthy of trust,^b
||Their inward purpose||^c is engulfing ruin,—
<An opened sepulchre> is his throat,
<With their tongue> speak they smooth
things.
¹⁰ Declare them guilty, O God,
Let them fall by their own counsels,—
<Into the throng of their own transgressions>
thrust them down,
For they have rebelled against thee:—
¹¹ That all may rejoice' who seek refuge in thee,
<To times age-abiding> may shout in triumph,
that thou wilt protect them,
And they' may leap for joy in thee' who are
lovers of thy Name.

^a Or: "pipes"—T.G.,
Dav. H.L. "Name of a
choir"—Fuerst. "Mein-

ing unknown"—O.G.

^b "No up igh ness"—O.G.

^c Mi.: inward part."

- ¹² For *thou* wilt bless the righteous man, O Yahweh,
 <As with an all-covering shield^a—with good pleasure> wilt thou encompass him.

PSALM 6.

To the Chief Musician, with stringed Instruments upon the eightl.^b A Melody of David.

- ¹ O Yahweh! do not <in thine anger> correct me,
 Nor <in thy wrath> chastise me.
² Shew me favour, O Yahweh, for languishing^c am I:
 Heal me, O Yahweh,—for dismayed are my bones:
³ Yea *my soul*^d is dismayed greatly,
Thou, then, O Yahweh—how long?
⁴ Return, O Yahweh, deliver my soul,
 Save me, for the sake of thy lovingkindness;
⁵ For <in death> is no^e remembrance of thee,—
 <In hades> who shall give thanks unto thee?
⁶ I am weary with my sighing
 I flood, through the whole night, my couch,—
 <With my tears> I cause *my bed* to dissolve:
⁷ My face *is all sunken with sorrow*,^d—
 It hath aged, because of all mine adversaries.
⁸ Depart from me, all ye workers of iniquity,
 For Yahweh hath heard^e the voice of my weeping:
⁹ Yahweh hath heard^e my supplication,
Yahweh will receive *my prayer*.
¹⁰ Let all my foes^f | turn pale and be greatly dismayed|,
 Again^g let them turn pale in a moment.

PSALM 7.

An Ode^h of David: which he sang unto Yahweh, on account of the words of Cush the Benjamite.

- ¹ O Yahweh my God, <in thee> have I sought refuge,—
 Save me from all my pursuers, and deliver me:
² Lest one tear, as a lion, my soul,—
 And there be no delivererⁱ to rescue.
³ O Yahweh my God
 <If I have done this,
 If there hath been perversity in my hands:
⁴ If I have requited my friend with wrong,—
 Or have oppressed^j mine adversary without need>
⁵ Let an enemy pursue my soul, and overtake it,

That he may tread down, to the earth, my life,—
 And <mine honour—in the dust> he may cause to dwell. [Selah.

- ⁶ Rise! Yahweh! in thine anger,
 Lift thyself up, because of the haughty outbursts of mine adversaries,
 Stir up for me the justice^k thou hast commanded:
⁷ <When *the assembly of peoples* gather round thee>
 Then <above it—on high> do thou return!
⁸ *Yahweh* will judge the peoples,—
 Do me justice, O Yahweh,
 According to my righteousness,
 And according to mine integrity upon me,
⁹ Let the wrong of the lawless, I pray thee, come to an end,
 And establish thou him that is righteous,—
 For *a trier of hearts and reins*^l is God the righteous one.
¹⁰ *My shield* is held by God,^e
 Who is ready to save the upright in heart:
¹¹ A God to vindicate the righteous,—
 And yet a God to be indignant throughout every day.

- ¹² *If he turn not* <his sword> will he whet,—
 <His bow> hath he bent, and made ready:
¹³ But <for himself> hath he made ready the weapons so d^madly,
 <His arrows> he *so fiery* would make:
¹⁴ Lo! he gendereth trouble,
 And conceiveth mischief,
 But giveth birth to a disappointment:
¹⁵ <A pit> he cut out, and digged it,
 And then fell into the ditch he had made:
¹⁶ His mischief *turneth back* on his own head,—
 And <on his own crown> *his violence*, descendeth.

- ¹⁷ I will praise Yahweh according to his righteousness,—
 And will praise in song the Name of Yahweh Most High.

PSALM 8.

To the Chief Musician On "the Gittith."ⁿ
 A Melody of David.

- ¹ O Yahweh, our Lord!
 How majestic^o is thy Name, in all the earth,
 Who hast set^p thy splendour upon the heavens.
² <Out of the mouth of children and sucklings>
 hast thou laid a foundation of strength,—
 Because of thine adversaries,
 To make foe and avenger be still.

^a *i.e.*: a large shield, covering the whole man.

^b = "octave," or "bass."

^c Or: "life."

^d So P.B. M.L.: "Wasted with vexation is mine eyes."

^e Or: "hymn." "A loud

hymn, an enthusiastic song"—Dav. H.L.

^f So it shd be (w. Sep., Syr., Vul.). Cp. Lam. v. 8—G.n.

^g So it shd be (w. Aram. and Syr.)—G.n.

^a Or: "vindication."

^b *i.e.*: "intellect and affections."

^c M.L.: "is on God," *i.e.*, hangeth on him. "God holds my shield"—P.B.

^d "Upon the Gittite (lyre);

to the Gittite (melody); at the win-presses, a song for the feast of booths"—O.G. 388.

^e So it shd be (w. Aram. and Syr.). Cp. Num. xxvii. 20 ["put"]—G.n.

- ³ <When I view thy heavens, the work^a of thy fingers,
Moon and stars, which thou hast established>
⁴ What was weak man, that thou shouldst make mention of him?
Or the son of the earthborn, that thou shouldst set him in charge?
⁵ That thou shouldst make him little less than^b messengers of God,^c
<With glory and honour> shouldst crown him?
⁶ Shouldst give him dominion over the works^d of thy hands,—
<All things> shouldst have put under his feet:
⁷ Sheep and oxen, |all of them|,—
Yea even the beasts of the field;
⁸ The bird of the heavens, and the fishes of the sea,—
The passer-by on the paths of the seas?

⁹ O *Yahweh, our Lord!*
How majestic' is thy Name, in all the earth.

PSALM 9.

To the Chief Musician. On "Muth-labben."^e A Melody of David.

- ¹ I will praise Yahweh with all my heart,
I will recount all thy wonderful doings:
² I will rejoice and exult in thee,
I will praise in song, thy Name, O most High.
³ <When mine enemies turned back>
They stumbled and perished from before thee;
⁴ For thou hast executed my right and my cause,
Thou hast sat on the throne, judging righteously:
⁵ Thou hast rebuked the nations,
Thou hast destroyed the lawless one,
<Their name> hast thou wiped out, to times age-abiding and beyond.
⁶ O enemy! complete' are the desolations, evermore,^f—
<Even cities> hast thou uprooted,^g
The memory of ||them|| hath perished.

^a So the Eastern Massorites; but the Western (w. Aram., Sep., Vul.) have: "works" (pl.)—G.n.

^b "Lack little of"—O G.

^c This rendering has seemed the best way out of a difficulty. The Heb. word is *elohim*, which is used with more latitude than is the English word "God," as may be seen by comparing Exo. xxi. 6, xxii. 8, 9, 28 with Ps. lxxxi. 1, 2; 6, 7 and Jno. x. 31-36; to which may be added Heb. ii. 3. "Judges" (whether human, as in Exo. xxii., or (?) superhuman, as in Ps. lxxxii.) represent God. It is in this sense the phrase, "messengers of God," is here used. Cp. N.T. Appendix on "Messenger"; observing, however, that *elohim*, not *mal'akim*, is the word here used.

^d Some cod. (w. 3 ear. pr. eds. [including 1st, 1477] and Syr.): "work" (sing.)—G.n.

^e Or: "almuth" (one word); and so in 6 ear. pr. eds. [including the first of 1477], but in some Massoretic copies there is a correction calling for two words. If one word, then it may be taken as: "Prob. on virgins' voices for the boys, i.e., to be sung by boys in the style of girls"—Davies' H.L. If two words, possibly = a tune or choir entitl d, "On the death of Bën (or a son)." Cp. Fuerst, 215.

^f Some cod. (w. 2 ear. pr. eds., Sep., Syr., Vul.): "swords are abandoned"—G.n.

^g Some cod. (w. 1 ear. pr. edn.): "forsaken"—G.n.

- ⁷ But ||Yahweh|| <unto times age-abiding> will sit,^a

<Ready for judgment> is his throne;

- ⁸ And ||he|| will judge the world in righteousness,
He will minister judgment to peoples in uprightness.

- ⁹ Thus be Yahweh a refuge for the crushed one.
A refuge for times of destitution:^b

- ¹⁰ Thus let them who know thy Name |put confidence in thee|,

That thou hast not forsaken the searchers for thee, O Yahweh.

- ¹¹ Sing ye praise to Yahweh, who is seated in Zion,
Tell among the peoples his doings.

- ¹² <When he was making inquisition for blood>
||Of them|| had he remembrance,
He forgot not the outcry of the oppressed.^c

- ¹³ Shew me favour, O Yahweh!

Behold my humiliation due to them who hate me.
Lift me on high out of the gates of death;

- ¹⁴ That I may recount all thy praises,^d
<In the gates of the daughter of Zion> may exult in thy salvation.

- ¹⁵ The nations |have sunk| in the pit they had made,
<In the net which they had hidden> is caught their own foot.

- ¹⁶ To be known' is Yahweh, by the sentence he hath executed,
<By the doing of his own hands> is he about to strike down the lawless one.

[Resounding music. Selah.]

- ¹⁷ The lawless |shall return| to hades,
||All nations forgetful of God||.

- ¹⁸ For <not always> shall the needy' |be forgotten|,—

[Nor] ||the hope of the oppressed||^d perish for ever.

- ¹⁹ Rise! Yahweh! let man not |prevail|,
Let the nations be judged' before thee.

- ²⁰ Appoint, O Yahweh, a terror^e for them,—
Let the nations know'

[That] they are men. [Selah.]

PSALM 10.

- ¹ Wherefore, O Yahweh, shouldst thou stand afar off?

[Wherefore] hide thyself, in times of destitution?

- ² <In the pride of the lawless one> he hotly pursueth the poor,

Let them be caught in the plots which they have devised!

- ³ For the lawless one hath boasted' over the longing of his soul,
And ||the robber|| hath blasphemed Yahweh.^f

^a Or: "endure."

^b Or: "dearth."

^c Or: "patient."

^d Some cod. w. 5 ear.

pr. eds. [1 *Rabb.*];

"praise" (sing.)—G.n.

^e I.e.: "some awe-inspir-

ing exhibition of power; poss., set them a teacher, *ma ter*; neither altogether satisfactory"—O.G. 432.
^f "The primitive reading"—G. Intro. 365.

- ⁴ ||The lawless one|| <in the loftiness of his countenance> will not enquire,
God is not' in any of his plots:^a
- ⁵ His ways^b are firm at all times,
<On high> are thy righteous regulations, out of his sight,
<As for all his adversaries> he puffeth at them:
- ⁶ He hath said in his heart,
I shall not be shaken,—
<From generation to generation> shall I be in no misfortune.
- ⁷ <With cursing> his mouth is full, and with deceptions and oppression,
<Under his tongue> are trouble and mischief:
- ⁸ He abideth in the lurking-place of villages,
<In the hiding-places> he murdereth the innocent,—
||His eyes|| <for the unfortunate> are on the watch:
- ⁹ He lieth in wait in a hiding-place, like a lion in his covert,^c
He lieth in wait to catch the humbled,
He catcheth the humbled, by drawing him into his net:
- ¹⁰ He croucheth, he lieth down,
Then falleth he with his strong claws upon the unfortunate,^d
- ¹¹ He hath said in his heart,
God hath forgotten,—
He hath veiled his face
Oh he hath never seen!
- ¹² Arise! Yahweh!
O God! raise thy hand,^e—
Do not forget the patient!^f
- ¹³ Wherefore' hath the lawless one blasphemed God?
He hath said in his heart,
Thou wilt not require [it]!^g
- ¹⁴ Thou hast seen!
For ||thou|| <mischief and misery> dost discern,
To requite with^h thine own hand,ⁱ
<Unto thee> doth |the unfortunate one| give himself up,
<To the fatherless> ||thou thyself|| hast become a helper.
- ¹⁵ Shatter thou the arm of the lawless one,
And <as for the wrongful> wilt thou not enquire for his lawlessness—wilt thou not find [it]?
- ¹⁶ ||Yahweh|| is king, to times age-abiding and beyond,
The nations have perished' out of his land.
- ¹⁷ <The longing of the patient>^k thou hast heard,
O Yahweh,
Thou wilt establish their heart,
Thou wilt make attentive thine ear:

^a Or perh.: "All his thoughts [are]—There is no God!"

^b "His way," *written*; "his ways," *read*. In some cod. (w. 3 ear. pr. edns.): "ways" both *written* and *read*—G.n.

^c *Gt.*: "his thicket." Cp. Jer. iv. 7.

^d So *written*; to be *read*: "host of afflicted ones"

—G.n. But as in text "better"—Davies' H.L.

^e *Gt.*: "Do not neglect the crushed"—G.n.

^f Or: "afflicted."

^g Or: "exact," "avenge."

^h Or: "that it should be given unto," etc.

ⁱ Some cod. (w. 1 ear. pr. edn., Sep. Syr., Vul.): "hands" (pl.)—G.n.

^k Or: "oppressed."

- ¹⁸ To vindicate the fatherless and the crushed,
|A man of the earth| shall ||no further|| cause terror!

PSALM 11.

To the Chief Musician ^a David's.

- ¹ <In Yahweh> have I sought refuge,
How can ye say to my soul,
Flee to a mountain, like^b a little bird;
- ² For lo! ||the lawless|| bend the bow,
They have fixed their arrow upon the string,
To shoot, in the darkness, at the upright in heart:
- ³ <When ||the pillars|| are overthrown>
What could ||a righteous man|| do?
- ⁴ ||Yahweh|| is in his holy' temple,
||As for Yahweh||, <in the heavens> is his throne,
||His eyes|| behold'—
||His eyelashes|| test' the sons of men.
- ⁵ ||Yahweh|| putteth |the righteous| to the test,—
But <the lawless one and the lover of violence> his soul' doth hate.
- ⁶ He will rain, upon the lawless, live-coals,^c—
||Fire and brimstone, and a burning wind|| are the portion of their cup.
- ⁷ For righteous' is Yahweh,
<Righteousness> he loveth,
||The upright|| shall behold his face.^d

PSALM 12.

To the Chief Musician. On the Octave.^e
A Melody of David.

- ¹ O save, Yahweh,
For the man of lovingkindness |is no more|,^f
For the faithful |have vanished| from among the sons of men.
- ² <Deception> speak they, every one with^g his neighbour,—
<With lips uttering smooth things—with a heart and a heart>^h do they speak.
- ³ May Yahweh cut off
All the lips that utter smooth things,—
The tongue that speaketh swelling words;
- ⁴ Them who say—
<With our tongue> will we prevail
||Our lips|| are our own,
Who is our master?
- ⁵ <Because of violence done to the poor,
Because of the crying of the needy>
||Now|| will I arise! O may Yahweh say,ⁱ—
I will place [him] in safety—let him puff at him!^k

^a Some cod. (w. Sep. and Vul.): "A Melody of David"—G.n.

^b So it shd be (w. Aram., Sep., Syr., Vul.)—G.n.

^c So *Gt.* Cp. O.G. 806. [M.O.T.: "traps."]

^d Cp. G. Intro. 459.

^e Or: "bass." So Davies' H.L. and T.G.

^f Cp. Isa. Ivii. 1, 2; Mi. vii. 2.

^g Some cod. (w. 1 ear. pr. edn., Sep., Vul.): "unto"—G.n.

^h Cp. 1 Ch. xii. 33.

ⁱ A sp. v.r. (*sevir*): "Y. hath said"—G.n.

^k Or: "he panteth for it." Cp. O.G. 806.

- ⁶ ||The words^a of Yahweh|| are words,^a that are pure,
Silver refined in a crucible of earth,
Purified seven times!
- ⁷ ||Thou, O Yahweh|| wilt keep them,^b—
Thou wilt guard him,^b from this generation
unto times age-abiding.
- ⁸ <On every side> |the lawless| march about,—
When worthlessness is exalted^c by the sons of men.

PSALM 13.

To the Chief Musician. A Melody of David.

- ¹ How long^c, O Yahweh, wilt thou wholly^c forget me?
How long^c wilt thou hide thy face from me?
- ² How long^c shall I lay up cares within my soul,
Sorrow in my heart, day by day?
How long^c shall mine enemy lift himself up over me?
- ³ Have regard! answer me, O Yahweh my God,—
Light up mine eyes, lest I sleep on into death:^c
- ⁴ Lest mine enemy say,
I have prevailed over him!
And ||mine adversaries|| exult, that I totter.
- ⁵ But ||I|| <in thy lovingkindness> have put my trust,
My heart shall exult in thy salvation:
- ⁶ I will sing to Yahweh,
For he hath dealt bountifully with me.

PSALM 14.

To the Chief Musician. ^d David's.

- ¹ The impious hath said^c in his heart—
There is no^c God!
They have acted corruptly,
They have done an abominable deed,
There is none^c that doeth good.
- ² ||Yahweh|| <out of the heavens> looked down
over the sons of men,—
To see whether there was^c one that shewed wisdom,
Enquiring after God:—
- ³ ||The whole|| have turned aside,
Together^c have they become tainted,—
There is none^c that doeth good,
Not^c so much as ||one||!
- ⁴ Are all the workers of iniquity |without knowledge|?^e
Devouring my people, [as] they devour food!
<Upon Yahweh> have they not called.
- ⁵ There^c have they been in great dread,^f

^a Or: "sayings," "utterances"; as in Ps. cxix. 38.
^b Some cod. (w. Sep. and Vul.): "us"—G.n.
^c So P.B.
^d Some cod. (w. 1 ear. pr. edn., Sep. and Vul.):
^e "A Melody of David"—G.n.
^f Some cod. (w. Sep., Vul.): "Will none of...know?"—G.n.
^g Ml.: "dreaded a dread."

Because ||God|| is in the circle^a of the righteous man.

- ⁶ <The purpose of the poor>^b ye would put to shame,
Because ||Yahweh|| is his refuge.
- ⁷ Oh that <out of Zion> were granted the salvation^c of Israel!
<When Yahweh bringeth back the captives^d of his people>
Jacob^c |shall exult|, Israel^c |be glad|.

PSALM 15.

A Melody of David.

- ¹ O Yahweh!
Who shall be a guest in thy tent?^e
Who^f shall abide^g in thy holy^c mountain?
- ² He that walketh without blame,
And doeth what is right,
And speaketh truth with his heart;
- ³ Hath not carried slander on his tongue,
Hath not done his friend a wrong,
Nor <a reproach> taken up against his neighbour;
- ⁴ |Despised in his sight| is the reprobate,
But <them who revere Yahweh> he doth honour,
He hath sworn to his neighbour,^h and will not change;
- ⁵ <His silver> hath he not put out on interest,
Nor <a bribe against the innocent> hath he taken.
- ||He that doeth these things|| shall not be shaken
unto times age-abiding.

PSALM 16.

A Precious Psalmⁱ of David.

- ¹ Preserve me, O God,
For I have sought refuge in thee.
- ² Thou hast said^k unto Yahweh,
<My Lord> art thou!
||My goodness|| mounteth not unto thee.
- ³ It belongeth unto the holy ones,
Whom <in his own land> Yahweh ennobleth,
In whom is all his delight.^l
- ⁴ They multiply their idols,—<another> have they purchased!
I will not pour out their drink-offerings of blood,
Nor will I take up their names^c on my lips.

^a Or: "race"—P.B. The righteous "as a class"—O.G. Heb.: *dôr*.
^b Or: "patient one."
^c Cp. Ps. liii. 6; and G. Intro. 148.
^d Ml.: "captivity."
^e Some cod. (w. 1 ear. pr. edn.): "tents"—G.n.
^f Some cod. (w. 5 ear. pr. edns. [1 *Rabb.*], Sep., Syr., Vul.): "Or who"—G.n.
^g Or: "make his habitation."
^h So it shd be (w. Sep., Syr., Vul.).—"I said"—G.n.
ⁱ So some authorities. "Meaning unknown"—O.G.
^j In some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "I said"—G.n.
^k So it shd be (w. Sep.)—G.n. Cp. Dt. xxxiii. 8ff; 1 Ch. xxiv. 6.

- ⁵ ||Yahweh|| is mine allotted' portion and my cup,
||Thou|| art maintaining my lot.
- ⁶ ||The lines|| have fallen unto me, in pleasant places,
||Verily an inheritance that delighteth me||.
- ⁷ I will bless Yahweh, who hath counselled me,—
Surely <by night> shall mine impulses^a admonish me.
- ⁸ I have set Yahweh before me continually,
<Because he is on my right hand> I shall not be shaken!
- ⁹ |Therefore| hath my heart' rejoiced,
And mine honour' exulted,
Yea |my flesh|| shall settle down securely;
- ¹⁰ For thou wilt not abandon^b my soul to hades,
Neither wilt thou suffer thy man^c of loving-kindness, to see corruption:
- ¹¹ Thou wilt cause me to know, the path of life,—
||Fulness of joys before thee,
Pleasures at thy right hand evermore||.

PSALM 17.

A Prayer of David.

- ¹ Hear, O Yahweh, the right,
Attend to my loud cry,
Give ear unto my prayer,
On lips that would not deceive:
- ² <From before thee> let my sentence come forth,
||Thine eyes|| behold with equity.
- ³ Thou hast tested my heart,
Hast made inspection by night,
Hast refined me until thou couldst find nothing,
<Had I devised evil> my mouth' should not have transgressed:^d
- ⁴ <As for the workings of men>
<By the word of thy lips>^e have ||I|| taken heed of the paths of the violent one.
- ⁵ Thou hast held fast my goings on to thy ways,^f
My footsteps have not been shaken:
- ⁶ ||I|| have called upon thee, for thou wilt answer me, O God,—
Incline thine ear unto me,
Hear thou my speech:
- ⁷ Let thy lovingkindness be distinguished,^g thou Saviour of such as seek refuge
From them who lift themselves up against thy right hand.
- ⁸ Guard me, as the pupil of the eye,^h—
<Under the shadow of thy wings> wilt thou hide me:

^a Or: "reins" = "emotions," "feelings," "inward impulses."

^b So Carter & O.G.

^c Written in the plural; but (w. 8 ear. pr. edns.) read in the singular—G.n.

^d So in effect—O.G. 273.

^e Or perh., w. a different division of the ver.:

^f "As for the working of men against the word of thy lips."

^g Or: "tracks," "ruts."

^h Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "made wonderful"—G.n.

ⁱ Lit.: "the mannikin of the daughter of the eye."

- ⁹ From the face of lawless ones who have treated me with violence,
The foes of my soul, who come round against me:
- ¹⁰ <Their own fat [heart]> have they shut up,—
<With their mouth> have they spoken proudly.
- ¹¹ <As for our own^a goings> ||now|| have they surrounded us,^b—
<Their eyes> they fix, bending to the earth:
- ¹² ||His likeness|| is as a lion, that longeth to rend,
And as a young lion, lurking in secret places.
- ¹³ Rise, Yahweh!
Confront his face,
Bring him down,
Deliver my soul' from the lawless one [who is] thy sword:
- ¹⁴ From men [who are] thy hand, O Yahweh,
From the men of this age,
||Whose portion|| is among the living,
And <with thy treasure> thou fillest their bosom,—
They must be satisfied with sons,
And must leave their abundance to their children:—
- ¹⁵ ||I|| <in righteousness> shall behold thy face,^c
Shall be satisfied when awakened by a vision of thee.^d

PSALM 18.

To the chief Musician. Of the servant of Yahweh, of David, — who spake unto Yahweh the words of this song,—in the day when Yahweh had rescued him out of the hand of all his enemies, and out of the hand of Saul; and he said:—

- ¹ I will love thee, O Yahweh my strength!
- ² ||Yahweh|| was my mountain crag and my stronghold, and my deliverer:^e
||My God|| was my rock,
I sought refuge in him,
My shield, and my horn of salvation, my high tower.
- ³ <As one worthy to be praised> called I on Yahweh,—
And <from my foes> was I saved.
- ⁴ The meshes of death encompassed me,
||The torrents of perdition||^f made me afraid;
- ⁵ The meshes of hades |had surrounded me|,
The snares of death |had confronted me|,
- ⁶ <In my distress> called I on Yahweh,
And <unto my God> made outcry for help,
He heard, out of his temple, my voice,
And my outcry for help came before him—
entered into his ears!
- ⁷ Then did the earth shake and quake,^g

^a Gt.: "their"—G.n.

^b "Me," written; "us," read. In some cod. (w. 2 ear. pr. edns.): "us," written and read; but in others (w. 4 ear. pr. edns.): "me," written and read—G.n.

^c Cp. G. Intro. 459.

^d Or: "by an appearance of thee," "by thine appearing."

^e Some cod. add: "mine." Cp. 2 S. xxii. 2.

^f Cp. 2 S. xxii. 5, n.

^g "Rock and reel"—P.B.

Even ||the foundations of the mountains|| were deeply moved,
 Yea they did shake, because he was angry.
⁸ There went up a smoke in his nostrils,
 And ||a fire out of his mouth|| devoured,
 ||Live coals|| were kindled from it:
⁹ Then he stretched out the heavens, and came down,—
 And ||thick gloom|| was under his feet;
¹⁰ Then he rode on a cherub, and flew,
 And darted on the wings of the wind;
¹¹ Made darkness his hiding-place,
 Round about him—his pavilion,
 Darkness of waters, clouds of vapours.
¹² <Out of the brightness before him> his clouds rolled along,
 Hail ^a and live coals of fire.
¹³ Then did Yahweh thunder in ^b the heavens,
 And the Highest uttered his voice,—
 Hail ^a and live coals of fire.
¹⁴ And he sent forth his arrows and scattered them,
 Yea <lightnings> he shot out, and confused them.
¹⁵ Then appeared' the channels of waters,^c
 Were uncovered' the foundations of the world,—
 At thy rebuke, O Yahweh,
 At the blast of the breath of thy nostrils.
¹⁶ He sent from on high, he took me,—
 He drew me out of many waters.
¹⁷ He rescued me from my foe, in his might,
 And from them who hated me, because they were too strong for me:
¹⁸ They confronted me, in the day of my necessity,
 Then became Yahweh my stay:
¹⁹ And brought me out, into a large place,
 He delivered me, because he delighted in me.
²⁰ Yahweh rewarded me according to my righteousness,
 <According to the cleanness of my hands> he repaid me;
²¹ For I had kept the ways of Yahweh,
 And not broken away from my God;
²² For ||all his regulations|| were before me,
 And <his statutes> did I not put from me:
²³ So became I blameless with him,
 And kept myself from mine iniquity.
²⁴ Yahweh therefore repaid me according to my righteousness,
 According to the pureness of my hands, before ^d his eyes.
²⁵ <With the loving> thou didst shew thyself loving,—
 <With ^d the blameless man> thou didst shew thyself blameless;
²⁶ <With the pure> thou didst shew thyself pure,
 But <with the perverse> thou didst shew thyself ready to contend.

²⁷ For ||as for thee|| <an oppressed people> thou didst save,
 But <looks that were lofty> layedst thou low;
²⁸ For ||thou,|| didst light up my lamp,
 ||Yahweh my God|| enlightened my darkness;
²⁹ For <by thee> I ran through a troop,^a
 And <by my God> I leapt over a wall.
³⁰ <As for GOD> blameless' is his way,
 ||The speech ^b of Yahweh|| hath been proved,
 <A shield> he is' to all who seek refuge in him.
³¹ For who is a **G**od, save Yahweh?
 And who is a Rock, save our God?
³² The GOD' who girded me with strength,
 And set forth, as blameless, my way:
³³ Planting my feet like hinds' [feet],
 Yea <on my ^c high places> he caused me to stand:
³⁴ Teaching my hands to war,—
 So that a bow of bronze was bent by mine arms.
³⁵ Thus didst thou grant me, as a shield, thy salvation,—
 And ||thy right hand|| sustained me,
 And ||thy condescension|| made me great.
³⁶ Thou didst widen my stepping-places under me,
 So that ||mine ankles|| faltered not.
³⁷ I pursued my foes, and overtook them,
 And returned not, till they were consumed:
³⁸ I crushed them, and they were unable to rise,
 They fell under my feet.
³⁹ Thus didst thou gird me with strength, for the battle,
 Thou subduedst mine assailants ^d under me.
⁴⁰ <As for my foes> thou didst give me their neck,
 And <as for them who hated me> I destroyed them.
⁴¹ They cried out,
 But there was none to save,
 Unto Yahweh,
 But he answered them not.
⁴² Then did I beat them in pieces, like dust on the face of the wind.^e
 <Like the mire in the lanes> did I scatter' them.
⁴³ Thus didst thou rescue me from the contentions of a people,—
 Didst appoint me to be the head of nations,
 ||A people I had not known|| served me:
⁴⁴ <At the hearing of the ear> they submitted to me,
 ||The sons of the foreigner|| came cringing unto me:
⁴⁵ ||The sons of the foreigner|| lost heart,
 And came quaking out of their fortresses.
⁴⁶ Yahweh liveth' and ||blessed|| be my Rock,
 Yea ||exalted|| be the God of my salvation:

^a *Gt.*: "and there were kindled," etc. Cp. 2 S. xxii. 13.

^b Some cod. (w. Aram., Sep., Vul.): "from." Cp. 2 S. xxii. 14.

^c Some cod.: "the sea." Cp. 2 S. xxii. 16—G.n.

^d Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "And with." Cp. 2 S. xxii. 26.

^a *Gt.*: "brake down a fence"—G.n.

^b As in Ps. cxix. 38.

^c *Gt.*: "my" shd be omitted—G.n.

^d *ML.*: "them who rise up against me."

^e *Gt.*: "like the dust of the earth." Cp. 2 S. xxii. 43.

^f Some cod. (w. Aram., Sep., Syr., Vul.): "crush." Cp. 2 S. xxii. 43.

- 47 The God, who hath avenged me,^a—
And subjugated peoples under me:
- 48 Who hath delivered me from my foes,—
Yea <from mine assailants> hast thou set
me on high,
<From the man of violence> hast thou
rescued me.
- 49 ||For this cause|| will I praise thee among the
nations, O Yahweh,
And <to thy Name> will I sweep the
strings:—
- 50 Who hath made great the victories of his
King,—
And shewn lovingkindness to his Anointed
One,
To David and to his Seed,
Unto times age-abiding.

PSALM 19.

To the Chief Musician. A Melody of
David.

- 1 ||The heavens|| are telling the glory of God,
And <the work of his hands> the expanse^b
is declaring;
- 2 ||Day|| unto day| doth pour forth speech,
And ||night|| unto night| doth breathe out
knowledge.
- 3 There^c is no' speech, and there are no' words,—
Unheard' is their voice!
- 4 [Yet] <through all the earth> hath gone forth
their voice,^d—
And <to the end of the world> their sayings,—
<For the sun> hath he set up a tent therein;
- 5 And ||he|| is like a bridegroom coming out of
his chamber,
He rejoiceth as a hero to run a race:
- 6 <From one end of the heavens> is his going
forth,
And ||his circuit|| to the other end thereof,—
And ||nothing|| is hid from his glowing heat.
- 7 The ||law of Yahweh|| is complete,
Bringing back the soul,
The ||testimony of Yahweh|| is confirmed,
Making wise the simple;
- 8 The ||precepts of Yahweh|| are right,^e
Rejoicing the heart,
The ||commandment of Yahweh|| is pure,
Enlightening the eyes;
- 9 The ||reverence of Yahweh|| is clean,
Enduring evermore,—
The ||decisions^f of Yahweh|| are faithful,
They are righteous ||altogether||:
- 10 ||More desirable|| than gold,
Yea than much fine gold,
||Sweeter|| also than honey,
Or than droppings from the comb.^g

^a ML: "who hath granted
avengings to me."

^b Gen. i. 6-8.

^c This indentation may
suggest that these two
lines are a momentary
difficulty, to be instantly
set aside.

^d So it shd be (w. Sep., Syr.,
Vul.)—G.n.

^e Or: "equitable," "fair."

^f "Judicial sentences";
or "regulations" = "by-
laws."

^g "Sugar from the cane"
—Fuerst.

- 11 ||Even thine own servant|| taketh warning by
them,
<In the keeping of them> great is the reward.
- 12 <Mistakes> who perceiveth?
<From things that are hidden> acquit me:
- 13 <Even from the presumptuous> keep back thy
servant,
May they not have dominion over me,
||Then|| shall I be blameless,
And shall be acquitted from great' trans-
gression:
- 14 The words of my mouth,
And the soft utterance of my heart,
Shall come with acceptance |before thee|,
O Yahweh, my Rock and my Redeemer!

PSALM 20.

To the Chief Musician. A Melody of
David.

- 1 Yahweh answer' thee, in the day of distress,
The Name of the God of Jacob' give thee safety';
- 2 Send thy help out of the sanctuary,
And <out of Zion> sustain thee;
- 3 Remember every present of thine,^a
And <thine ascending-sacrifice> esteem.^b
[Selah.]
- 4 Give thee according to thy heart,
And <all thy purposes> fulfil.
- 5 We will shout aloud in thy salvation,
And <in the Name of our God> shall we
become great,^c
Yahweh fulfil' all thy petitions.
- 6 ||Now|| do I know' that Yahweh |hath saved|
his Anointed One,—
He answereth^d him out of his holy heavens,
By the mighty saving deeds of his own right
hand.
- 7 ||These|| by chariots,
And ||those|| by horses,
But ||we|| <by the Name of Yahweh our God>
Will prevail.^e
- 8 ||They|| have bowed down and fallen,
But ||we|| have arisen, and stand upright.
- 9 ||Yahweh|| hath saved the king.^f
Answer us, then, on the day when we call.

PSALM 21.

To the Chief Musician. A Melody of
David.

- 1 O Yahweh, <in thy strength> will the king'
rejoice,
And <in thy salvation> how greatly' will he
exult!

^a Some cod. (w. 8 ear. pr.
edns.): "all thy pre-
sents"—G.n.

^b ML: "pronounce fat."

^c Or: "boast ourselves."

^d So (one of these) it shd
be (w. Sep., Syr., Vul.)

—G.n.

^e Or: "keeps answering."

^f So it shd be (w. Sep.
and Syr.) Cp. Ps. xii. 4

—G.n.

^g So it shd be (w. Sep.,
Vul.). Cp. above, ver. 6.

- 2 <The longing of his heart> hast thou given him,
And <the request of his lips> hast thou not withheld. [Selah.]
- 3 For thou wilt come to meet him, with the blessings of goodness,
Thou wilt set on his head, a crown of pure gold.
- 4 <Life> he asked of thee,
Thou hast given it him,
Length of days, to times age-abiding and beyond.
- 5 Great^a is his glory: in thy salvation,
<Honour and majesty> wilt thou lay upon him;
- 6 For thou wilt appoint him blessings evermore,
Wilt cheer him with joy by thy countenance;
- 7 For ||the king|| is trusting in Yahweh,
And <in the lovingkindness of the Highest> shall he not be shaken.
- 8 Thy hand |will find out| all thy foes,
||Thine own right hand|| will find out them who hate thee.
- 9 Thou wilt make them like a furnace of fire, at the time of thy presence,—
||Yahweh|| <in his anger> will swallow them up,
And there shall consume them a fire:
- 10 <Their fruit—out of the earth> wilt thou destroy,
And their seed, from among the sons of men;
- 11 For they have held out, against thee, a wicked thing,
They have devised a scheme^a they cannot accomplish.
- 12 For thou wilt cause them to turn their back,
<Upon thy bow-strings> wilt thou make ready against their face.
- 13 Be exalted, O Yahweh, in thy strength!
With song and with string will we sound forth thy power.^b

PSALM 22.

To the Chief Musician. On "the Hind of the Dawn." A Melody of David.

- 1 My God, my God, why' hast thou forsaken me?
Far from saving me,
The words of my loud lamentation?
- 2 My God! I keep crying—
By day and thou dost not answer, and
By night and there is no rest for me.
- 3 But ||thou|| art holy,
Who inhabitest^c the praises^d of Israel.
- 4 <In thee> trusted our fathers,
They trusted, and thou didst deliver them;
- 5 <Unto thee> made they outcry, and escaped,
<In thee> they trusted, and had not turned pale.
- 6 But ||I|| am a worm and no one,

^a Some cod. (w. Aram., Sep., Vul.): "schemes"—G.n.

^b Some cod. (w. 1 ear. pr. edn., Sep., Vul.): "thy

mighty deeds"—G.n.

^c Or: "remainest."

^d Some cod. (w. Sep., Syr. and Vul.): "praise" (sing.)—G.n.

- A reproach of men, and despised of a people;
- 7 ||All that see me|| laugh at me,—
They open wide the mouth,^a
They shake the head:—
- 8 He should trust in Yahweh—let him deliver him,—
Let him rescue him, seeing he delighteth in him.
- 9 For ||thou|| art he that severed me^b from the womb,
He that caused me to trust, upon the breasts of my mother;
- 10 <Upon thee> was I cast from the time I was born,
<From the womb of my mother> <my God> hast thou been.
- 11 Be not far from me, for |distress| is near,
For there is none^c to help.
- 12 Many bulls have surrounded me,
||Strong oxen of Bashan|| have enclosed me;
- 13 They have opened wide against me their mouth,
||A lion^d rending and roaring||.
- 14 <Like water> am I poured out,
And <put out of joint> are all my bones,—
|My heart| hath become^e |like wax|,
It is melted^e in the midst of my body;
- 15 <Dried as a potsherd> is my strength,^d
And |my tongue|| is made to cleave to my gums,
And <in the dust of death> wilt thou lay me.
- 16 For dogs have surrounded^f me,—
||An assembly of evil doers|| have encircled me,
They have pierced^g my hands and my feet,
- 17 I may tell all my bones,
||They|| look for—they behold^f me!
- 18 They part my garments among them,
And <for my vestment> they cast lots.
- 19 But ||thou, O Yahweh|| be not far off,
O my help! <to aid me> make haste;
- 20 Rescue <from the sword> my life,^g
<From the power of the dog> my solitary self:^h
- 21 Save me from the mouth of the lion,—
Yea <from the horns of wild beasts>ⁱ hast thou delivered me.^k
- 22 I will declare thy Name unto my brethren,—
<In the midst of the convocation> will I praise thee.
- 23 ||Ye that revere Yahweh|| praise him,
||All ye the seed of Jacob|| glorify him,

^a Ml.: "cleave the lip."

^b So it shd be (w. Syr.). Cp. Ps. lxxi. 6. [M.C.T.: "drew me forth"]—G.n.

^c I.e.: "grown faint."

^d Gt.: "my mouth"—O.G.

^e Or: "bored"—O.G. 71b. 468^b; also Fuerst, 630^b.

^f For this difference (between "looking for" and "seeing") cp. 1 S. xvii. 42.

^g U.: "soul."

^h Heb.: *yehāhāthi*, "Poet. for my life, as the one unique and priceless possession which can never be replaced"—O.G. 402^b.

ⁱ Or: "buffaloes." For "unicorns," see Paul Haupt's note on this place, in F.B.

^k Ml.: "answered (kindly)."

- And |stand in awe of him| all ye seed of Israel.
²⁴ For he hath not despised nor abhorred the
 humbling of the patient one.^a
 Neither hath he hid his face from him,
 But <when he cried for help unto him> he
 heard.
²⁵ <Of thee> is my praise' in the great convoca-
 tion,
 <My vows> will I pay, before them who
 revere him.
²⁶ The patient wronged-ones^a shall eat and be
 satisfied,
 |They' shall praise Yahweh| who are seekers of
 him,
 Let your heart live for aye.
²⁷ All the ends of the earth' |will remember and
 turn to Yahweh|,
 Yea all the families of the nations' |will bow
 themselves down before thee|,
²⁸ For <to Yahweh> belongeth the kingdom,
 And One to Rule over the nations.
²⁹ All the great ones of the earth |shall eat and
 bow down|,^b
 <Before him shall kneel> all that go down to
 the dust,
 Even he who had not kept alive ||his own soul||
³⁰ ||My seed||^c shall serve him,
 It shall be recounted, of the Lord, to a genera-
 tion that shall come;^d
³¹ That his righteousness may be declared to a
 people to be born,
 That he wrought with effect!^e

PSALM 23.

A Melody of David.

- ¹ ||Yahweh|| is my shepherd—I shall not want:
² <In pastures of tender grass> he maketh me
 lie down,
 <Unto restful waters> he leadeth me;^f
³ <My life> he restoreth,
 He guideth me in right paths,^g for the sake of
 his Name.
⁴ Yea, <though I walk through a valley death-
 shadowed>
 I will fear no harm, for ||thou|| art with me,
 ||Thy rod and thy staff|| ||they|| comfort me.
⁵ Thou spreadest before me a table, in face of
 mine adversaries,
 Thou hast anointed, with oil, my head,
 ||My cup|| hath run over.
⁶ |Surely|| ||goodness and lovingkindness|| will
 pursue me, |all the days of my life|,
 And I shall dwell in the house of Yahweh,
 evermore.^h

^a Cp. T.G. 643.^b *Gt.*: "Surely to him shall bow down all the vigorous ones of the earth"—G.n. Cp. O.G. 206^b.^c So it shd be (w. Sep. and Vul.)—G.n.^d So it shd be (w. Sep. and

Vul.). Cp. Ps. xlviii. 13; cii. 18—G.n.

^e Cp. O.G. 794^a, 4.^f "And causeth me to rest there"—O.G. 625.^g *ML.*: "ruts," "tracks."^h *Lit.*: "to length of days." Cp. Job xii. 12; Ps. xxi. 4.

PSALM 24.

David's. A Melody.

- ¹ <To Yahweh> belongeth
 The earth and the fulness thereof,
 The world, and they who dwell therein;
² For ||he|| <upon the seas> hath founded it,
 And <upon the currents> doth make it firm.
³ Who shall ascend the mountain of Yahweh?
 And who shall stand in his holy' place?
⁴ ||The clean of hands,
 And pure of heart,—
 Who hath not uplifted, to falsehood, his soul,^a
 Nor sworn deceitfully||
⁵ Shall bear away a blessing from Yahweh,
 And righteousness, from his delivering God.
⁶ ||This||^b is the generation^c of them who inquire
 of him,
 Who seek thy face, O God of^d Jacob.
 [Selah.
⁷ Lift up, O ye gates, your heads,
 And lift yourselves up, ye age-abiding' doors,
 That the king of glory may come in.
⁸ Who' is the king of glory?
 Yahweh, strong and mighty,
 Yahweh, mighty in war.
⁹ Lift up, O ye gates, your heads,
 Yea lift [them] up^e ye age-abiding' doors,
 That the king of glory may come in.
¹⁰ Who' then is' the king of glory?^f
 |Yahweh of hosts|,
 ||He|| is the king of glory. [Selah.

PSALM 25.

David's. [An Alphabetical Psalm.]^g

- ¹ <Unto thee> O Yahweh, <my soul> would I
 lift:
² O my God, <in thee>^h have I put my trust,
 Let me not be put to shame,
 Let not my foe exult over me:
³ Yea let ||none who wait for thee|| be put to
 shame,
 Let them' be put to shame who act covertly
 without cause!
⁴ <Thy ways> O Yahweh, let me know,
 <Thy paths> teach thou me:
⁵ Guide me into thy truth and teach me,
 For ||thou|| art my delivering' God,

^a *Written*: "his soul";
read: "my soul." In
 some cod. (w. Aram.,
 Sep., Syr., Vul.): "his,"
 both *written and read*; in
 others (w. 4 ear. pr.
 edns.): "my," both
written and read—G.n.
^b Or: "such"—O.G. 261, 3.
^c Or: "circle." Cp. Ps.
 xiv. 5; "race"—Carter.
^d So it shd be (w. Sep. and
 Syr.)—G.n.
^e Some cod. (w. Aram.,

Sep., Syr., Vul.): "And
 lift yourselves up." Cp.
 ver. 7—G.n.

^f Or: "who is he, then—
 the king of glory?" Cp.
 O.G. 216, 46.

^g Each succeeding verse in
 Heb. beginning with the
 succeeding letter of the
 alphabet. See *ante*, p. 29.

^h *Gt.*: "In thee, O my
 God"—G.n. [Restoring
beth to its place.]

- 1 <For thee> have I waited all the day:^a
 2 Remember thy compassions, O Yahweh, and thy lovingkindnesses,
 For <from age-past times> have they been.
 3 <The sins of my youth, and my transgressions> do not thou call to mind,—
 <According to thine own lovingkindness> remember ||thou|| me,
 For the sake of thine own goodness, O Yahweh.
 4 <Good and upright> is Yahweh,
 <For this cause> will he direct sinners into the way.
 5 May he guide patient wronged-ones to be righted,^b
 And teach such oppressed-ones^c his way.
 6 ||All the paths of Yahweh|| are lovingkindness and faithfulness,
 To such as keep his covenant, and his testimonies.
 7 <For the sake of thy Name> O Yahweh, Therefore' wilt thou pardon mine iniquity,
 For great it is'.
 8 Who' then is the man that revereth Yahweh? Let him direct him into the way he should^d choose.
 9 ||His soul|| <with prosperity> shall tarry,^e And ||his seed|| shall possess the land.
 10 <Intimacy with Yahweh> have they who revere him,
 <His covenant also> he letteth them know.
 11 ||Mine eyes|| are continually unto Yahweh,— For ||he|| bringeth out of the net, my feet.
 12 Turn thou unto me, and shew me favour, For <alone and oppressed> I am'.
 13 <The distresses of my heart> hath he relieved,— And <out of my straits> brought me forth.^f
 14 Behold my humiliation and my pain, And take away all my sins.
 15 Behold my foes, for they abound,— And <with the hatred of violence>^g do they hate me.
 16 Oh keep my soul, and rescue me, Let me not be put to shame, for I have sought refuge in thee.
 17 Let ||blamelessness and uprightness|| watch over me,
 Because I have waited for thee.
 18 Redeem Israel', O God,— Out of all his distresses.

PSALM 26.

David's.

- 1 Do me justice, O Yahweh,
 For ||I|| <in my blamelessness> have walked,

^a Some cod. (w. Sep., Syr., Vul.) prefix to this line the Heb. letter *waw* [= "And"]—G.N. [Thereby helping out the initial alphabet. Though it seems unfortunate that this first alphabetical Psalm should show such clear traces of disturbance in transmission, yet the aid of that remarkable initialising device to textual criticism at once becomes evident.]

^b Or: "to be vindicated." ^c Or: "oppressed."

^d Or: "shall" [if referred to Y.]. ^e Or: "lodge."

^f So *Gt.*—G.N. Cp. T.G. 764.

^g *Gt.*: "causeless hatred"—G.N.

And <in Yahweh> have I trusted,
 I will not waver.

- 2 Try me, O Yahweh, and prove me,
 Test my reins and my heart:^a—
 3 For ||thy lovingkindness|| hath been before mine eyes,
 And I have walked to and fro in thy faithfulness;
 4 I have not sat with men of deceit,
 Nor <with dissemblers> would I enter;
 5 I have hated the convocation of evil-doers,
 And <with lawless men> would I not sit;
 6 I will bathe in pureness, my hands,—
 So will I go in procession around thine altar,
 O Yahweh;
 7 To sound aloud a song,
 And to recount all thy wonderful doings.
 8 O Yahweh, I have loved the asylum of thy house,
 Even the place of the habitation of thy glory!
 9 Do not remove, with sinners, my soul,
 Nor, with men of bloodshed, my life;
 10 In whose hands is a plot,
 And ||their right hand|| is filled with a bribe.
 11 But ||I|| <in my blamelessness> will walk,
 Redeem me and shew me favour.
 12 My foot standeth in a level place,
 <In the convocations> will I bless Yahweh.

PSALM 27.

David's.

- 1 ||Yahweh|| is my light and my salvation,
 Of whom shall I be afraid?
 ||Yahweh|| is the refuge of my life,
 Of whom shall I be in dread?
 2 <When there drew near against me evil-doers to devour my flesh>
 ||Mine adversaries and mine enemies—mine!>
 —they|| stumbled and fell!^b
 3 <Though there pitch against me—a camp>
 My heart shall not fear,—
 <Though there come up against me—a battle>
 ||Still||^c am I confident.
 4 <One thing> have I asked of Yahweh,
 <That> will I seek to secure,^d—
 That I may dwell in the house of Yahweh, all the days of my life,
 To view the delightfulness of Yahweh,
 And to contemplate in his temple.
 5 For he will hide me in his pavilion,^e in the day of calamity,—
 He will conceal me in the secrecy of his tent,
 <Within a rock> will he set me on high.
 6 ||Now|| therefore, shall my head be raised high' above my foes round about me.

^a Prob. = "my impulses and my understanding."

^b *MI.*: "had s. and fallen."

The writer views the overthrow as complete.

^c Or: "In spite of this"—O.G. 261, 6, 7.

^d O.G. 134.

^e Or: "booth," "hut," "covert"—O.G.

And I will sacrifice in his tent' the sacrifices
of triumphant joy,
I will sing and touch the strings, to Yahweh.

7 Hear, O Yahweh, <With my voice> do I
cry,

Oh then^a shew me favour and answer me.

8 <To thee> said my heart—

[When thou saidst] Seek ye my face—
<Thy face> O Yahweh, will I seek!

9 Do not hide thy face from me,

Do not repulse, in thine anger, thine own
servant,—

<My help> thou hast been,
Do not send me away nor forsake me,
O my saving' God!

10 <When ||my own father and mother|| had for-
saken me>

Then ||Yahweh|| took me up!^b

11 Point out to me, O Yahweh, thy way,—

And guide me in a level path,
Because of mine adversaries.

12 Do not give me up unto the desire^c of mine
adversaries,

For there have risen up against me
Witnesses that are false,
And he that fanneth up violence.

13 I believe that I shall see—^d

The goodness of Yahweh in the land of the
living,^e

14 Wait thou for Yahweh,—

Be strong, and let thy heart be bold,
Wait, then, for Yahweh!

PSALM 28.

David's.

1 <Unto thee, O Yahweh> do I cry,
O my Rock! do not turn in silence from me,^f—
Lest <if thou turn from me in silence>
I be like them who go down into the pit.

2 Hear the voice of my supplication,
When I cry to thee for help,
When I lift up my hands toward thy holy
shrine.

3 Do not drag me away—
With the lawless,
Or with the workers of iniquity,—
Who speak peaceably with their neighbours,
But ||wrong|| is in their heart.

4 Give them
According to their deed, and
According to the wrong of their practices,—

^a Some cod. (w. 2 ear. pr. edns. [1 *Rabb.*], Sep., Syr., Vul.) omit: "then"—G.n.

^b Cp. Is. xl. 11.

^c U.: "soul."

^d The conditional word with which, in the Massoretic text, this verse opens, is dotted above and below as spurious, and shd accordingly be

omitted. It is not found in some MSS., nor in Sep., Syr., Vul. "The italic words *I had fainted*, both in the Authorised Version and in the Revised Version, are an exegetical gloss"—G.n. and G. Intro. 333.

^e Or: "of life."

^f Or perh.: "do not be deaf to me."

<According to the work^a of their own hands>
give thou unto them,

Bring back their own dealing to themselves.

5 <Because they heed not
The Deeds of Yahweh,
Or the Work^a of his hands>

He will pull them down, and not build them.

6 Blessed' be Yahweh,
Because he hath heard the voice of my supplica-
tion.

7 ||Yahweh|| is my strength and my shield,
<In him> hath trusted my heart, and I have
found help,—

Therefore hath my heart danced for joy,
And <with my song> do I praise him.

8 ||Yahweh|| is strength to his people,^b—
And <the all-saving' refuge of his Anointed
One> is he!

9 Oh save thy people,
And bless thine inheritance,
Tend them also, and carry them,
Unto times age-abiding.

PSALM 29.

A Melody of David.

1 Give to Yahweh, ye sons of the mighty,^c—
Give to Yahweh, [both] glory and strength:

2 Give to Yahweh, the glory of his Name,
Bow down to Yahweh, in the adornment of
holiness.^d

3 ||The voice of Yahweh|| is upon the waters,—

||The God of glory|| hath thundered,
||Yahweh|| is upon mighty waters;

4 ||The voice of Yahweh|| is with power,
||The voice of Yahweh|| is with majesty;

5 ||The voice of Yahweh|| is breaking cedars,
Now hath Yahweh |broken down| the cedars of
Lebanon!

6 And hath made them leap like a calf,
Lebanon and Sirion, like the bull-calf of wild-
oxen;^e

7 ||The voice of Yahweh|| is cleaving out^f flames
of fire;

8 ||The voice of Yahweh|| bringeth birth-pains
upon the wilderness;
Yahweh bringeth birth-pains upon the wilder-
ness of Kadesh!

9 ||The voice of Yahweh|| causeth the gazelles^g to
bring forth,
And hath stript forests;
And <in his own temple> ||every one there||^h
is saying Glory!

10 ||Yahweh|| |at the Flood| was seated,ⁱ

^a In some cod. (w. Aram., Sep., Vul.): "works" (pl.)—G.n.

^b So it shd be—G. Intro. 143. And so it is in some cod. (w. Sep., Syr., Vul.). Cp. Ps. xxix. 11—G.n.

^c Or: "the gods"; or perh.: "God" (Heb.: *elim*).

^d Or: "in holy' adorning." Cp. Ps. xevi. 9; Exo. xxviii. 2.

^e Job xxxix. 9, n.

^f Perh.: [with].

^g Gt.: 'ēgloth [? "strong hinds."]

^h Cp. O.G. 482a, d (b).

ⁱ Or: "sat enthroned." Cp. O.G. 550a.

And Yahweh hath taken his seat, as king, unto times age-abiding.

- ¹¹ ||Yahweh|| will give |strength to his people|,—
||Yahweh|| will bless his people with prosperity.

PSALM 30.

A Melody. A Song for the Dedication of the House. David's.

- ¹ I will extol thee, O Yahweh,
For thou hast drawn me up,—
And not suffered my foes to rejoice over me.
² O Yahweh, my God,
I cried for help unto thee,
And thou hast healed me.
³ O Yahweh! thou hast lifted out of hades my soul,
Thou hast brought me back to life, from among those who were going down^a to the pit.
⁴ Sweep the strings^b to Yahweh,
Ye his men of lovingkindness,
And give ye praise at the mention of his holiness.
⁵ For there is ||a Moment|| in his anger,
||a Life-time|| in his good-pleasure,
<In the evening> cometh Weeping' to lodge,
But |by the morning| 'tis a Shout of Triumph!
⁶ But ||I|| said, in my tranquillity,
I shall not be shaken to times age-abiding!
⁷ ||O Yahweh|| <in thy good-pleasure> hadst thou caused my mountain^c to stand |strong|,—
Thou didst hide thy face—I was dismayed!
⁸ <Unto thee, O Yahweh < do I cry,—
And <unto My Lord>^d do I make supplication:
⁹ What profit in my blood?
In my going down into the pit?
Can dust praise' thee?
Can it declare thy faithfulness?
¹⁰ Hear, O Yahweh, and shew me favour,
O Yahweh! become thou a helper unto me.
¹¹ Thou hast turned my lamentation, into a dance for me,—
Thou hast torn off^e my sackcloth,
And girded me with gladness:
¹² To the end that mine honour^f should make melody unto thee, and not be silent.
O Yahweh, my God!
<Unto times age-abiding> will I praise thee.

^a So written; but read: "that I shd not go down." In so ecod. (w. Sep., Syr., Vul.): "from among," etc., both written and read; in others (w. 1 ear. pr. edn.): "that I shd not," etc., both written and read—G.n. O.G. (432) prefers as written (above in text).

^b Or: "make music."

^c In Sep., Syr., Vul.: "my majesty." But Gt.:

"didst set firm (cause to stand) the mountains of strength (=strong mountains)"; and so Aram.—G.n.

^d Heb.: 'ād hōnāy (in M.C.T.); but some cod. (w. 1 ear. pr. edn.): "Yahweh"—G.n.

^e Ml.: "opened" = "torn open."

^f So it shd be (w. Sep., Syr.). Cp. Ps. cviii. 1—G.n.

PSALM 31.

To the Chief Musician. A Melody of David.

- ¹ <In thee> O Yahweh, have I sought refuge,
Let me not be ashamed, to times age-abiding,
<In thy righteousness> deliver me:
² Incline unto me, thine ear, Speedily rescue me,—
Become to me a Rock of refuge,
a Place of security,
For saving me.
³ <Because ||my mountain crag and my stronghold|| thou art>^a
Therefore <for the sake of thine own Name>
wilt thou lead me and guide me?
⁴ Wilt thou bring me forth, out of the net which they have hidden for me?
For ||thou|| art my refuge.
⁵ <Into thy hand> do I commit my spirit,—
Thou hast ransomed me, O Yahweh, God most faithful.
⁶ I hate^b such as give heed to false' vanities,
||I|| then, <in Yahweh> have set my hope.
⁷ I will indeed exult and rejoice, in thy loving-kindness,—
In that thou hast looked upon my humiliation,
Thou hast taken note that in distresses' was my life;
⁸ And hast not shut me up in the hand' of the foe,
Thou hast given standing, in a roomy place, unto my feet.
⁹ Shew me favour, O Yahweh, for in distress' am I,—
<Wasted with vexation> is mine eye—my soul and my body;
¹⁰ For <consumed with sorrow> is my life,
And my years with sighing,—
My strength' hath staggered with my humiliation,^c
And ||my bones|| are without marrow.
¹¹ <By reason of all mine adversaries> have I become a reproach,
<Even to my neighbours> altogether,^d
And a dread to mine acquaintances,—
||They who have seen me abroad|| have fled from me:
¹² I have been forgotten, like one dead—out of mind,^e
I have been as a missing' vessel.
¹³ For I have heard the whispering of many—
A terror round about!^f
<When they have sat in conclave together against me>
<To take away my life>^g have they intrigued.

^a Cp. Ps. lxxi. 3.

^b Some cod. (w. Aram., Sep., Syr., Vul.): "Thou hatest"—G.n.

^c So it shd be (w. Sep. and Syr.).—G.n.

^d Gt.: "a derision," or "a terror"—G.n. Cp. ver. 13.

^e So O.G. 525^a, 3, d. U.: "heart."

^f Cp. Jer. xx. 10. Ante, p. 6.
^g U.: "soul."

- 14 ||I|| therefore <in thee> have put my trust, O Yahweh,
I have said ||My God|| thou art'!
15 <In thy hand> are my times,
Rescue me from the hand of my foes and
from my pursuers!
16 Cause thy face to shine' upon thy servant,
Save me in thy lovingkindness.
17 O Yahweh! let me not be ashamed,
For I have called upon thee,
Let the lawless^a be ashamed,
Go down in silence to hades!
18 Let false lips be made dumb,—
Which are speaking—against a righteous one
—arrogantly,
||With pride and contempt||.
19 How great is thy goodness,^b which thou hast
hidden away for them who revere thee,—
Thou hast wrought for them, who seek refuge in
thee,
In sight of the sons of men.
20 Thou wilt conceal them, in the secrecy of thine
own presence, from the conspiracies^c of
men,—
Thou wilt hide them in a pavilion, from the
strife of tongues.
21 Blessed be Yahweh,
For he hath made wonderful his lovingkind-
ness for me, in a fortified city.
22 But ||I|| had said in mine alarm,^d
I am cut off from before thine eyes,—
|But indeed| thou didst hear the voice of my
supplication,
When I cried for help unto thee.
23 Love Yahweh, all ye his men of lovingkindness,—
<Faithfulness> doth Yahweh observe,
But repayeth abundantly him that worketh
proudly.
24 Be strong, and let your heart be bold,
All ye who are waiting for Yahweh.

PSALM 32.

David's. An Instructive Psalm.

- 1 How happy is he
Whose transgression is forgiven!^e
Whose sin is pardoned!^f
2 How happy the son of earth,
To whom Yahweh will not reckon iniquity!
And in whose spirit is no' guile!
3 <When I kept silence> my bones became
worn out,
Through my groaning all the day;
4 For <day and night> |heavy upon me| was
thy hand,—
Changed was my life-sap into^g the drought of
summer. [Selah.]

^a In some cod. is a Mass. correction: "proud"—G.n.

^b Some cod. (w. Sep. and Vul. add: "O Yahweh"—G.n.

^c Or: "snares."

^d Or: "hurry," "trepidation." Cp. Ps. cxvi. 11.

^e Ml.: "lifted off."

^f Ml.: "covered."

^g Some cod. (w. Aram.):

"like"—G.n.

- ^h <My sin> would I own unto thee,
And <mine iniquity> not hide,
I said I will confess my transgressions^a unto
Yahweh,
And ||thou|| didst forgive^b the iniquity of my
sin. [Selah.]
6 <For this cause> will every man of loving-
kindness pray unto thee, in time to obtain,^c—
Surely <in the overflow of many waters>
||Unto him|| shall they not reach.
7 ||Thou|| art a hiding-place for me,
<From distress> wilt thou preserve me,—
<With shouts of deliverance> wilt thou com-
pass me about. [Selah.]
8 I will make thee discreet,
I will point out to thee the way which thou
must go,
I will fix upon thee mine eye.
9 Do not ye become like a horse, like a mule,
without' discernment,—
<With the bit and bridle of his mouth>^d
[hast thou] to restrain him,—
He will not come near unto thee.
10 <Many pains> hath the lawless one,—
But <he that trusteth in Yahweh>
||Lovingkindness|| shall compass him about.
11 Rejoice in Yahweh and exult, O ye righteous,
Yea, shout in triumph, all ye upright in heart!

PSALM 33.

- 1 Shout for joy, ye righteous, in Yahweh,
<To the upright> seemly is praise.
2 Give ye thanks unto Yahweh with the lyre,
<With a harp^e of ten strings> make ye
music unto him.
3 Sing unto him, a song that is new,
<With skill> sweep the strings, with loud
noise.
4 For right' is the word of Yahweh,
And ||all his work| is in faithfulness:
5 Who loveth righteousness and justice,
<With the lovingkindness of Yahweh> the
earth' is full.
6 <By the word of Yahweh> the heavens were
made,
And <by the spirit of his mouth> all their
host:
7 Who gathered as into a skin-bottle^f the
waters of the sea,
Delivering, into treasuries, the roaring deeps.
8 Let all the earth ||stand in awe of Yahweh||,
<Of him> be in dread, all ye inhabitants of
the world;
9 For ||he|| spake,^g and it was,
||He|| commanded, and it stood forth.^h

^a Some cod. (w. Sep., Vul.): "transgression" (sing.)—G.n.

^b Ml.: "lift off."

^c Perh. "at an eventful time (But)," etc.

^d Or: "his trappings."

^e Or: "lute"—O.G.

^f So it shd be (w. Aram., Sep., Syr.)—G.n. and G. Intro. p. 141.

^g Or: "For he said [Be!]" So Carter. Translator into Singhal.

^h Cp. Isa. xlviii. 13.

- 10 ||Yahweh|| hath frustrated the counsel of nations,
hath brought to nothing the devices of peoples.
- 11 ||The counsel of Yahweh|| <to times age-abiding> shall stand,
||The devices of his heart|| from generation to generation.
- 12 How happy the nation whose God' is ||Yahweh||,
The people he hath chosen as his own' inheritance!
- 13 <Out of the heavens> hath Yahweh looked,
He hath seen all the sons of men:
- 14 <Out of his settled place of abode> hath he fixed his gaze
On all the inhabitants of the earth:
- 15 Who fashioneth their heart all together,
Who understandeth all their doings.
- 16 ||Not a king|| can be saved by greatness of force,
Nor ||hero|| deliver himself by greatness of strength:
- 17 <A deception> is the horse for victory,
And <by his great strength> shall he not deliver.
- 18 Lo! |the eye^a of Yahweh| is toward them who revere him,
Unto such as are waiting for his lovingkindness:
- 19 To rescue from death, their soul,
And to keep them alive in famine.
- 20 ||Our own soul|| hath waited for Yahweh,
||Our help and our shield|| is he!
- 21 For <in him> shall our heart rejoice,
For <in his holy Name> have we trusted.
- 22 Be thy lovingkindness, O Yahweh, upon us,
According as we have waited for thee.

PSALM 34.

David's. When he disguised his sanity before Abimelech,—who dismissed him, and he departed.^b [An Alphabetical Psalm.]

- 1 Let me bless Yahweh at all times,
Continually' be his praise in my mouth.
- 2 <In Yahweh> boasteth my soul,
The patient oppressed-ones shall hear and be glad.
- 3 Ascribe ye greatness unto Yahweh with me,
And let us exalt his Name together.
- 4 I enquired of Yahweh, and he hath answered me,
And <out of all my terrors> hath he rescued me.
- 5 They looked unto him and were radiant,^c
And^d <as for their^e faces> let them not be abashed.^f
- 6 ||This|| oppressed one cried, and ||Yahweh|| heard,—
And <out of all his distresses> saved him.

^a Some cod. (w. Sep., Syr., Vul.): "eyes (are)"—G.n.

^b See 1 S. xxix. 6-11.

^c Some cod. (w. Sep., Syr., Vul.) have imperatives;

"Look . . . and be radiant"—G.n.

^d Cp. Ps. xxv. 5, n.

^e *Gr.*: "your" G.n.

^f Or: "let them not blush."

- 7 The messenger of Yahweh encampeth' around them who revere him,
Thus hath he delivered them.
- 8 Oh taste and see, that good' is Yahweh,—
How happy the man who seeketh refuge in him!
- 9 Revere Yahweh, ye his holy ones,
For there is no want' to them who revere him.
- 10 ||Young lions|| have come short, and suffered hunger,
But ||they who seek Yahweh|| shall not lack any good thing.
- 11 Come, ye children! hearken unto me,
<The reverence of Yahweh> will I teach you.
- 12 Who is the man that desireth life,
Loving days, that he may see good?
- 13 Keep thy tongue from wickedness,
And thy lips from speaking deceit:
- 14 Depart from wickedness and do good,
Aim' at well-being, and pursue' it.
- 15 ||The eyes of Yahweh|| are towards the righteous,
And ||his ears|| towards their cry for help:
- 16 ||The face of Yahweh|| is against such as do wickedness,
To cut off, from the earth, their memory.
- 17 They made outcry, and Yahweh heard,
And <out of all their straits> hath he rescued them.
- 18 Near' is Yahweh, to the broken in heart,
And <the crushed in spirit> will he save.
- 19 Many' are the misfortunes of the righteous,
But <out of them all> doth Yahweh' rescue him.
- 20 Keeping all his bones,
Not |one from among them|| is broken.
- 21 Misfortune shall be the death of the lawless one,
And ||the haters of the righteous man|| shall be held guilty.
- 22 Yahweh ransometh' the soul of his servants,
And none shall be held guilty, who seek refuge in him.

PSALM 35.

David's.

- 1 Contend, O Yahweh, with them who contend with me,
Make war upon them who make war upon me.
- 2 Grasp buckler and shield,
And arise in^a my help;
- 3 Then draw the spear, and close up^b against my pursuers,
Say to my soul ||Thy salvation|| I am'!
- 4 Let them' be ashamed and confounded,
Who are seeking my life,^c—
Let them' turn back and be put to the blush,
Who are devising my hurt:
- 5 Let them be' as chaff before the wind,
With |the messenger of Yahweh|| pressing them^d on:

^a Some cod.: "to"—G.n.

^b Some render: "And battle-axe." Cp. Fuerst.

^c U.: "soul."

^d So it shd be (w. Sep.)—G.n.

- ^a Let their way become dark and slippery,
With ||the messenger of Yahweh|| pursuing them.
- ⁷ For <without cause> have they hid for me, in a ditch, their net,—
<Without cause> have they digged [a pit] for my life.^a
- ⁸ There shall reach him a ruin he could not know,—
Yea ||his own net which he hath hidden|| shall capture him,
<Into that ruin> ^b shall he fall!
- ⁹ But ||my soul|| shall exult in Yahweh,—
shall be glad in his salvation:
- ¹⁰ ||All my bones|| shall say—
O Yahweh, who is like unto thee?
Rescuing the oppressed from one stronger than he,
Yea the oppressed and the needy, from their spoiler.
- ¹¹ There rise up witnesses helping forward violence and wrong,^c
<What I know not> they demand of me:
- ¹² They repay me evil for good,
Bereaving my soul.
- ¹³ But ||as for me|| <when they were sick> my clothing was sackcloth,
I humbled, with fasting, my soul,
Though ||my prayer|| <unto mine own bosom> might return:
- ¹⁴ <Like as for a friend, like as for a brother of mine own>
I walked to and fro,
<As though mourning for a mother> I gloomily bowed myself down.^d
- ¹⁵ But <in mine overthrow> have they rejoiced,
And gathered themselves together,—
There gathered themselves together against me foolish men,^e
And I knew it not,
They have torn in pieces,^f and not been silent;
- ¹⁶ <Amidst profane praters of perversion>^g
Have they gnashed upon me with their teeth.
- ¹⁷ ||My Lord! how long wilt thou look on?
Bring back my soul out of their raging,
<From among lions> my solitary self.^h
- ¹⁸ I will thank thee, in the midst of a great convocation,ⁱ—
<In the midst of a mighty people> will I praise thee.
- ¹⁹ Let not them who are falsely my foes rejoice over me,

^a U.: "soul." *Gt.* (w. Sep.) :—

"For without cause have they hid for me their net,

Without cause digged a pit for my life."

[Bringing "ditch" (= "pit") down into the second line.] Cp. Ps. ix. 15; xxxi. 4—G.n.

^b *Gt.*: "Into the pit he digged" (w. Syr.)—G.n.

^c Cp. Exo. xxiii. 1. Judas was one!

^d *Gt.*: "that walked to and fro" and "bowed myself down" shd change places—G.n.

^e According to some: "slanderers."

^f Or (understanding the letter "ayin" = "aleph"):

"have cried out"—G. Intro. 144.

^g So Fuerst. According to others: "cake-wits," "parasites."

^h Cp. Ps. xxii. 20, n.

ⁱ Or: "gathered host." Cp. Num. xxii. 4. Heb.: *ḥāḥēl*.

<As for them who hate me without cause> let them not wink the eye!

²⁰ For <no salutation> will they utter,—

But <against the quiet of the land> |deceitful things| do they devise;

²¹ Yea they have opened wide against me their mouth,

They have said,

Aha! Aha! our own eye |hath seen|!

²² Thou hast seen, O Yahweh, do not keep silence!
O My Lord! be not far from me:

²³ Bestir thyself and wake up, to my vindication,
O my God and My Lord!—to my plea:

²⁴ Vindicate me according to thy righteousness, O Yahweh, my God!

And let them not rejoice over me;

²⁵ Let them not say in their heart,

Aha! to our mind!^a

Let them not say,

We have swallowed him up!

²⁶ Let them' turn pale, and then at once' blush,

Who are rejoicing at my misfortune,—

Let them' be clothed with shame and confusion,

Who are magnifying themselves against me.

²⁷ Let them' shout in triumph and rejoice,

Who are desiring my justification;

And let them say continually,

Yahweh be magnified,

Who hath taken pleasure in the prosperity of his servant.

²⁸ |Mine own tongue also|| shall softly utter thy righteousness,—

<All the day long>—thy praise!

PSALM 36.

To the Chief Musician. Of the Servant of Yahweh—of David.

¹ Declareth' the transgression of the lawless one, within my heart,^b

There is ||no' dread of God|| before his eyes;

² For he flattereth himself [too much] in his own eyes,

To find his iniquity--to hate [it].

³ ||The words of his mouth|| are iniquity and deceit,

He hath left off to shew discretion by doing well:

⁴ <Iniquity> deviseth he upon his bed,—

He taketh his stand in a way [not good]^c

<Wrong> doth he not abhor!

⁵ O Yahweh! <in the heavens> is thy loving-kindness,

||Thy faithfulness|| as far as the fleecy clouds:

⁶ ||Thy righteousness|| is like mighty mountains,^d

^a "Ah, our desire"—O.G. 660b. U.: "soul." In some cod. (w 3 ear.

pr. eds.) : "souls" ("minds") pl.—G.n.

^b In some cod. (w. Sep.,

Syr., Vul.) : "his heart"—G.n.

^c Or: "right." And cp. Hos. xiii. 13, n.

^d ML: "like mountains of God."

- And* ||thy just decrees|| are a great re-sounding deep,—
 <Man and beast> thou savest, O Yahweh!
- 7 How precious' thy lovingkindness, O God,—
 Therefore ||the sons of men|| <under the shadow of thy wings> seek refuge:
- 8 They abundantly relish^b the fatness of thy house,—
 And <out of the full stream^c of thine own pleasures> thou givest them to drink.
- 9 For <with thee> is the fountain of life,
 <In thy light> we see light.
- 10 Prolong thy lovingkindness unto them who know thee,—
 And thy righteousness, to the upright in heart.
- 11 Let not the foot of pride reach' me,
 Nor ||the hand of the lawless|| scare me away.
- 12 There' did the workers of iniquity fall,—
 Thrust down, and not able to rise!

PSALM 37.

David's. [An Alphabetical Psalm.]

- ⌕ 1 Burn not with vexation^d because of evil-doers,
 Be not^e envious of the workers of perversity;
 2 For <like grass> soon' shall they wither,
 And <like green herbage> shall they fade.
- ⌕ 3 Trust in Yahweh, and do good,
 Dwell in the land, and feed on fidelity;
 4 Yea, rest thy delight on Yahweh,
 That he may give thee the requests of thy heart.
- ⌕ 5 Roll on Yahweh thy way,
 Trust also in him, and ||he|| will effectually work:
 6 So will he bring forth, as the light, thy righteousness,
 And thy vindication^f as the noonday.
- ⌕ 7 Be resigned to Yahweh, yea wait with longing for him;
 Burn not with vexation
 At him who prospereth in his way,—
 At the man who doeth wickedness.
- ⌕ 8 Cease from anger, and forsake wrath,
 Burn not with vexation—[it would be] only to do evil;
 9 For ||evil doers|| shall be cut off,
 But <as for them who wait for Yahweh> ||they|| shall inherit the earth.^g
- ⌕ 10 <Yet a little> therefore,
 And the lawless' one shall not be',
 Yea thou shalt look about, over his place—
 And he shall have vanished!

* So it shd be; but the Sopherim (= editorial scribes) cancelled the "And"—G.n. and G. Intro. 308.

^b M.L.: "lap up."

^c M.L.: "torrent."

^d M.L.: "Heat not thyself with vexation." And so verses 7, 8.

^e Some cod. (w. Aram.,

Sep., Syr., Vul.): "Neither be"—G.n.

^f Some cod. (w. 6 ear. pr. edns., Syr.): "vindication," (pl.) [perh. = "complete vindication," the sentence shall be for thee on every point"]—G.n.

^g Or: "land."

- 11 But ||the patient oppressed-ones|| shall inherit the earth,^a
 And shall delight' themselves over the abundance of prosperity.
- 12 Plotting' is the lawless one, against the just,
 And gnashing upon him with his teeth.
- 13 ||My Lord||^b shall laugh at him,
 For he seeth, that his day' ||will come||.^c
- 14 <A sword> have the lawless [drawn out]
 And have trodden their bow,—
 To bring down the oppressed and the needy,
 To slaughter the upright in life:^d
- 15 ||Their sword|| shall enter into their own heart,
 And ||their bow|| shall be broken.
- 16 Better' the little of the righteous man
 Than the abundance of the lawless who are mighty;
- 17 For ||the arms of the lawless|| shall be broken,
 But Yahweh ||is upholding the righteous||.
- 18 Yahweh knoweth' the days of the blameless,
 That ||their inheritance|| <unto times age-abiding> shall continue.
- 19 They shall not be ashamed in the time of calamity,
 And <in the days of famine> shall they be filled.
- 20 For ||the lawless|| shall perish,
 And ||the foes of Yahweh|| be like the glory of the meadows,
 They have vanished!
 <In smoke>^e have they vanished!
- 21 A lawless man borroweth', and will not repay,
 But ||a righteous man|| sheweth favour and giveth;
- 22 For ||such as are blessed of him|| shall inherit the earth,^a
 But ||the accursed of him|| shall be cut off.
- 23 <From Yahweh> are the steps of a man made firm,
 When <with his way> he is well pleased:
- 24 <Though he fall> he shall not be hurled headlong,
 For ||Yahweh|| is holding his hand.
- 25 <Young> have I been, moreover' am old,—
 Yet have I not seen
 A righteous man forsaken,
 Nor his seed begging bread:
- 26 <All day long> is he shewing favour and lending,
 ||His seed|| therefore, shall have a blessing.
- 27 Turn from evil, and do good,
 And so settle down, unto times age-abiding.
- 28 For ||Yahweh|| loveth justice,
 And will not forsake his men of lovingkindness,
 <Unto times age-abiding> have the perverse been destroyed,^f—
 And ||the seed of the lawless|| been cut off.

^a Or: "land."

^b Or (transferring the name): "Adonay."

^c Some cod. (w. Aram., Syr.): "is coming"—G.n.

^d Some cod. (w. Sep. and

Vul.): "the upright in heart." Cp. Ps. vii. 10—G.n.

^e Some cod. (w. Sep., Syr., Vul.): "like s."—G.n.

^f So it shd be (w. Sep., Vul.). Cp. ver. 38—G.n.

- 29 ||The righteous|| shall inherit the earth,^a
That they may settle down, to futurity, there-
upon.
- 30 ||The mouth of a righteous man|| softly uttereth
wisdom,
And ||his tongue|| speaketh justice :
- 31 ||The law^b of his God|| is in his heart,
His steps^c shall not swerve.
- 32 The lawless^d man ||lieth in wait|| for the just',
And seeketh to put him to death :
- 33 ||Yahweh|| will not leave him in his hand,
Nor condemn him, when he is judged.
- 34 Wait for Yahweh, and observe thou his path,
That he may exalt thee, to inherit the earth,^a
<On the cutting off of the lawless> shalt thou
look.
- 35 I have seen a lawless man, a tyrant,^c
And spreading himself out, like a cedar in
Lebanon ;^d
- 36 Then I passed by,^e and lo ! he had vanished !
Yea I sought him, but he could not be found.
- 37 Mark the blameless man,
And behold the upright,
For there is a hereafter^f for the man of peace ;^g
- 38 But ||transgressors|| are to be destroyed to-
gether,^h
||The hereafter^f of lawless men|| is to be cut off.
- 39 Butⁱ ||the deliverance of the righteous|| is from
Yahweh,
||Their refuge in a time of distress||.
- 40 Thus hath Yahweh helped them,
Thus hath he delivered them,—
He will deliver them from the lawless, and
will save them,
Because they have sought refuge in him.

PSALM 38.

A Melody of David. To bring to Re-
membrance.

- 1 O Yahweh, do not <in thine anger> correct me,
Nor <in thy wrath> chastise me ;
- 2 For ||thine arrows|| have sunk down into me,
And thy hand^a |presseth heavily upon me|.
- 3 There is no' soundness in my flesh,
By reason of thine indignation,
There is no' peace in my bones,
By reason of my sin ;
- 4 For ||mine iniquities|| have passed, over my
head,
<Like a heavy burden> they are too heavy for
me :
- 5 My wounds^b are of bad odour—they have
festered,

^a Or: "land."

^b Or: "instruction."

^c "Ruthless"—O.G.

^d So it shd be (w. Sep. and
Syr.). Cp. Ho. xiv. 6—
G.n.

^e So it shd be (w. Aram.,
Sep., Vul.)—G.n.

^f "Possibly not more than

"a future" here"—O.G.

^g Or: "well-being," "well-
doing."

^h Or: "at once." O.G. 403.

ⁱ Omitted in some cod. (w. Sep., Syr., Vul.)—G.n.
[So bringing Tau into its
place, as the last letter
in the Heb. alphabet.]

By reason of my folly :

- 6 I am bent, I am bowed down very low.
<All the day> have I gloomily^a walked ;
- 7 For ||my loins|| are filled with inflammation,
And there is no' soundness in my flesh :
- 8 I am benumbed and crushed exceedingly,—
I have cried aloud because of the groaning of
my heart.^a
- 9 O My Lord ! <before thee> is all my longing,
And ||my sighing|| <from thee> hath not been
hid :
- 10 ||My heart|| fluttereth, my strength hath for-
saken me,
And <as for the light of mine eyes>^b ||even
they|| are not with me :
- 11 ||My lovers, and my friends|| <from before my
stroke> stand aloof,—
And ||my near ones|| <far away> do stand :
- 12 Yea they who are seeking my life |have laid
snares|,
And ||they who are asking my harm|| have
threatened engulfing ruin,
And <deceitful things—all day long> do they
mutter.
- 13 But ||I|| <as one deaf> will not hear,—
And as one dumb, who will not open his mouth :
- 14 Thus have I become as a man who cannot hear,
In whose mouth are no arguments :
- 15 Because <for thee> O Yahweh, have I waited,
||Thou|| wilt answer, O Adonay,^c my God !
- 16 For I said Lest they rejoice over me !
<When my feet were tottering> ||against me||
have they magnified themselves :
- 17 For ||I|| <to halt> am ready,
And ||my pain|| is before me continually ;
- 18 For <mine iniquity> will I declare,
I shall be anxious because of my sin ;
- 19 And <my foes> are alive^d—have become
strong,—
And multiplied^e are they who hate me for false
cause :
- 20 ||Even they who are repaying evil for good||
accuse me because I pursue the good.
- 21 Do not forsake me, O Yahweh !
My God ! be not far from me ;
- 22 Make haste to help me,
My Lord, my deliverance !

PSALM 39.

To the Chief Musician. For Jeduthun.^a
A Melody of David.

- 1 I said [to myself]
I will take heed to my ways,
That I sin not with my tongue,—

^a *Gr.*: "beyond the growl-
ing of a lion"—G.n.
[That is: *lāvi* instead of
lāvi. Cp. Intro. Chap.
III., I 2, B, (ii.).

^b Cp. Eze. xxiv. 16.
^c Heb.: '*ādōnāy*. Some
cod. (w. 2 ear. pr. edns.)
have: "O Yahweh"—
G.n.

^d Or: "lively"—O.G. But
Gr.: "my foes without
cause." Cp. Ps. xxxv.
19; lxix. 4—G.n.

^e *L^a* error for '*al*'=after the
manner of (the choir of)
Jeduthun.—O. G. 393.
Written: "Jeduthun";
read: "Jeduthun." In
some cod. (w. 3 ear. pr.
edns.): "Jeduthun,"
both written and read—
G.n.

- I will put^a on my mouth a muzzle,
So long as the lawless is before me.
- ² I was dumb with silence,
I held my peace, afar from happiness,^b
But ||my pain|| had been stirred:
³ Hot^c was my heart within me,
<While I was musing> there was kindled a fire,
I spake with my tongue!
- ⁴ Let me know, O Yahweh, mine end,
And the measure of my days—what it is,
I would know how short-lived I am^d.
- ⁵ Lo! <as hand-breadths> hast thou granted
my days,
And ||my life-time|| is as nothing before thee,—
*Surely <a mere^e breath> are all men, [even]
such as stand firm.*^d [Selah.]
- ⁶ <Surely as a shadow> doth every man wander,
<Surely in vain> do they bustle about,
He heapeth things up, and knoweth not who
shall gather them in.
- ⁷ ||Now|| therefore, for what have I waited, O My
Lord?^e
||My hope|| is |in^f thee|.
- ⁸ <From all my transgressions> rescue thou
me,—
<The reproach of the base> oh do not make me!
- ⁹ I am dumb, I cannot open my mouth,
For ||thou|| hast done it.
- ¹⁰ Remove from off me thy stroke,
<Because of the hostility of thy hand> am ||I||
consumed.
- ¹¹ <When |by rebukes for iniquity|| thou hast
corrected a man>
Then hast thou consumed,^g as a moth, all that
was delightful within him,
Surely <a breath> are all men. [Selah.]
- ¹² Hear my prayer, O Yahweh,
And <unto my cry for help> give ear,
<At my tears> do not be silent,—
For <a sojourner> am ||I|| with thee,
||A stranger, like all my fathers||.
- ¹³ Look away from me, that I may brighten up,
Ere yet I depart and am no more.

PSALM 40.

To the Chief Musician. David's. A
Melody.^h

- ¹ I ||waited patiently|| for Yahweh,—
And he inclinedⁱ unto me, and heard my cry
for help:
- ² So he brought me up
Out of the destroying^j pit,
Out of the swampy^k mire,—

- And set, upon a cliff, my feet,
Making firm my steps:
- ³ Then put he, into my mouth, a new song,
Praise to our God,—
Many shall see and revere,
And shall trust in Yahweh.
- ⁴ How happy the man
Who hath made Yahweh his confidence,
Who hath not turned unto the haughty,
Nor gone aside unto falsehood.
- ⁵ <Mighty things> hast thou done—
||Thou, Yahweh my God||.
<Thy wonderful doings and thy purposes to-
wards us>
There is no^l setting them in order unto
thee—
I would tell, and would speak!—
They are too great to rehearse.^m
- ⁶ <Sacrifice and meal-offering> thou didst not
delight in,
<Ears> didst thou pierceⁿ for me,^o—
<Ascending-sacrifice and sin-bearer> thou
didst not ask:
- ⁷ ||Then|| said I—
Lo! I am come,
<In the written scroll> is it prescribed for
me;
- ⁸ ||To do thy good-pleasure, O my God|| is my
delight,
And ||thy law||^d is in the midst of mine
inward parts:
- ⁹ I have told the good-tidings of righteousness in
a great convocation,
Lo! <my lips> do I not restrain,
O Yahweh, ||thou|| knowest:
- ¹⁰ <Thy righteousness> have I not hid in the
midst of my heart,
<Thy faithfulness and thy salvation>^e have I
spoken,
I have not concealed thy lovingkindness
and thy truthfulness from the^f great convo-
cation.^g
- ¹¹ ||Thou, O Yahweh|| wilt not restrain thy com-
passions from me,
||Thy lovingkindness and thy truthfulness|| shall
continually^h watch over me.
- ¹² For there have closed in upon me, misfortunes
beyond number,
Mine iniquities have overtakenⁱ me, and I
cannot see,
They have become more than the hairs of my
head,
And ||my courage||^h hath forsaken me!
- ¹³ Be pleased, O Yahweh, to rescue me,ⁱ
O Yahweh! <to help me> make haste!

^a So it shd be (w. Sep. and Vul.)—G.n.

^b Cp. O.G. 375^a.

^c Some cod. (w. Syr.) omit "mere" (Heb. *kol*, lit. "all"). Cp. ver. 11—G.n. Cp. also O.G. 481^a, *a*.

^d Or: "towards fixed firm."

^e Or: "O Adonay!" Some

cod. (w. 2 ear. pr. edns., Aram. and Syr.): "Yahweh"—G.n.

^f Or: "towards."

^g Or: "caused to vanish."

^h Some cod. (w. 1 ear. pr. edn.): "A Melody of David"—G.n.

ⁱ Or: "bent."

^a So O.G.

^b Ml.: "dug." "With allusion to the cavity of the ear . . . thou hast given me the means of hearing and obeying thy will"—O.G. 506^a.

^c Cp. Is. l. 4, 5. Also 1 S. xx. 2.

^d Or: "thine instruction."

^e Or: "deliverance."

^f Some cod. (w. 2 ear. pr. edns.): "in the"—G.n.

^g Heb.: *kāhāl*.

^h Ml.: "my heart," "my mind."

ⁱ Cp. 13-17 of this Ps. w. Ps. lxx.

- ¹⁴ Let them' turn pale and then at once' blush,
Who are seeking my life to snatch it away,—
Let them' draw back, and be confounded,
Who are taking pleasure in my calamity;
¹⁵ Let them' be astonished on account of their own
shame,
Who are saying of me, Aha! Aha!
¹⁶ Let all them' be glad and rejoice in thee,
Who are seekers of thee.
Let^a them' say continually— Yahweh be
magnified!
Who are lovers of thy salvation.^b
¹⁷ <But ||I|| being oppressed and needy>
May My Lord^c devise for me,—
<My help and my deliverer> thou art!
O my God, do not tarry!

PSALM 41.

To the Chief Musician. A Melody of
David.

- ¹ How happy is he that is attentive to the poor,
<In the day of calamity> will Yahweh deliver
him:
² ||Yahweh|| will preserve him and keep him
alive,
And he shall^d be pronounced happy in the land,
Do not then give him up' at the desire^e of his
enemies!
³ ||Yahweh|| will sustain him upon the bed of
sickness,
<All his couch> hast thou transformed^f in his
disease.

^a Some cod. (w. 7 ear. pr. edns., Aram., Sep., Syr. and Vul.): "And let"
—G.n. Cp. Ps. xxxv. 27;
lxx. 4.

^b Or: "deliverance."

^c Some cod. (w. 7 ear. pr. edns.): "May Yahweh"
—G.n.

^d Written: "He shall";

read: "And he shall"
or "Therefore shall he."
In some cod. (w. 4 ear. pr. edns.) written and
read: "He shall": in
others (w. 1 ear. pr. edn.) written and read:
"And he shall"—G.n.

^e U.: "soul."

^f O.G. 245^b.

- ⁴ ||I|| said—
O Yahweh, shew me favour,
Heal thou my soul,
For I have sinned against thee:
⁵ ||Mine enemies|| speak ill of me,
When will he die, and his name perish?
⁶ And <if he have come to see me>
<Falsehood> doth he speak,
||His own heart,|| gathereth iniquity to itself,
He goeth forth, abroad' he telleth it.
⁷ <Together—against me> do all who hate me
whisper among themselves,
<Against me> devise they hurt for me.
⁸ ||An infliction of the Abandoned One^a hath
been fixed upon^b him,
And <now that he hath lien down> he
will not again' rise.
⁹ ||Even the man whom I used to salute,^c
In whom I put confidence,
Who used to eat my bread,||,—
Hath magnified his heel against me!^d
¹⁰ But ||thou, O Yahweh|| shew me favour and
raise me up,
That I may repay them.
¹¹ ||Hereby|| do I know that thou delightest in me,
In that mine enemy shall not raise a shout
over me.
¹² But ||as for me||
<In my blamelessness> hast thou held me fast,
And hast caused me to stand before thee unto
times age-abiding.
¹³ Blessed' be Yahweh, the God of Israel,
From the age that is past, even unto the age yet
to come:^e
Amen and Amen!

^a Lit: "affair of Belial,"
"an (or the) abandoned
one"—Hastings' B. D.
Cp. also 1 S. i. 16; ii. 12;
xxv. 17.

^b Or: "infused into." Cp.
O.G. 427^a.

^c ML: "the man of my
salaam."

^d L^a. prob.: "Hath insidi-
ously given me a great
fall"; "fig. for, 'hath
taken some cruel advan-
tage of me'"—O.G. 152^b,
784.

^e ML: "From the age even
unto the age."

BOOK THE SECOND.

PSALM 42.

To the Chief Musician. An Instructive
Psalm for the Sons of Korah.

- ¹ <As ||the hart|| cometh panting up to the
channels of water>
||So my soul|| panteth for thee, O God.
² My soul thirsteth' for God, for a God who
liveth,—
When shall I enter in, and see the face of^a God?
³ My tears' have been my food' day and night,
While it hath been said unto me all the day,
Where' is thy God?

^a So it shd be—G. Intro.
458. So it is in some cod.

(w. 1 ear. pr. edn., Aram.,
Syr.)—G.n.

- ⁴ <These things> I keep calling to mind, and
pouring out, over me, my own soul,
For I used to cross over with a crowd,
Lead them in procession up to the house of God,
||With the voice of shouting and praise,—a throng
keeping festival||.
⁵ Why shouldst thou be cast down, O my soul?
And [why]^a shouldst thou moan over me?
Wait thou for God, for yet' shall I praise him,
As the triumph of my^b presence.^c

^a In some cod. (w. Sep.,
Syr., Vul.): "why" is
repeated. Cp. ver. 11 and
Ps. xliii. 5—G.n.
^b M.C.T.: "his." Error

in Mas. Text for "my"
—O.G. 447.

^c So that where I come I
conquer: my "presence"
wins friends and sub-

- ⁶ My God!^a <over myself> my soul is cast down,—
 <For this cause> will I remember thee from
 the land of Jordan,
 And the Hermons,^b from the hill Mizar.
⁷ <Roaring deep unto roaring deep> is calling,
 at the voice of thy cataracts,^c
 ||All thy breakers and thy rolling waves|| <over
 me> have passed.
⁸ <By day> will Yahweh command his loving-
 kindness,
 And <in the night> shall His song be with
 me,
 My prayer be to the God of my life.^d
⁹ I will say unto GOD—my rock,^e
 Wherefore' hast thou forgotten me?
 Wherefore' in gloom' should I go, because of
 oppression by the enemy?
¹⁰ <With' a crushing of my bones> have my
 adversaries reproached me,—
 While they keep saying unto me all the day,
 Where' is thy God?
¹¹ *Why shouldst thou be cast down, O my soul?
 And why shouldst thou moan over me?
 Wait thou for God, for yet' shall I praise him,
 As the triumph of my presence, and my God.*

PSALM 43^s

- ¹ Vindicate me, O God, and plead my cause,^h
 Against a nation |without lovingkindness|,
 <From the man of deceit and perversity> wilt
 thou deliver me?
² For ||thou|| art my defending' God—ⁱ
 Wherefore' hast thou rejected me?
 Wherefore' in gloom' should I wander, because
 of the oppression of an enemy?
³ Send forth thy light and thy faithfulness,
 Let ||them|| lead^k me?
 Let them bring me into thy holy' mountain,
 and into thy habitations:
⁴ That I may go in unto the altar of God,
 Unto God, mine exultant joy,—
 That I may praise thee with the lyre,
 O God—mine own God!
⁵ *Why shouldst thou be cast down, O my soul?
 And why shouldst thou moan over me,
 Wait thou for God, for yet' shall I praise him,
 As the triumph of my presence, and my God.*

dues foes. Less probable rendering: "the salvation of my face (person)"—So O.G. In some cod. (w. Sep., Syr. and Vul.) the word "God" is brought back from next ver., thus: "The victory of my presence and my God."
⁶ Over, etc. Cp. ver. 11 and Ps. xliii. 5—G.n.

^a See previous note.

^b Hermon has three peaks. The pl. here "prob. refers to these different peaks"—O.G.

^c Or: (O.G.) "water-spouts."

^d Some cod. (w. Syr.): "to a (or the) living God"—G.n.

^e Or: "mountain-crag," as in Ps. xviii. 2, etc.

^f Some cod.: "Like"—G.n.

^g In some cod. (w. 1 ear. pr. edn., Sep., Syr. Vul.): "By (To) David"—G.n.

^h ML: "my plea."

ⁱ ML: "the God of my refuge."

^k Some cod. (w. Syr.): "comfort." Cp. Ps. xxiii. 4—G.n.

PSALM 44.

To the Chief Musician. For the Sons of Korah. An Instructive Psalm.

- ¹ O God! <with our own ears> have we heard,
 ||Our fathers|| have recounted to us,—
 The work thou didst work
 In their days,
 In the days of aforetime;
² ||Thou thyself, with thine own hand||—
 Didst dispossess ||nations||,
 And didst plant them',
 Didst break peoples in pieces,
 And didst spread them' out:
³ For <not by their own sword> gat they
 possession of the land,
 Nor did ||their own arm|| win victory for
 them,—
 But thine own right hand, and thine own arm,
 and the light of thy face,
 Because thou hadst accepted them.
⁴ ||Thou thyself|| art my king, O God,
 Command thou the victories of Jacob.
⁵ <By thee> will we thrust at ||our adver-
 saries||,
 <In thy Name> will we tread down our
 assailants;
⁶ For <not in my bow> will I trust,
 Nor shall ||my sword|| give me victory;
⁷ For thou hast saved us from our adversaries,
 And <them who hated us> hast thou put to
 shame.
⁸ <In God> have we boasted all the day,
 And <thy Name—unto times age-abiding> will
 we praise. [Selah.
⁹ But nay'^a thou hast rejected,^b and confounded
 us,
 And wilt not go forth with our hosts;
¹⁰ Thou sufferest us to turn back from the
 adversary,
 And ||they who hate us|| have plundered at
 will;^c
¹¹ Thou dost give us up like sheep to be de-
 voured,
 And <amongst the nations> hast thou scattered
 us.
¹² Thou dost sell thy people for |no-value|,
 And hast not made increase by their price.
¹³ Thou dost make us
 A reproach to our neighbours,
 A mockery and a derision' to them who are
 round about us;
¹⁴ Thou dost make us
 A by'-word among the nations,—
 A shaking of the head' among the peoples.
¹⁵ <All the day> is my confusion before me,
 And ||the shame of my face|| hath covered
 me:

^a Some cod. (w. Aram.): "Howbeit"—G.n.

^b Some cod. (w. Syr.) add: "us"—G.n.

^c Lit.: "for themselves." Some cod. (w. Aram., Syr.): "plundered us"—G.n.

- ¹⁶ At the voice of him who reproacheth and revileth,
At the face of the foe and avenger.
- ¹⁷ ||All this|| hath come upon us,
Yet had we not forgotten thee,
Neither had we dealt falsely^a with thy covenant;
- ¹⁸ Our heart had not drawn back,
Nor had our goings^a swerved from thy path;
- ¹⁹ That thou shouldst have crushed us down^a in the place of wild dogs,
And covered us over with a deadly shadow.
- ²⁰ <If we had forgotten the Name of our God,
And had spread forth our hands unto the God of the foreigner>
- ²¹ Would not ||God|| have searched into this,
Seeing that ||he|| knoweth the secrets of the heart?
- ²² Surely <for thy sake> have we been slain all the day,
We have been accounted as sheep for slaughter.^b
- ²³ Awake thou! wherefore^c shouldst thou sleep O Lord?^c
Bestir thee! do not reject us altogether!
- ²⁴ Wherefore^c shouldst thou hide |thy face|?
Shouldst forget our humiliation and our oppression?
For our soul |sinketh down to the dust|,
Our body |cleaveth to the earth|.
- ²⁵ Arise to our help,
And ransom us, because of thine own loving-kindness.

PSALM 45.

To the Chief Musician. On^d Shoshannim.^e
For the Sons of Korah. A Psalm of Instruction. A Song of Love.^f

- ¹ Overflowed^a hath my heart, with an excellent theme,
I will recite^a my poem concerning the king,
Be ||my tongue|| [like] the pen of a scribe who is skilled.
- ² Most beautiful thou art, beyond the sons of men,
Graciousness hath been poured forth by thy lips,
<For this cause> hath God blessed thee, to times age-abiding.
- ³ Gird thy sword upon thy thigh, O mighty one,
[Tis] thine honour and thy majesty;
- ⁴ And <[in] thy majesty> be successful! ride forth!
On behalf of faithfulness, and humility—righteousness,
And let thine own right hand shew thee wonderful things.

^a So in many MSS. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.); but in some cod. (w. 9 ear. pr. edns.): "going" (sing.)—G.n.
^b Cp. Ro. viii. 36.
^c Or: "O Adonay." Some

cod. (w. 2 ear. pr. edns.): "O Yahweh"—G.n.
^d Or: "over" (if "Shoshannim" means a choir).
^e "Melodies" or "Instruments"—Davies' H.L.
^f So O.G. 391^b.

- ⁵ ||Thine arrows|| are sharp—
||Peoples|| <under thee> fall!
In the heart^a of the foes of the king.
- ⁶ ||Thy throne, O God|| is to times age-abiding and beyond,
<A sceptre of equity>^b is the sceptre of thy kingdom.
- ⁷ Thou hast loved righteousness, and hated lawlessness,—
<For this cause> hath God, thine own God, anointed thee
With the oil of gladness, beyond thy partners.^c
- ⁸ ||Myrrh and aloes, cassias^d all thy garments,—
<Out of the palaces of ivory> |the tones of strings| have rejoiced thee.
- ⁹ ||Daughters of kings|| are among thine honourable women,^e
Stationed^e is the bride at thy right hand, in gold of Ophir.
- ¹⁰ Harken, O daughter, and observe,
Incline also thine ear,
Forget, then, thine own people,
And the house of thy father;
- ¹¹ When the king shall desire^f thy beauty,
Surely ||he|| is thy lord, then bow down to him.
- ¹² Also ||the daughter of Tyre|| [cometh in] with a present!
<Thy face> shall the rich of the people appease.
- ¹³ |All glorious^g—the daughter of a king| [sitteth] within,
<Brocades, wrought with gold> [are] her clothing!
- ¹⁴ <In embroidered raiment>^h shall she be brought unto the king,—
||The virgins that follow her companions|| are to be conducted unto thee:
- ¹⁵ They shall be brought, with rejoicings and exultation,—
They shall enter into the palace of the king!
- ¹⁶ |Instead of thy^h fathers| be thy^h sons,
Thou shalt make them rulers in all the earth.
- ¹⁷ I will keep in remembrance thy Name, through each succeeding generation,
<For this cause> |peoples| shall praise thee, to times age-abiding and beyond.

^a "Midst"—O.G. 524^b.

^b Lit.: "straightness."

^c Cp. Heb. i. 9; ii. 14; iii. 1, etc.

^d "The plur. prob. refers to the strips or chips to which the bark was reduced"—Davies' H.L.

^e "The reading of Ben-Asher, in accordance with some of the best MSS.; but 'the majority of the MSS. which I have collated and the early editions exhibit . . . the recension of Ben-Naphtali . . . which the

medieval Jewish interpreters (Saadia, Rashi, etc.) who followed this reading . . . translated *thy female servants*"—G. Intro. 268, 597.

^f "The whole of gloriousness"—O.G. 481^a, a.

^g "On parti-coloured cushions is she brought"—P.B.

^h These pronouns (which are masculine in the Massoretic text) should be feminine (w. Syr.—G.n.).

PSALM 46.

To the Chief Musician. For the Sons of Korah, on Alamoth.^a A Song.

- ¹ ||God—for us|| is a refuge and strength,
A help in distresses, soon found.^b
² <For this cause> will we not fear,
Though the earth' sheweth change,
Or the mountains' slip into the heart of the seas:
³ The waters thereof roar and foam,
The mountains tremble with the swelling thereof.^c [Selah.]
⁴ A river! ||whose channels||^d shall gladden the city of God,
The Most High |hath hallowed his habitation|. ^e
⁵ ||God|| is in the midst of her, she shall not be shaken,
God will help' her, by the turnings of the morning.
⁶ Nations have roared,
Kingdoms have tottered,
He hath uttered his voice, Earth melteth.
⁷ ||Yahweh of hosts|| is with us,
<A high tower for us> is the God of Jacob. [Selah.]
⁸ Come! view the doings of Yahweh,^f—
Who hath set desolations in the earth;
⁹ Causing wars to cease unto the end of the earth,—
<The bow> he shivereth,
And breaketh in pieces the spear,
<War-chariots> burneth he up with fire.
¹⁰ Let be! and know' that ||I|| am God,
I will be exalted among the nations,
I will be exalted in the earth.
¹¹ ||Yahweh of hosts|| is with us,
<A high tower for us> is the God of Jacob. [Selah.]

PSALM 47.

To the Chief Musician. For the Sons of Korah. A Melody.

- ¹ All ye peoples, clap your hands,
Shout unto God, with the voice of triumph;
² For ||Yahweh—as Most High|| is to be revered,
A great king, over all the earth,
³ He will subjugate
Peoples under us, and
Tribes of men^g beneath our feet.

^a "Prob. according to maidens, i.e., with female voices (our treble or soprano) to indicate the style of music or singing, 1 Ch. xv. 20"—Davies' H.L. Similarly O.G. 761^b. "A musical choir" ["over Alamoth"]—Fuerst, 1059.

^b Or: "very present."

^c Prob. the refrain of verses 7 and 11 has fallen out from here.

^d Or: "canals."

^e So it shd be (w. Sep. and Vul.)—G.n.

^f Some cod. (w. 1st pr. edn. [?] 1477). Syr.): "God." Cp. Ps. lxi. 5—G.n.

^g Or: "populations."

- ⁴ He chooseth for us our inheritance,
The excellence of Jacob, which^a he hath loved. [Selah.]

- ⁵ God hath ascended with a shout,
Yahweh, with the sound of a horn.
⁶ Sing praises unto God,^b sing praises,
Sing praises to our King, sing praises;
⁷ For God is |king of^c all the earth|,
Sing praises with understanding.^d
⁸ God |hath become king| over the nations,
||God|| hath taken his seat upon his holy throne.
⁹ ||The willing-hearted^e of the peoples|| have gathered themselves together,
The people of the God of Abraham;
For <to God> belong the shields^f of the earth,
Greatly^g is he exalted.

PSALM 48.

A Melodious Song. For the Sons of Korah.

- ¹ Great' is Yahweh, and worthy to be mightily' praised,
In the city of our God, His holy mountain.
² <Beautiful in elevation, the joy of all the land>^h
Is Mount Zion, in the recesses of the north,^b—
The city of a great king.
³ ||God|| <in her palaces> is to be known as a high tower.
⁴ For lo! ||Kings||—
Met as appointed,
Passed by together;
⁵ ||They themselves|| saw,
||So|| were they amazed,
Dismayed—they hurried away:
⁶ ||Trembling|| seized them |there|,
||Pangs|| like hers who is in travail.
⁷ <With an east wind> wilt thou shatter the ships of Tarshish.
⁸ <Just as we had heard> ||So|| have we seen,
In the city of Yahweh of hosts,
In the city of our God,
||God himself|| will establish her, unto times age-abiding. [Selah.]
⁹ We have thought, O God, upon thy loving-kindness,
In the midst of thy temple:
¹⁰ <According to thy Name, O God>
||So|| be thy praise, unto the ends of the earth,
<With righteousness> is |thy right hand| filled.

^a Or: "whom."

^b Some cod. (w. Sep., Vul.): "our God"—G.n.

^c Some cod. (w. 2 ear. pr. edns. [1 Rabb.]: "over," Cp. Ps. xevii. 9—G.n.

^d Or: "attention."

^e Or: "nobles."

^f That is: "rulers," as

"protectors."

^g Or: "earth."

^h For a proposed emendation (= ? "the utmost good-will") see O.G. 438. Carter suggests a regrouping of the words thus: "On the northern sides is the city," etc.

- ¹¹ Let Mount Zion rejoice,
Let the daughters of Judah exult,
Because of thy judgments.
- ¹² Go round Zion, and compass her about,
Reckon up her towers;
- ¹³ Apply your mind^a to her rampart,^b
Pass between her palaces,
That ye may recount them to an after^c
generation;
- ¹⁴ For ||this^d God||^e is our^f God, to times age-
abiding and beyond,
||He himself|| will conduct us till death.^d

PSALM 49.

To the Chief Musician. For the Sons of
Korah. A Melody.

- ¹ Hear ye this, all ye peoples,
Give ear, all ye inhabitants of this passing
world;^e
- ² Both sons of the low And sons of the high,—
Together^f both rich and needy:—
- ³ ||My mouth|| shall speak forth Wisdom,
And the soft utterance of my heart be
Understanding:
- ⁴ I will bend, to a by-word, mine ear,
I will open, on the lyre, mine enigma.^f
- ⁵ Wherefore^g should I fear in the days of
calamity,
Though the iniquity of them who lie in wait for
me should enclose me?
- ⁶ <As for them who are trusting in their
wealth,—
And |in the abundance of their riches| do boast
themselves>
- ⁷ <A brother>^g can none of them ||redeem||,
He cannot^h give unto God a ransom for himselfⁱ;
- ⁸ <So costly> is the redemption of their soul,
That it faileth unto times age-abiding;
- ⁹ That he should |yet| live on |continually|,
Should not see corruption.ⁱ
- ¹⁰ For it is seen that ||the wise|| die,
<Together with the dullard and the brutish>
do they perish,
And leave, to others, their wealth:
- ¹¹ Their ||inward thought|| is that^k their houses
are for times age-abiding,

^a U.: "heart"; but often = "mind."

^b Ml.: "the rampart"; which, however, O.G. 298^a takes
as = "h-r rampart." In some cod. (w. 2 ear. pr. edns.,
Aram., Sep., Syr., Vul.) it is: "her rampart"—G.n.

^c Or: "such a God"—O.G.

^d In some cod. (w. 5 ear. pr. edns., Aram., Sep., Vul.):
"for ever" (ml. "unto times age-abiding"); but the
Massorites, by a correction which divides one word into
two, make it = "unto death"—G.n. But see O.G. 761
["tr. prob. to xlix. 1"] [= a title "Concerning Death"].

^e Or: "this age." ^f Or: "riddle."

^g Some cod.: "Surely" instead of "A brother"—G.n.
In which case render:—

"Surely no man can at all redeem,
Nor give unto God his ransom."

^h Some cod. (w. 1 ear. pr. edn.): "Nor can he"—G.n.

ⁱ Or: "the pit."

^k Some cod. (w. Aram., Sep., Syr., Vul.): "their grave is"
(or, "their graves are") ["their houses," etc.]; Gt.:
"their grave"—G.n. Cp. O.G. 868.

Their habitations, for generation after genera-
tion,—

They give their own names unto lands!

- ¹² But ||a son of earth, though wealthy|| cannot
tarry,
He hath made himself a by-word—
<Beasts> they resemble!

- ¹³ ||This, their way||, is a folly to them,
And yet ||their followers|| <with their mouth>
approve. [Selah.]

- ¹⁴ <Like sheep—into hades> are they driven,
||Death|| shall shepherd them,—
And the upright shall have dominion over them
in the morning.^a
||Even their form|| is to decay,
||Hades|| is all that remaineth of a habitation
for him.^b

- ¹⁵ But ||God|| will redeem my soul,^c out of the
hand of hades,
For he will take me. [Selah.]

- ¹⁶ Do not fear

When a man becometh rich,
When the glory of his house increaseth;

- ¹⁷ For <when he dieth> he shall take ||nothing||,
His glory^d shall not descend after him;

- ¹⁸ For <though <his own self <sup>d—while he lived>
he used to bless,
And they will praise thee when thou doest
well to thyself>^e

- ¹⁹ He^f shall enter as far as the circle^g of his
fathers,
<Nevertheless> shall they see the light.^h

- ²⁰ ||A son of earth though wealthy, who discerneth
not||
Hath made himself a by-word,
<Beasts> they resemble!

PSALM 50.

A Melody of ⁱ Asaph.

- ¹ ||El, Elohim, Yalweh|| hath spoken, and called
the earth,
From the rising of the sun, unto the going in
thereof:
- ² <Out of Zion the perfection of beauty>
|God| hath shone forth.

- ³ Let our God come, and let him not keep
silence!

^a Gt.: "Let them then
descend smoothly to the
grave"—G.n.

^b So, in effect, Fuerst, p.
383b. According to the
Massoretic pointing, how-
ever, the rendering shd
rather be: "Even their
form is for Hades to con-
sume away out of his
abode (? lofty house)."
Cp. O.G. 115^a, w. 259^b.

^c Or: "life."

^d U.: "soul."

^e The result of two various
readings in this line,

found in some cod. (w.
Sep., Syr., Vul.), would
be this: "So that he
would praise thee when
thou didst well to him"
—Cp. G.n.

^f So it shd be (w. Sep.,
Vul.)—G.n.

^g Or: "dwelling-place"—
O.G. Ml.: "genera-
tion."

^h "Unto the end (a long
duration) they shall not
see the light"—O.G.
664^a, 3.
Or: "for."

- ||A fire—before him|| shall devour,
And <around him> hath it become exceeding tempestuous:
- ⁴ He calleth Unto the heavens above,
And unto the earth,
That he may judge^a his people.
- ⁵ Gather yourselves unto me—ye my men of lovingkindness,
Who have solemnised my covenant over sacrifice.
- ⁶ Now have the heavens declared his righteousness,
Because ||God|| is |about to judge|. [Selah.]
- ⁷ Hear, O my people, and I will speak,
O Israel, and I will adjure thee,
<God, thine own God> I am':—
- ⁸ Not <for thy sacrifices> will I reprove thee,
Nor for thine ascending-offerings, before me continually:
- ⁹ I will not take out of thy house—a bullock,
Nor out of thy folds—he-goats;
- ¹⁰ For <mine> is every wild-beast of the forest,
The cattle on the mountains,^b in their thousands;
- ¹¹ I know every bird of the mountains,
And ||the moving things of the plain|| are with me:
- ¹² <If I were hungry> I would not tell thee,
For <mine> is the world, and the fulness thereof.
- ¹³ Will I eat the flesh of mighty oxen?
Or <the blood of he-goats> will I drink?
- ¹⁴ Sacrifice to God a thankoffering,^c
And pay to the Most High thy vows;
- ¹⁵ Call upon me, then, in the day of distress,
I will deliver thee, that thou mayest glorify me.
- ¹⁶ But <to the lawless one> God saith,
What hast ||thou|| to do, to recount my statutes?
Or that thou hast taken up my covenant upon thy mouth?
- ¹⁷ Seeing that ||thou|| hast hated correction,
And hast cast my words behind thee;
- ¹⁸ <If thou sawest a thief> then didst thou run^d with him,—
And <with adulterers> hath been thy chosen life;
- ¹⁹ <Thy mouth> hast thou thrust into wickedness,
And ||thy tongue|| kept weaving deceit;
- ²⁰ Thou wouldst sit down—
<Against thine own brother> wouldst thou speak,
<Against thine own mother's son> wouldst thou expose a fault:—

^a Or, simply: "To judge his people."

^b Some read: "on the mountains of God," as in Ps. xxxvi. 6—O.G. 40.

^c Or, simply: "thanksgiving."

^d So it shd be (w. Aram., Sep., Syr., Vul.)—G.n.

- ²¹ <These things> hast thou done, and I have kept silence,
Thou thoughtest that I should really be' like thyself,
I will convict thee, yea I will set [thine offences] in order before thine eyes.
- ²² Understand this, I pray you, ye forgetters of God,
Lest I tear in pieces, and there be none' to deliver:—
- ²³ ||He that sacrificeth a thankoffering|| will glorify me,—
And will prepare a way^a by which I may shew him the salvation of God.

PSALM 51.

To the Chief Musician. A Melody of David. When Nathan the Prophet had come to him, after he had gone in unto Bath-sheba.

- ¹ Be favourable unto me O God, according to thy lovingkindness,
And <in the multitude of thy compassions> blot out my transgressions;
- ² Thoroughly' wash me from mine iniquity,
And <from my sin> make me pure;
- ³ For <my transgressions> do ||I|| acknowledge,
And ||my sin|| is before me continually:
- ⁴ <Against thee—against thee alone> have I sinned,
And <wickedness—in thine eyes> have I done,—
That thou mayest
Be justified when thou speakest,—^b
Be clear when thou judgest.
- ⁵ Lo! <in iniquity> was I brought forth,
And <in sin> did my mother' conceive me.
- ⁶ Lo! <faithfulness> hast thou desired in the inward parts,
Yea <in the hidden part> wilt thou cause me to know |wisdom|.
- ⁷ Wilt thou cleanse me from sin^c with hyssop,
That I may be pure?
Wilt thou wash me,
That I may be whiter |than snow|?
- ⁸ Wilt thou cause me to hear^d joy and gladness?
The bones thou hast crushed |would exult|.
- ⁹ Hide thy face from my sins,—
And <all mine iniquities> blot out;
- ¹⁰ <A pure heart> create for me, O God,
And <a steadfast spirit> renew within me.
- ¹¹ Do not cast me away from thy presence,
And <thy Holy Spirit> do not take from me;
- ¹² Restore unto me the joy of thy salvation,

^a Some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.): "And ||there|| will be a way by which," etc. But *Gr.*: "And ||him who is blameless in his way|| will I shew the salvation of God"—G.n.

^b *ML.*: "in thy word." In

some cod. (w. 3 ear. pr. edns. [1 *Rabb.*], Sep. and Vul.): "in thy words" (pl.)—G.n.

^c Or: "sin-cleanse me."
^d *Gr.*: "Wilt thou satisfy me with." Cp. Ps. xc. 14—G.n.

And <with a willing^a spirit> wilt thou uphold me:—

- ¹³ I would teach transgressors thy ways,
And ||sinners|| <unto thee> should return.
⁴⁴ Rescue me from shed-blood, O God, the God of my salvation,
My tongue should shout' thy righteousness;
¹⁵ O My Lord! <my lips> wilt thou open,
And ||my mouth|| shall declare thy praise.
¹⁶ For thou wilt not desire sacrifice—that I should give it,
||Ascending-offering|| will not please:
¹⁷ ||The sacrifices of God|| are a spirit that is broken,—
<A heart—broken and crushed> O God, thou wilt not despise.
¹⁸ Do good, in thy good-pleasure, unto Zion,
Wilt thou build the walls of Jerusalem!
¹⁹ ||Then|| shalt thou desire the sacrifices of righteousness,
Ascending-sacrifice and whole burnt-offering,
||Then|| shall ascend upon thine altar, young bulls.

PSALM 52.

To the Chief Musician. A Psalm of Instruction, of David. When Doe^g the Edomite went, and told Saul; and said to him,—| David| hath entered the house of Ahimelech.

- ¹ Why dost thou boast thyself of wickedness, O mighty man?
||The lovingkindness of God|| [lasteth] all the day.
² <Engulfing ruin> doth thy tongue devise,
Like a whetted razor, working deceit;
³ Thou lovest Evil more than good,
Falsehood, more than speaking righteousness. [Selah.
⁴ Thou lovest all devouring words, O deceitful tongue!
⁵ ||God also|| will break thee down utterly,—
He will snatch thee up and tear thee away tentless,
And uproot thee, out of the land of the living. [Selah.
⁶ The righteous shall both see and fear,
And <over him> shall laugh:
⁷ Lo! the man who made not God' his refuge,—
But trusted in the abundance of his riches,
Emboldened himself in his wealth!^b
⁸ But ||I|| am like a flourishing' olive-tree, in the house of God,
I have put confidence in the lovingkindness of God, for times age-abiding and beyond.
⁹ I will praise thee to times age-abiding,
Because thou didst effectually work,—

^a Or: "noble," "generous." Cp. Is. xxxii. 8. Syr.). Cp. Ps. cxii. 3—G.n.

^b So it shd be (w. Aram.,

And I will wait on^a thy Name,
Because it is good,
In the presence of thy men^b of lovingkindness.

PSALM 53.

To the Chief Musician. On "Maḥalath,"^a
A Psalm of Instruction, of David.

- ¹ The impious hath said in his heart,
There is no' God!
They have acted corruptly,
They have wrought abominable perversity,
There is none' that doeth good:—
² ||God|| <out of the heavens> looked down upon the sons of men,—
To see whether there was' one that shewed wisdom,
Enquiring after God.
³ ||They all|| have turned back,
Together' have they become tainted,—
There is none' that doeth good,
Not' so much as ||one||!
⁴ Are the workers^d of iniquity |without knowledge|?
Devouring my people, [as] they devour food?
<Upon God>^e have they not called.
⁵ There' have they been in great dread^f where no dread was,
Because ||God|| hath scattered the bones of thy besieger,—
Thou hast put [him] to shame,
Because ||God|| had |rejected| them.^g
⁶ Oh that <out of Zion> were granted the salvations^h of Israel!
<When Godⁱ bringeth back the captives^k of his people>
Jacob' |shall exult|, Israel' |shall be glad|.

PSALM 54.

To the Chief Musician: with Stringed Instruments. A Psalm of Instruction, of David. When the Ziphites came and said unto Saul, Is not ||David|| hiding himself |with us|?ⁱ

- ¹ O God! <by thine own Name> save me,
And <by thine own strength> wilt thou vindicate me?

^a *Gr.*: "utter," or "proclaim"—G.n.

^b Some cod.: "man" (sing.)—G.n.

^c "Appar. a catchword in a song, giving name to tune"—O.G. 318^b.

^d In some cod. (w. 2 ear. pr. eds. [1 *Rabb.*], Aram., Sep., Syr., Vul.): "Are all the workers." Cp. Ps. xiv. 4—G.n.

^e Some cod. (w. 1 ear. pr. edn.): "Yahweh." Cp. Ps. xiv. 4—G.n.

^f *ML.*: "dreaded a dread."

^g In some MSS. is found the verse:—

"The purpose of the poor ye would put to shame,
Because Yahweh is his refuge."

—Cp. Ps. xiv. 6—G.n.

^h In some cod. (w. Sep. and Syr.): "salvation" (sing.). Cp. Ps. xiv. 7—G.n. G. Intro. 148.

ⁱ Some cod. (w. Aram., Sep. and Syr.): "When Yahweh." Cp. Ps. xiv. 7—G.n.

^k *ML.*: "captivity."

¹ Cp. 1 S. xxiii. 19.

² O God ! Hear my prayer,
Give ear to the sayings of my mouth ;
³ For ||aliens||^a have risen up against me,
And ||men of violence||^b have sought my life,^c
They have not set God before them. [Selah.]

⁴ Lo ! ||God|| is bringing me help,
||My Lord|| is with the upholders of my life ;^c
⁵ Let him turn back the mischief^d upon mine
adversaries,
<In thy faithfulness> destroy them !

⁶ <With a freewill-offering>^e will I sacrifice unto
thee,
I will praise thy Name, O Yahweh, for it is
good ;
⁷ For <out of all distress> hath he rescued
me,—
And <upon my foes> hath |mine own eye|
looked.

PSALM 55.

To the Chief Musician : with stringed In-
struments. A Psalm of Instruction, of
David.

¹ Give ear, O God, to my prayer,
And do not hide thyself from my supplication :
² Attend unto me, and answer me,
I may ramble in my complaining,
And be driven to and fro—
³ Because of the noise of the enemy,
By reason of the oppression^f of the lawless
one,
For they would let trouble drop upon me,
And <in anger> would they entrap me.
⁴ ||My heart|| would writhe within me,
And ||the terrors of Death|| have fallen upon me :
⁵ ||Fear and trembling|| would enter me,
And there would have overwhelmed me—a
horror !
⁶ Then I said—
Oh that there were given me a pinion, like a
dove,
I would fly away and be at rest ;^g
⁷ Lo ! I would take a distant flight,
I would tarry in the wilderness.^h [Selah.]
⁸ I would hasten mine escape,
From rushing wind from storm.
⁹ Confuse, O My Lord,ⁱ divide their speech,
For I have seen violence and contention in the
city ;
¹⁰ <Day and night> they go round her, upon her
walls,
And ||trouble and misery|| are in her midst ;

^a Some cod. (w. 2 ear. pr.
edms. [1 *Rabb.*], Aram.) :
"insolent men." Cp.
Ps. lxxxvi. 14—G.n.

^b Or : "tyrants."

^c U. : "soul."

^d Written : "Let the mis-
chief turn back"; read :
"Let him turn back the
m." In some cod. (w. 1

ear. pr. edn., Aram.,
Sep.) : "Let him," etc.,
written and read—G.n.

^e Or : "freely."

^f *Gl.* : "outcry"—G.n.

^g Or : "and settle down."

^h Cp. Jer. ix. 2.

ⁱ Or transfer the name :
"Adonay."

¹¹ ||Engulfing ruin|| is in her midst,
And there depart not from her Broadway,
oppression and deceit.

¹² For it is <not an enemy> that reproacheth
me,

Or I could bear it,—

Not one that hath hated me, who <against
me> hath magnified himself,

Or I might hide myself from him ;

¹³ But it is ||thou||, a man esteemed as mine
equal,

Mine associate, and mine acquaintance ;

¹⁴ So that together' have we been wont to find
sweetness in counsel,

<In the house of God> used we to walk in the
throne.

¹⁵ Desolations on them !^a

Let them go down into hades alive,
For ||wicked doings|| are at home within them.

¹⁶ ||I|| <unto God> will cry,—

And ||Yahweh|| will save me.

¹⁷ <At evening and morning and high noon>
have I been wont to lament and complain,

And he hath heard my voice !

¹⁸ He hath completely redeemed my soul, out of
the attack upon me,

For ||in multitudes|| were they [in conflict] with
me.

¹⁹ GOD will hear,

Yea He' will humble them^b who aforesaid
sat [enthroned]. [Selah.]

With whom are no' changings,^c
Neither have they revered God.

²⁰ He hath thrust forth his hands^d against them'
he was wont to salute,

He hath violated his covenant ;

²¹ <Smoother than curds>^e were [the words of]
his mouth,

But ||war|| was [in] his heart,—

Softer' his words than oil,

Yet ||they|| were drawn swords !

²² Cast upon Yahweh thy lot,^f and ||he|| will sus-
tain thee :

He will not suffer, to times age-abiding, the
righteous one to be shaken.

²³ But ||thou||, O God, wilt bring them down to
the pit of destruction,

||Men of bloodshed and deceit|| shall not live
out half their days ;

But ||I|| will trust in thee

^a So written, which Davies
(H. L. 423b) thinks
better ; but read : "Let
death pounce or exact
upon them." The latter
is both written and read
in some cod. (w. 9 ear.
pr. edms., Aram., Sep.,
Syr., Vul.)—G.n.

^b So it shd be (w. Sep. and
Syr.)—G.n.

^c "Expression peculiar and

obscure . . . text perhaps
corrupt"—O. G. 322b.

^d Some cod. (w. Sep. and
Vul.) : "hand" (sing.)—
G.n.

^e So it shd be (w. Aram.
and Syr.)—G.n.

^f "The care, anxiety, etc.,
which are thy portion";
cp. Ps. xxxvii. 5—O. G.
396b.

PSALM 56.

To the Chief Musician. Upon "The Dove of God from the distant Sea."^a David's. A precious Psalm.^b When the Philistines seized him in Gath.

- ¹ Shew me favour, O God,
For weak man hath panted for me,
||All the day|| a fighter oppresseth me:
² Mine adversaries have panted all the day,
For ||many|| are fighting with me |loftily|.
³ <What day I am afraid>
||I|| unto thee' will direct my confidence.
⁴ <In God> I will praise his cause,^c—
<In God> have I trusted, I will not fear,
What can flesh do unto me?
⁵ <All the day> they wrest |my words|,
<Against me> all their devices are for mischief;
⁶ They stir up strife—they lie hid,
||They|| mark my steps',—
Seeing they have waited for my life.^d
⁷ <Because of iniquity> recompense thou them,^e—
<In anger> bring thou down ||the peoples||, O God.
⁸ <My wandering> hast ||thou|| recorded,—
Put thou my tears in thy bottle,
Are they not in thy record?
⁹ ||Then|| shall my foes turn back, in the day I cry,
||This|| I know, for God is mine!
¹⁰ <In God> will I praise with good cause:
<In Yahweh> will I praise with good cause;
¹¹ <In God> have I trusted, I will not fear,
What can a son of earth do unto me?
¹² <Upon me> O God, are thy vows,
I will pay back praises unto thee.
¹³ For thou hast rescued my soul from death,
Wilt thou not [rescue] my feet from stumbling?^f
That I may walk to and fro, before God,
In the light of life.^h

PSALM 57.

To the Chief Musician. "Do not destroy." A precious Psalmⁱ ||of David||. When he fled from the face of Saul into the Cave.

- ¹ Shew me favour, O God,
Shew me favour,
For <in thee> hath my soul sought refuge,—
^a So Fuerst, "Prob. name of an old song or music . . . Silent dove among those far away"—Davies' H.L. "Prob. name of melody: To 'the dove of distant terebinths' [based on a various reading]" —O.G. 401.
^b So according to some authorities. "Meaning unknown"—O.G.
^c Or: "praise because of him."
^d U.: "soul."
^e Meaning doubtful; but (with a different reading) Gt.: "there is no deliverance for them"—G.n.
^f Or: "that."
^g As a question—"strangely: contr. cxvi. 8"—O.G. 520^b.
^h Cp. Job. xxxiii. 30.
ⁱ Cp. Psalms xvi., lvi.

And <in the shadow of thy wings> will I seek refuge

Until the storm of ruin pass by.

- ² I will cry unto God Most High,
Unto God, who accomplisheth on my behalf:
³ He will send out of heaven, that he may save me,
He who is panting for me |hath reproached|. [Selah.
God will send out his lovingkindness and his faithfulness.
⁴ ||My soul|| is in the midst of lions,
I lie down amidst flames,—
<As for the sons of men>
||Their teeth|| are spear and arrows,
And ||their tongue|| is a sharp sword.
⁵ Be exalted Above the Heavens, O God,
Above all the earth, thy glory!

- ⁶ <A net> did they fix for my steps,
My soul was bowed down,—
They digged before me a pit,
They fell into the midst thereof! [Selah.
⁷ Fixed' is my heart, O God,
Fixed' is my heart,
I will sing, and touch the strings.
⁸ Awake, mine honour,
Awake, harp^a and lyre,
I will awaken the dawn;
⁹ I will thank thee, among the peoples, O My Lord,^b
I will praise thee in song, among the races of men.
¹⁰ For <great, unto the heavens> is thy loving-kindness,
And <unto the skies> thy faithfulness.
¹¹ Be exalted Above the heavens, O God,
Above all the earth, thy glory!

PSALM 58.

To the Chief Musician. "Do not Destroy." A precious Psalm ||of David||.

- ¹ Are ye ||indeed|| silent^a [when] <righteousness> ye should speak?
When <with equity> ye should judge, O ye sons of men?
² Aye! ye all^d do work |perversity|,—
<Throughout the land> |your hands| weigh out ||violence||.^e
³ Lawless men have been estranged' from birth,^f
They have gone astray' from their nativity,^g
speaking falsehood;
^a Or: "lute"—O.G.
^b Heb.: *adonay*.
^c Gt.:—
"Do ye indeed, O ye mighty ones, speak righteousness? Equitably do ye judge, O ye sons of men!"
[That is, Gt. *elim* shd be read for *elem*]. Cp. Exo. xv. 11—G.n.
^d So it shd be (w. Syr.)—G.n.
^e So it shd be (w. Aram., Sep., Syr., Vul.)—Gn.
^f Two synonyms, each = (ml.) "womb."

- 4 ||Their poison|| is like unto the poison of a serpent,
Like the deaf adder, that stoppeth his ear;
5 That will not hearken to the voice of whisperers,
Though the wise one try to bind him with spells.
6 O God! break away their teeth in their mouth,
<The biters of the young lions> knock thou out, O Yahweh!
7 Let such men flow away like waters that disperse themselves:
He prepareth his arrow,^a
Like [grass]^b let them be cut down:
8 Like a snail, which melteth away as it goeth,^c
An untimely birth of a woman, which hath not seen the sun:
9 <Before your kettles can perceive the [kindled] bramble>
<Be he green or be he withered> he shall be swept away.
10 The righteous man will rejoice when he hath seen an avenging,
<His feet> will he bathe in the blood of the lawless one:—
11 So that a son of earth may say—
Surely' there is fruit for the righteous man!
Surely' there are' gods^d who judge in the earth!

PSALM 59.

To the Chief Musician. "Do not Destroy."
A precious Psalm of David. When Saul sent, and they watched the house, to kill him.

- 1 Rescue me from my foes, O my God,
<From them who lift themselves up against me> wilt thou set me on high:
2 Rescue me, from the workers of iniquity,
And <from the men of bloodshed> save me.
3 For lo! they have lain in wait for my life,^e
Mighty' ones stir up strife against me,
Without transgression of mine, and without sin of mine, O Yahweh;
4 <For no iniquity> do they run that they may take their stand,
Rouse thyself to meet me, and see.
5 ||Thou, therefore, O Yahweh, God of hosts, God of Israel||
- ^a Written: "arrow"; read: "arrows." In some cod. (w. 6 ear. pr. edns., Aram., and Syr.): "arrows," written and read: but in others (w. Sep. and Vul.): "arrow," written and read—G.n.
^b Cp. O.G. 456.
^c So T.G. 802; but Fuerst, 1334, prefers: "Like a festering sore which dis-

solves."

^d Thus rendered in the plural, because the Hebrew for "who judge," is exceptionally plural. Men brought up in idolatry may very naturally speak thus, even of the true God. Cp. 1 S. iv. 8. See, however, G. Intro. 153.
^e U.: "soul."

Awake, to visit all the nations,
Do not shew favour to any iniquitous traitors.
[Selah.]

- 6 *They return at evening,
They growl like a dog,
And go round the city.*
7 Lo! they belch forth with their mouth,
||Swords|| are in their lips,
For [say they] Who doth hear?
8 ||Thou, therefore, O Yahweh|| wilt laugh at them,
Thou wilt mock at all nations.^a
9 ||O my Strength||^b <unto thee> will I make melody,^c
For ||God|| is my high tower.
10 ||My God of lovingkindness||^d will come to meet me,
||God|| will let me look on mine adversaries.
11 Do not slay them, lest my people' forget.^e
Cause them to wander by thy strength, and prostrate them,^f
[Thou] our shield, O Lord!^g
12 <The sin of their mouth,
The word of their lips>
Let them then be captured in their pride,
Both for the oath and for the deception they record.
13 Bring to a full end in wrath,
Bring to a full end, that they be no' more,—
That men may know that ||God|| is ruling in Jacob,
Unto the ends of the earth. [Selah.]
14 *Let them return, then, at evening,
Let them growl like a dog,
And go round the city.*
15 ||They|| may prowl about^h for food,—
And <if they are not satisfied> then let them whine!ⁱ
16 But ||I|| will sing thy power,
And will shout aloud, in the morning, thy lovingkindness,—
For thou hast become a refuge for me,
And a place to flee to in the day of my distress.
17 O my Strength, <unto thee> will I make melody,
For ||God|| is my high tower, my God of loving-kindness.

^a Cp. Ps. ii. 4.

^b Mass. Text: "His strength"; on which Ginsburg merely notes that some cod. (w. Sep. and Vul.) read: "My strength." Cp. ver. 17 —G.n. The translator has felt compelled to conform this ver. to ver. 17.
^c So it shd be. Cp. ver. 17 —G.n.

^d So read; but written: "His God of loving-kindness." Some cod. (w. Aram. and Sep.) read and write: "His"; but others (w. [? Aram.]

and 2 ear. pr. edns.) both read and write: "My"—G.n.

^e N.B.: A remarkable sentiment!^f So O.G. if true reading, p. 434^a.^g Or: "O Adonay."

^h So written; read: "may be caused (or suffered) to prowl about." In some cod. (w. 1 ear. pr. edn.): both written and read: "May be caused (or suffered) to prowl about"—G.n.

ⁱ So it shd be (w. Sep. and Syr.)—G.n.

PSALM 60.

To the Chief Musician. Upon "The Lily of Testimony."^a A precious Psalm^b of David, to instruct. When he waged war with Aram-neharaim, and with Aram-zobah,—and then Joab returned and smote of Edom^c in the Valley of Salt, twelve thousand.

- ¹ O God, thou hast rejected us—hast scattered us,
Thou hast been angry,
Wilt thou restore us?
² Thou hast shaken the land—hast rent it,
Heal thou the fractures thereof—for it hath tottered:
³ Thou hast suffered thy people to see^d hardship,
Thou hast let them drink the wine of confusion.
⁴ Thou hadst given—to them that revere thee—a banner to float aloft,^e
Because of [thy] faithfulness.^f [Selah.]

⁵ <That thy beloved ones may be delivered>
Save thou with thine own right hand—and answer us.^g

⁶ ||God|| hath spoken in his holiness—
I will exult!
I will apportion Shechem,
And <the Vale of Succoth> will I measure out;

⁷ <Mine> is Gilead—and <mine> Manasseh,
But ||Ephraim|| is the defence, of my head,
||Judah|| is my commander's staff;

⁸ ||Moab|| is my wash-bowl,
<Upon Edom> will I throw my shoe,^h
Overⁱ Philistia! raise a shout of triumph.^k

⁹ Who will conduct me to a fortified' city?^l
Who will lead^m me as far as Edom!

¹⁰ Is it not ||thou||, O God?—thou hast rejected us!
And wilt thou not go forth, O God,ⁿ with our hosts?

¹¹ Grant us help out of distress,
For <vain> is the deliverance of man:

¹² <In God> we shall do valiantly,
||He himself|| therefore, will tread down our adversaries.

^a "Prob. name of a melody or musical instrument"
—Davies' H.L.

^b Cp. Psalms xvi., lvi.
^c Cp. 2 Sam. viii. 13; 1 Ch. xviii. 12.

^d *Gt.*: "sated thy people with"—*G.n.*

^e "A standard (only) for fleeing"—O.G. 651^b.

^f Or: "a banner to flee to, from the face of the bow."
Cp. Davies' H.L. 403, 575, and P.B. Ps. p. 59.

^g So written; but read: "answer me." Some cod. (w. 4 ear. pr. edns., Aram., Sep., Syr., Vul.) both write and read: "me"—*G.n.*

^h Cp. Dt. xxv. 10; Ru. iv. 7, 8. "In contempt, or (as) taking possession of"—O.G. 653^a.

ⁱ So it shd be (w. Syr.)—*G.n.*

^k *ML.* (in Mass. Text): "raise thou" (imp.); but *Gt.*: "I will raise"—*G.n.*

^l Or: "into the city of Mazar." "Mazar seems to be a district in Northern Arabia"—P.H. (Paul Haupt) in P.B.
^m *Lit.*: "hath led," but in Ps. cviii. 10 *Gt.*: "will lead."

ⁿ Some cod. omit: "O God"—*G.n.*

PSALM 61.

To the Chief Musician. Upon a Stringed Instrument.^a David's.

- ¹ Hear, O God, my loud cry,
Attend' unto my prayer:
² <From the end of the earth>^b unto thee' do I cry,
When my heart fainteth away,
<Unto a rock that is higher than I>^c wilt thou lead me.
³ For thou hast been
A Refuge to me.
A Tower of Strength, from the face of the foe.
⁴ I would be a guest in thy tent to the ages,
I would seek refuge in the concealment^d of thy wings. [Selah.]
⁵ For ||thou, O God|| hast hearkened to my vows,
Thou hast granted a possession,^e unto them who revere thy Name.
⁶ <Days—unto the days^f of the king> wilt thou add.
<His years> as of generation after generation:
⁷ Let him retain his seat^f age-abidingly' before God,
Appoint that ||lovingkindness and faithfulness|| may watch over him!
⁸ ||So|| will I sing thy Name unto futurity,
Paying my vows, day by day.

PSALM 62.

To the Chief Musician. On^g Jeduthum—
A Melody of David.

- ¹ Surely <towards God> silence^f [becometh] my soul,
<From^h him> is my salvation:
² Surely ||he|| is my rock and my salvation,
||My high tower||—I shall not be greatly' shaken!
³ How long will ye shout at a man?
Ye shall be crushedⁱ all' of you,—
Like a wall that bulgeth,—a fence pushed in!
⁴ Surely <from his elevation> they have taken
counsel to thrust him down,
They accept falsehood,—
<With his mouth> they each of them bless,
But <inwardly> they revile. [Selah.]

⁵ Surely <towards God> be thou silent, my soul,
For <from him> is mine expectation:

⁶ Surely ||he|| is my rock, and my salvation,
||My high tower||—I shall not be shaken!

^a Some cod. (w. Aram., Sep., Vul.): "on stringed instruments" (pl.)—*G.n.*

^b Or: "land."

^c Or: "too high for me" ("which I cannot climb unaided").

^d Cp. Ps. xxvii. 5.

^e Conjectural reading by Cheyne: "[their] request"—O.G. 44^a. Cp. Ps. xxi. 2.

^f Prob. = "be enthroned."

^g Some cod. (w. Syr. and Vul.): "For"—*G.n.*

^h Some cod. (w. Sep., Syr., Vul.): "For from." Cp. ver. 5—*G.n.*

ⁱ So Ben-Asher, many MSS., and 7 ear. pr. edns.; but Ben-Naphtali, w. 2 ear. pr. edns., has: "Ye would all crush." [The Massoretic cautions vary]—*G.n.*

- 7 <Upon God> [depend] my salvation and mine honour,
 ||My rock of strength, my refuge|| are in God.
- 8 Trust ye in him all ye assembly of the people,^a
 Pour out, before him, your heart,
 ||God|| is a refuge for us. [Selah.]
- 9 Surely <vanity> are men of low degree,
 <Deception> men of high degree,—
 <In the balances> they go up,
 ||They|| are [made] of vanity [altogether].
- 10 Do not trust in extortion,
 Nor <with robbery> become vain,—
 |As for wealth|| <when it beareth fruit>
 Do not set [thereon your] heart.
- 11 <One thing> hath God spoken,
 <Two things> [there are] which I have heard,^b
 That ||power|| belongeth unto God;
- 12 And <thine>, O My Lord, is lovingkindness,—
 For ||thou|| wilt pay back unto every man—
 according to his deed.

PSALM 63.

A Melody of David. When he was in
 the Wilderness of Judah.

- 1 O God, <my God> thou art,
 Earnestly do I desire thee,—
 My soul thirsteth for thee,
 My flesh fainteth for thee,
 In^c a land—dry, and weary for want of
 water,—
- 2 <In like manner' as |in the sanctuary| I
 have had vision of thee>
 To behold thy power and thy glory.
- 3 <Because better' is thy lovingkindness than
 life>
 ||My lips|| aloud shall praise thee!
- 4 ||Thus|| will I bless thee while I live,
 <In thy Name> will I lift up mine outspread
 hands:
- 5 <As with fatness and richness> shall my soul
 be satisfied,
 And <with joyfully shouting lips> shall my
 mouth utter praise.
- 6 <Should I call thee to mind upon my couch>
 <In the watches of the night> would I breathe
 soft speech of thee.
- 7 For thou hast become a help unto me,—
 And <in the shadow of thy wings> will I
 shout for joy.^d
- 8 My soul hath run clinging to thee,
 <On me> hath thy right hand laid hold.
- 9 <When ||they|| to crush it| would seek my life>^e
 They shall go into the lower parts of the earth:
- 10 Every one shall be given up into the power of
 the sword,
 <The portion of jackals> shall they become.

^a So it shd be (w. Sep.,
 Vul.)—G.n.

"Like"—G.n.

^d Gt.: "will I tarry"—

G.n.

^b Cp. O.G. 262, a.

^c Some cod. (w. Syr.):

^e U.: "soul."

- 11 But |the king| shall rejoice in God,—
 Every one shall glory' who sweareth by him,
 For the mouth of them who speak falsehood
 |shall be stopped|.

PSALM 64.

To the Chief Musician. A Melody of
 David.

- 1 Hear, O God, my voice when I complain,
 <From dread peril by the foe> wilt thou
 guard my life.
- 2 Wilt thou hide me
 From the conclave of evil-doers,
 From the crowd of workers of iniquity.
- 3 Who have sharpened, like a sword, their tongue,
 Have made ready their arrow—a bitter' word;
- 4 To shoot, in secret places, at the blameless
 one,
 Suddenly' they shoot at him, and fear not.
- 5 They strengthen for them a wicked' word,
 They talk of hiding snares,
 They have said, Who can see them?
- 6 They devise perverse things,
 They have completed the device well devised,
 ||Both the intent of each one, and the mind|
 are unsearchable.
- 7 <Once let God have shot at them an arrow>
 Suddenly' have appeared their own wounds!
- 8 <When they were to have ruined another>
 their tongue smote themselves,
 All who observe them take flight.
- 9 Therefore have all men feared,^a—
 And have told the doing of God,
 And <his work> have considered.
- 10 The righteous man shall rejoice' in Yahweh,
 and seek refuge in him,
 Then' shall glory'—all who are upright in
 heart.

PSALM 65.

To the Chief Musician. A Melody of
 David—a Song.

- 1 ||Thine|| are silence [and] praise,^b O God, in
 Zion,—
 And <to thee> shall be paid the vow.
- 2 Thou hearer of prayer!
 <Unto thee> shall all flesh come.
- 3 ||Iniquitous things|| have been too strong for
 me,
 <As for our transgressions> wilt ||thou|| by
 propitiation remove them.
- 4 How happy the man thou shalt choose and
 bring near!
 He shall abide in thy courts,—

^a Some cod. (w. 6 ear. pr.
 edns.): "all men seen"
 —G.n.

^b Some critics read: "To
 thee is praise becoming"
 —O.G. 189a.

We shall be satisfied with
The blessing of thy house,
The holiness of thy temple.

⁵ <By things reverend in righteousness> wilt
thou answer us.

O God of our salvation,
The confidence of all the ends of the earth,
And of the sea far away;

⁶ Who setteth fast the mountains by his
strength,
Being girded with might;

⁷ Who stilleth
The noise of the seas,
The noise of their rolling waves, and
The tumult of races of men?

⁸ Yea the dwellers in the uttermost parts have
feared at thy tokens,
<The goings forth of morning and evening>
thou causest to shout for joy.

⁹ Thou hast visited the earth, and made it abound,
<Abundantly> dost thou enrich it—
The channel of God|| is full of waters,
Thou preparest their corn,

Yea ||thus|| dost thou prepare it:
¹⁰ <The ridges thereof> drenching,
Setting the furrows thereof,
<With myriad drops> dost thou soften it,
<The sprouting thereof> dost thou bless.

¹¹ Thou hast set a crown upon thy year of bounty,
And ||thy tracks|| drop fatness;^a

¹² Fruitful' are the pastures of the wilderness,^b
And <with exultation> the hills' do gird them-
selves.

¹³ Clothed' are the pastures with flocks,
||The valleys also|| cover themselves with corn,
They shout for joy, yea' they sing.

PSALM 66.

To the Chief Musician. A Melodious
Song.^c

¹ Make a joyful noise unto God, all the earth;

² Praise ye in song the glory of his Name,
Celebrate the glory of^d his praise:

³ Say unto God—
How fearful in thy doings,
<Through the abounding of thy power> shall
thy foes come cringing unto thee;

⁴ ||All the earth|| shall bow themselves down to
thee,

And sing praises unto thee,
Shall praise in song thy Name. [Selah.

⁵ Come and see the doings of God,—
Fearful in deed toward the sons of men:

⁶ He turned the sea into dry land,
<Through the stream> crossed they over on foot,
There' did we rejoice in him:

^a "Fig. of a richly laden
cart dropping its contents
in its track"—O.G.
^b Or render: "The pas-
tures of the wilderness

drop (fatness)."
^c Or: "a song, a melody."
^d So it shd be (w. Aram.
and Syr.)—G.n.

⁷ Who ruleth, in his might, unto times age-
abiding,
||His eyes|| |over the nations| keep watch,
<The rebellious> let them not exalt them-
selves. [Selah.

⁸ Bless our God^a O ye peoples,
And cause to be heard, the sound of his
praise;—

⁹ Who hath set our soul^b among the living,
And hath not suffered |our foot|^c to slip.

¹⁰ For thou didst prove us, O God,
Thou didst refine us, according to the refining
of silver:

¹¹ Thou didst bring us into the hunter's net,

Thou didst lay a load upon our loins;

¹² Thou didst let men ride at our head;^d
We went into fire and into water,
But thou didst bring us forth into freedom.^e

¹³ I will enter thy house with ascending-sacri-
fices,

I will pay unto thee my vows,

¹⁴ Which my lips uttered,
And my mouth spake, in my distress.

¹⁵ <Ascending-sacrifices of fatlings> will I cause
to ascend unto thee,
With the perfume of rams,
I will offer bulls, with he-goats. [Selah.

¹⁶ Come! hearken—that I may recount, all ye
reverers of God,

What he hath done for my soul:—

¹⁷ <Unto him—with my mouth> did I cry,
And high praise was under my tongue.

¹⁸ <If |iniquity|| I had cared for in my heart>
My Lord |had not heard me|!

¹⁹ ||But in truth|| God hath' heard,
He hath attended to the voice of my prayer.

²⁰ Blessed' be God,
Who hath not turned away my prayer'
Nor his own lovingkindness' from me.

PSALM 67.

To the Chief Musician. With stringed
Instruments. A Melody,^f a Song.

¹ ||God|| be favourable to us and bless us,
Cause his face to shine upon us. [Selah.

² That thy way' may be known throughout the
earth,
<Throughout all nations> thy saving help!^g

³ Peoples will praise' thee, O God,
Peoples will |all of them| praise' thee;

^a Some cod. (w. Aram.,
Syr.) simply: "God"—
G.n.

^b Some cod. (w. 7 ear. pr.
edns.): "souls" (pl.)—
G.n.

^c Some cod. (w. 3 ear. pr.
edns.): "feet"—G.n.

^d Some cod. (w. 3 ear. pr.

edns., Sep., Vul.):
"heads"—G.n.

^e So it shd be (w. Aram.,
Sep., Syr., Vul.). Cp.
Ps. xviii, 19—G.n.

^f Some cod. (w. Sep. and
Vul.) add: "of David"
—G.n.

^g Or: "salvation."

⁴ Races of men' | will be glad and shout for joy|,—
Because thou wilt judge peoples with equity,
And <racess of men throughout the earth> thou
wilt lead. [Selah.]

⁵ Peoples will praise' thee, O God,—
Peoples will |all of them| praise' thee.

⁶ ||Earth|| will have given her increase,
God, our own' God, |will bless us|:

⁷ God |will bless us|,
That all the ends of the earth |may revere
him|.

PSALM 68.

To the Chief Musician. David's. A
Melody, a Song.

¹ Let God arise', let^a his enemies be scattered',
Yea let them that hate him flee' before him:^b

² <As smoke is driven about>
Let them be driven about,^c—
<As wax is melted before a fire>
Let the lawless perish' before God.

³ But let ||the righteous|| be glad, let them^d exult
before God,
Yea let them rejoice with gladness.

⁴ Sing ye to God,
Make music of his Name,—
Lift up (a song),^e to him that rideth through
the waste plains,—
<Since Yah is his name> exult ye before
him.

⁵ <The father of the fatherless,
And the advocate of widows>
Is God, in his holy' habitation.

⁶ ||God|| is he that causeth the solitary to dwell in
a home,^f
That bringeth out prisoners into prosperity,
But^g ||the rebellious|| have made their habita-
tion in a sunburnt land.

⁷ O God! <When thou camest forth before thy
people,
When thou didst stride through the
wilderness> [Selah.]

⁸ ||Earth|| trembled,
Yea ||the heavens|| dripped at the presence of
God,—
||Thy' Sinai||—at the presence of God, the God
of Israel.

⁹ <A bounteous rain> dost thou shed abroad,
O God, upon thine inheritance,^h
<When exhausted> ||thou thyself|| hast sup-
ported it:

^a Some cod. (w. 1 ear. pr. edn., Sep., Syr. and Vul.) have: "and let"—G.n.

^b Cp. Num. x. 35.

^c So it shd be (w. Aram., Sep., Syr. and Vul.)—G.n.

^d Some cod. (w. 5 ear. pr. edns. [1 Rabb.], Aram., Syr., Vul.): "and let them"—G.n.

^e So O.G. "Most: 'cast up

a highway."

^f *Gr.*: "that bringeth absent ones home"—G.n.

^g So some cod. (w. 3 ear. pr. edns.); but others (w. Sep., Syr., Vul.): "Moreover," "yea."

Cp. ver. 18—G.n.

^h So it shd be [viz., these words be brought to end of first line]—G.n.

¹⁰ ||Thy living host||^a have remained therein,
Thou dost provide in thy bounty for the
humbled one^b—O God!

¹¹ <Let ||My Lord|| but give the word>

||The herald bands|| will be a mighty host:

¹² ||Kings^c of armies|| they flee! they flee!

And ||she that stayeth at home||^d shall share
the spoil.

¹³ <Though ye rest between the folds>

||The wings of the dove|| shall be covered with
silver,

And ||her pinions|| with green-shimmering
gold.

¹⁴ <When the Almighty scattereth kings there-
in>

It will gleam like snow in the gloom.^e

¹⁵ <A mighty' mountain>^f is the mountain
of Bashan,

<A mountain of peaks> is the mountain
of Bashan!—

¹⁶ Wherefore' start ye up,^g ye mountains, ye
peaks?

<The mountain God hath coveted for his
habitation>

Surely, ||Yahweh|| will inhabit it evermore!

¹⁷ ||The chariots of God|| are two myriads—
thousands repeated,

||My Lord|| is among them,

||Sinai|| is in the sanctuary!^h

¹⁸ Thou hast ascended on high,
Thou hast led in processionⁱ a body of captives,
Thou hast received gifts consisting of men,
Yea even the rebellious,
That ||Yah, Elohiu|| might settle down to
rest.^k

¹⁹ Blessed' be My Lord!

<Day by day> he beareth our burden for us,
||God himself|| is our salvation.^l [Selah.]

²⁰ ||The God we have|| is a God of saving deeds,^m
And <due to Yahweh, My Lord> are escapes
from death.ⁿ

²¹ Yea ||God himself|| will smite through the head
of his foes,—

The hairy crown' of him that is marching on in
his guilty deeds.

²² Said My Lord,

<From Bashan> will I bring back,—

I will bring back from the depths of the sea:

^a Cp. O.G. 312, "note."

^b Plainly: the humbled
people.

^c Some cod.: "Messengers"
—G.n.

^d Lit.: "the inhabitress of
the house." But the
meaning may be: "the
home-staying portion of
the people." Cp. 1 S.
xxx. 21–25.

^e Or: "on Zalmon." But
cp. Fuerst, 1193^a, after
Kimchi.

^f *ML.*: "a mountain of
God."

^g Or: "look ye askance."

^h *Gr.*: "The Lord hath

come from Sinai into the
Sanctuary"—G.n. "The
sense is perfectly plain
when we resort to the
primitive orthography"
—G. Intro. 162.

ⁱ Or: "captured."

^k Cp. Ps. lv. 6.

^l Some cod. (w. 1 ear. pr.
edn., Sep., Vul.) have
this word in the plural
[which may then = "de-
liverances," "victories,"
or simply be emphatic]
—G.n.

^m Cp. O.G. p. 448^a.

ⁿ *ML.*: "exits to death."
But cp. Ec. vii. 18.

- ²³ That thou mayest bathe^a thy foot in blood,—
||The tongue of thy dogs|| <from the foes>
hath its portion.
- ²⁴ They have seen thy progress^b O God,
The progress^b of my God, my king into the
sanctuary:
- ²⁵ In front^c are the singers,^c
Behind^d are the harpers,
In the midst of damsels playing on timbrels:
- ²⁶ <In the congregations> bless ye God,
My Lord, from among the called^e of Israel:
- ²⁷ There^f is Benjamin, the Diminutive—ruling
them,
The princes of Judah—their throng,
The princes of Zebulun,
The princes of Naphtali.
- ²⁸ Thy God hath commanded^f thy strength,—
The strength, O God, which^g thou hast wrought
for us.
- ²⁹ <Because of thy temple above Jerusalem>
||Unto thee|| shall kings bear along a gift—
- ³⁰ Rebuke thou
The wild beast of the reeds,
The herd^h of mighty oxen among the
calves of the peoples—ⁱ
Each one bowing down^k with bars of silver,—
Scatter thou^l the peoples, who in wars take
delight.
- ³¹ Ambassadors come out of Egypt,
||The Ethiopian|| eagerly stretcheth out^m his
hands, unto God.
- ³² ||Ye kingdoms of the earth|| sing unto God,
Praise in song Adonây.ⁿ [Selah.]
- ³³ Unto him that rideth upon the most ancient
heavens,^o
Lo! he uttereth his voice, a voice of strength.
- ³⁴ Ascribe ye strength unto God,—
<Over Israel> is his majesty,
And his strength, in the skies.
To be revered^p is God, for his sanctuary,^p—
- ³⁵ <As for the God of Israel> ||he|| is giving
strength and abundant might to the people.
Blessed^q be God!

PSALM 69.

To the Chief Musician. On "The Lilies."
David's.

- ¹ Save me, O God,
For waters have entered as far as the life;^a

^a So it shd be (w. Aram.,
Sep., Syr., Vul.). Cp.
Ps. lvi. 10—G.n.

^b Or: "procession."

^c Some cod. (w. 2 ear. pr.
edms., Sep., Syr., Vul.):
"princes"—G.n.

^d It was, "And behind";
but the Sopherim ["edi-
torial scribes"] struck
out the "And"—G.n.
Cp. G. Intro. p. 308.

^e So it shd be—G.n.

^f Some cod. (w. Aram.,
Sep., Syr., Vul.): "Com-
mand, O God"—G.n.

^g Cp. O.G. 738^b.

^h U.: "assembly."

ⁱ Cp. Jer. xli. 20, 21.

^k Or: "hastening."

^l So it shd be (w. Sep., Syr.,
Vul.)—G.n. [M.C.T.:
"he hath scattered"]

^m Ml.: "hastens his
hands"; i.e., in prayer,
or with gifts.

ⁿ U.: "My Lord"; occa-
sionally: "the Lord."

^o Ml.: "the heavens of
heavens of aforetime."

^p So it shd be (w. Sep. and
Vul.)—G.n.

^q U.: "soul."

- ² I have sunk in a deep swamp.
Where there is no^r place to stand,
I have come into abysses of waters,
Where a flood hath overflowed me;
- ³ I am weary with mine outcry,
Parched^s is my throat,—
Mine eyes have become dim, through waiting
for my God.
- ⁴ <More than the hairs of my head>
Are they who hate me without^t cause,—
<Firm^r than my bones>^a
Are they who are my foes for false^r cause,—
<What I had not plundered> ||then||^b had I
to restore.
- ⁵ O God, ||thou|| hast known my folly,
And ||my wrong-doings|| <from thee> have not
been hid.
- ⁶ Let them^c not be ashamed, through me,
Who have waited for thee, O My Lord,
Yahweh of hosts,^c—
Let them^c not be confounded, through me,
Who are seeking thee, O God of Israel!
- ⁷ Because <for thy sake> have I borne reproach,
Confusion hath covered my face;
- ⁸ <One estranged> have I become, to my own
brethren,
Yea <an alien> to the sons of mine own
mother;
- ⁹ Because ||zeal for thy house|| hath eaten me up,
And ||the reproaches of them who have re-
proached thee||^d have fallen upon me.
- ¹⁰ <When I have humbled my soul with fast-
ing>^e
Then hath it turned to my reproach;
- ¹¹ <When I have made my clothing of sackcloth>
Then have I served them for a by-word;
- ¹² They who sit in the gate talk against me,—
And [against me are] the songs^f of them who
imbibe strong drink.
- ¹³ But <as for me> my prayer shall be unto thee,
O Yahweh, in a time of acceptance,
O God <in the abounding of thy lovingkind-
ness> answer me with thy saving faithful-
ness.
- ¹⁴ Rescue me out of the mire, lest I sink,
Let me be rescued From my haters, and
From abysses of waters:
- ¹⁵ Let not a flood of waters overflow me,
And let not the depth swallow me up,
Neither let the well close, over me, her mouth.
- ¹⁶ Answer me, O Yahweh, for good^g is thy loving-
kindness,
<According to the abounding of thy compas-
sions> turn thou towards me:
- ¹⁷ Then do not hide thy face from thy servant,
<Because I am in distress> haste thee—answer
me!
- ^a So it shd be (w. Syr.)—
—G.n. Cp. Fuerst, 1197.
- ^b Gt.: "||I||" [emphatic—
instead of "then"]—
G.n.
- ^c Or transfer both names:
"O Adonây Yahweh of
hosts."
- ^d Ml.: "the reproaches of
thy reproachers."
- ^e So it shd be (w. Sep.).
Cp. Ps. xxxv. 13—G.n.
- ^f "Mocking songs"—O.G.

- ¹⁸ Oh draw near unto my soul—redeem it,
<Because of mine enemies> ransom me.
- ¹⁹ ||Thou|| knowest my reproach, and my shame,
and my confusion,
<Before thee> are all mine adversaries.
- ²⁰ Reproach hath broken my heart, and I am
weak,—
<Though I waited for one to pity me>^a yet
there was none',
<And for comforters> yet I found not any.
- ²¹ But they put in my food—poison!
And <for my thirst> they gave for my
drink—vinegar!
- ²² Let their table, before them, become a snare,
And unto their friends, a lure;
- ²³ Let their eyes become too dim to see,
And <their loins> continually' cause thou to
shake;
- ²⁴ Pour out over them thine indignation,
And let ||the glow of thine anger|| overtake
them:
- ²⁵ Let their encampment become desolate,
<In their tents> be there none to dwell:
- ²⁶ For <whom ||thou thyself|| hadst smitten>
they pursued,
And <unto the pain of thy wounded ones>
they must needs add.^b
- ²⁷ Lay punishment on their iniquity,
And let them not enter into thy righteous-
ness;
- ²⁸ Let them be blotted out of the book of life,^c
And <with the righteous> let them not be
enrolled.
- ²⁹ ||I|| then, am humbled and in pain,
<Thy salvation, O God> may it set me on
high.
- ³⁰ I will praise the Name of God with a song,
And will magnify him with thanksgiving;
- ³¹ So shall it be more pleasing to Yahweh than a
bullock of the herd.^d
Showing horn [and]^e divided hoof.
- ³² The humbled have seen—they rejoice!^f
Ye seekers of God, let your heart, then,
revive';
- ³³ For <a Hearer to the needy> is Yahweh,
And <his prisoners> hath he not despised.
- ³⁴ Let the heavens and the earth |praise him|,
The seas, and everything that creepeth therein.
- ³⁵ For ||God|| will save Zion,
And build the cities of Judah,
So shall men dwell there, and possess it:
- ³⁶ Yea ||the seed of his servants|| shall inherit it,
And ||the lovers of his Name|| shall settle
down therein.

^a So it shd be (w. Aram.,
Sep., Syr., Vul.)—G.n.

^b So it shd be (w. Sep., Syr.,
Vul.)—G.n.

^c Or: "list" (or "re-
gister") "of the living."

^d Cp. Fuerst, 1861^b.

^e M.C.T. is without this

"and"; but it is found
in some cod. (w. 2 ear.
pr. edns., Sep., Syr.,
Vul.)—G.n.

^f Some cod. (w. 5 ear. pr.
edns., Aram., Sep., Syr.,
Vul.): "let them then
rejoice"—G.n.

PSALM 70.

To the Chief Musician. David's. To call
to Remembrance.^a

- ¹ [Be pleased]^b O God, to rescue me,
O Yahweh, to help me—make haste.
- ² Let them' turn pale and then at once blush,
Who are seeking my life,^c—
Let them' draw back, and be confounded,
Who are taking pleasure in my misfortune;
- ³ Let them' turn back, on account of their own
shame,
Who are saying^d Aha! Aha!
- ⁴ Let all them' be glad and rejoice in thee,
Yea let them' who are seekers of thee,—say
continually God^e be magnified!
Who are lovers of thy salvation.
- ⁵ <But ||I|| being humbled and needy>
O God, haste to me,—
<My help and my deliverer> art thou',
O Yahweh^f do not tarry.

PSALM 71.^g

- ¹ <In thee, O Yahweh> have I sought refuge,
May I not be ashamed unto times age-abiding:
- ² <In thy righteousness> wilt thou rescue me
and deliver me,
Incline unto me^h thine ear, and save me:
- ³ Be thou unto me a Rock to dwell in,^h
a Place of Security,ⁱ
To save me,
For <my mountain crag and my stronghold>
thou art'.
- ⁴ Oh my God, deliver me
From the hand of the lawless one,
From the clutch of the perverse and ruthless
one;
- ⁵ For ||thou|| art my hope,
My Lord, Yahweh,^k
My confidence from my youthful days:
- ⁶ <Upon thee> have I stayed myself from
birth,^l
Thou' art he that severed me^m 'from the body
of my motherⁿ,
<Of thee> shall be my praise—continually.
- ⁷ <A very wonder> have I been unto many,
Seeing that ||thou|| hast been my strong' refuge.
- ⁸ My mouth shall be filled with thy praise,
<All the day> with thy splendour.ⁿ

^a Cp., throughout, Ps. xl.
13-17.

^b So Ginsburg *thinks* it shd
be. Cp. Ps. xl. 13—G.n.

^c U: "soul."

^d Some cod. (w. Aram.,
Sep., Syr., Vul.) add:
"of me." Cp. Ps. xl. 15
—G.n.

^e Some cod. (w. Aram. and
Vul.): "Yahweh." Cp.
Ps. xl. 16—G.n.

^f Some cod. (w. 6 ear. pr.
edns. [1 *Rabb.*], Syr.):
"O my God." Cp. Ps.
xl. 17—G.n.

^g In many MSS.: "A

Melody"—G.n.

^h Ml: "a rock of habita-
tion." But some cod. (w.
6 ear. pr. edns., Aram.,
Sep., Vul.): "a rock of
refuge." Cp. Ps. xxxi.
2—G.n.

ⁱ So it shd be (w. Sep. and
Vul.). Cp. Ps. xxxi. 2.

^k Or transfer both divine
names: "Adonay Yah-
weh."

^l Ml.: "from the womb."

^m Gt.: "drew me forth."

ⁿ Cp. Ps. xxii. 9—G.n.

^o Or: "beauty," "adorn-
ing."

- ⁹ Do not cast me off in the time of old age,
<When my vigour faileth> do not forsake me;
¹⁰ For mine enemies have spoken of me,
And ||they who watch for my life||^a have taken
counsel together;
¹¹ Saying ||God|| hath forsaken him,
Pursue and take him,
For there is none¹ to rescue.
¹² O God, be not far from me,
O my God, <to help me> make haste!
¹³ Let them¹ be ashamed—he consumed^b
Who are assailing my life,^c—
Let them¹ be covered with reproach and con-
fusion
Who are seeking my hurt.
¹⁴ But ||I|| continually¹ will hope,
And will add¹ to all thy praise;
¹⁵ ||My mouth|| shall relate thy righteousness,
<All the day> thy deliverance,
For I know not the numbers.
¹⁶ I will enter into the mighty doings of My Lord—
Yahweh,
I will make mention of^d thy righteousness—
||thine alone||.
¹⁷ O God, thou hast taught me from my youthful
days,
And <hitherto> have I been wont to tell of thy
wonders;
¹⁸ <Even now, therefore, that I am old and grey-
headed>
O God, do not forsake me,—
Until I tell of thine arm unto a [new] generation,
<Unto every one that is^e to come> thy might;
¹⁹ And <as for thy righteousness, O God, up on
high,
Wherein thou hast wrought great things>
O God: who is like unto thee?
²⁰ ||Thou who hast let us^f see many distresses and
misfortunes||
Wilt again¹ bring us¹ to life,
And <out of the resounding depths of the
earth> wilt again¹ raise us^h up;
²¹ Thou wilt increase my greatness,
And, on every side, wilt comfort me.
²² ||I also|| will praise thee by the aidⁱ of a
harp,^k
Thy faithfulness, O my God,—
I will make music¹ unto thee with a lyre,
Thou holy one of Israel;
²³ My lips shall make a joyful noise,
When I make music¹ unto thee,
And my soul^m which thou hast ransomed;

U.: "soul."

So one cod.: "Let them
be co-founded." Cp.
Ps. xxxv. 4—G.n.^c Or: "who are accusing
my soul."^d Or: "celebrate."^e A sp. v.r. (sevir): "Unto
all who are"—G.n.^f So written; but to be
read: "me." In some
cod. (w. 1 ear. pr. edn.,
Aram., Sep., Syr., Vul.):
"me" both written and
read—G.n.^g So written; but read:
"me." In some cod. (w.
1 ear. pr. edn., Sep.,Syr., Vul.): "me" is both
written and read—G.n.^h So written; but read:
"me." In some cod. (w.
1 ear. pr. edn., Sep.,
Syr., Vul.): "me" is
both written and read:
but in other cod. (w.
Aram. and [?]) Vul.:
"us" is both written and
read—G.n.ⁱ Or: "equipment"; ml.:
"instrument" = "in-
strumentality."^j Or: "lute"—O.G.^k Or: "play."^m Or: "life."

- ²⁴ ||Even my tongue|| <all the day> shall softly
utter thy righteousness,
For they¹ have turned pale—for they¹ have
blushed
Who were seeking my hurt.

PSALM 72.

Solomon's.

- ¹ O God! <thy justice>^a give |unto the king|,
And thy righteousness, unto the son of a
king;
² May he judge
Thy people with righteousness;
And thine oppressed ones with justice;
³ May the mountains bring peace^b to the people,
And the hills [be laden] with righteousness;
⁴ May he Vindicate the oppressed of the people,
Bring deliverance to the children of the
needy, and
Crush the oppressor.
⁵ Let men revere thee
With the sun,
And in presence of the moon,
Unto the remotest generation.
⁶ Let him come down
Like rain on fields to be mown,
Like myriad drops on land to be reaped.
⁷ May righteousness^c in his days blossom forth,
And abundance of peace, till there be no moon.
⁸ So let him have dominion
From sea to sea,
And from the River [= "Euphrates"] unto
the ends of the earth;
⁹ <Before him> let the men of the desert
kneel,
But ||as for his foes|| <the dust> let them
lick;
¹⁰ ||The kings of Tarshish and of the Coastlands||^d
<A gift> let them render,
||The kings of Sheba and Seba||^e
<A present> let them bring;
¹¹ Yea let all kings |bow down unto him|,
Let ||all nations|| serve him;
¹² Because he Rescueth
The needy from the rich,^f
The oppressed, who hath no¹ helper;
¹³ He Pitieth the weak and the needy,
And <the lives^g of the needy> he Saveth:
¹⁴ <From extortion and violence> he Re-
deemeth their life,^h
And precious¹ is their blood in his sight.
¹⁵ Let him live, then!
And be there given unto him of the gold of
Sheba,—

^a Or: "just decisions." followed above on the
The word here is in the strength of the parallel-
plural; which, however, ism.]^b Or: "equipment"; ml.:
"instrument" = "in-
strumentality."^c Or: "lute"—O.G.^d Or: "play."^e Or: "life."^f Or: "prosperity."^g Some cod. (w. Sep., Syr.,
Vul.): "righteousness"^h G.n. [A reading^d On the west.^e On the east.^f So it shd be (w. Sep., Syr.,
Vul.)—G.n.^g U.: "souls."^h U.: "soul."

Let prayer also be offered for him continually,
<All the day> let him be blessed.

²⁶ May there be an abundance of corn in the earth,
in the top of the mountains,—
Let the fruit thereof |wave like Lebanon|,
And they of the city bloom' like the fresh shoots
of the earth.

¹⁷ May his Name be age-abiding,
<In the presence of the sun> let his Name
flourish,^a—

^a Or: "have increase," "be spread" — O.G. 630^b.
Some cod. (w. Aram.,

Sep., Vul.): "endure"
—G.n.

And may all the families of the ground^a bless
themselves in him,

||All nations|| pronounce him happy!

¹⁸ Blessed' be Yahweh God,^b the God of Israel,—
Who doeth wondrous things by himself alone;
¹⁹ And blessed' be his glorious' Name, unto times
age-abiding,—
And filled' with his glory' be all the earth,
Amen and Amen!

²⁰ Ended' are the prayers of David, son of Jesse.^c

^a So it shd be (w. Sep. and Vul.)—G.n. Cp. also Gen. xii. 3.

^b Some cod. (w. Sep., Syr., Vul.) omit this occur-

rence of the word "God"—G.n.

^c In some cod. (w. Syr.) this ver. is not found—G.n.

BOOK THE THIRD.

PSALM 73.

A Melody of Asaph.

¹ |Nothing but good| is God
Unto Israel,
Unto the pure in heart.
² But <as for me>—
My feet' had |almost stumbled|,^a
My steps' had |well-nigh slipped|;
³ For I was envious of the boasters,
<At the prosperity of the lawless> used I to
look.
⁴ For they have no' pangs in their death,
And vigorous' is their body;^b
⁵ <Of the toil of weak mortals> have they none',
Nor <with the sons of earth> are they hard
smitten.
⁶ <For this cause> doth arrogance' deck them
as a neck-chain,
And a garment of wrong is their attire;
⁷ Their iniquity^c |hath proceeded from fatness|
They have surpassed the imaginations of the
heart;
⁸ They mock, and wickedly command oppression,
<From on high> they command;
⁹ They have set, in the heavens, their mouth,
And |their tongue| marcheth through the earth.
¹⁰ Therefore' must his people return^d thi' her,^e
And ||the waters of abundance|| are drained^f by
them;

^a ML: "I was almost prostrated as to my feet"—O.G.

^b Gt.:—

"For no pangs have they,
Sound and fat is their body."

—G.n.

^c So it shd be (w. Sep., Syr., Vul.)—G.n.

^d Written: "bring back"; but read: "return." In some cod. (w. 5 ear. pr. edns., Aram., Sep., Syr., Vul.): "return" is both written and read—G.n.

^e "Read prob.: Therefore he satisfieth them with bread—O.G. 240^b."

^f Some cod. (w. Sep., Syr., Vul.): "are discovered"—G.n.

¹¹ And they say—

How' doth God know'?

And is' there knowledge in the Most
High?

¹² Lo! ||these||^a are the lawless,
Who are secure for an age,^b
They have attained unto wealth.

¹³ <Altogether in vain>
Have I cleansed my heart,
And bathed in pureness my hands;

¹⁴ And yet been smitten all the day,
And been rebuked morning by morning!

¹⁵ <If I had thought I will relate it thus>^c
Lo! <the circle of thy sons> had I betrayed.

¹⁶ <When I reasoned, that I might understand
this>

||A vexation|| it was' in mine eyes;

¹⁷ Until I could enter the holy places of
God,—

Could give heed to their hereafter:—^d

¹⁸ Surely' <in slippery places> dost thou set
them,—

Thou hast suffered them to fall into places of
danger.

¹⁹ How have they become desolate, as in a
moment!

They have ceased—come to an end, by reason
of calamities.

²⁰ <As the dream of him that waketh>

O My Lord! <when rousing thyself up>
<their shadowy being>^e wilt thou despise.

^a Or: "such."

^b Or: "for a life-time."

^c "The text is untranslatable . . . prob. *hēnāh* has dropped out before the following *hinnēh*;

for . . . 'the like of these things.'"—O.G. 456^a.

^d Or: "future."

^e "Their semblance"—O.G.

- ²¹ But my heart had grown embittered,^a
And <in my reins>^b had I received wounds;
²² But ||I|| was brutish, and could not perceive,
<Like the beasts>^c had I become before thee.
- ²³ Nevertheless ||I|| am continually^d before thee,
Thou hast taken hold of my right hand;
²⁴ <By thy counsel> wilt thou guide me,
And ||afterwards|| <unto glory> wilt thou take me.^d
- ²⁵ Whom have I in the heavens?
And <compared with thee> there is nothing I
desire on earth.
- ²⁶ Failed^e have my flesh and my heart,
<The rock of my heart—and my portion> is
God unto times age-abiding.
- ²⁷ For lo! ||they who are far from thee|| shall perish,
Thou hast put an end to every one who wandered
unchastely from thee.
- ²⁸ But <as for me> ||the drawing near of God|| is
my^f blessedness,—
I have made, of My Lord Yahweh,^e my refuge,—
That I may recount all thy works.^f

PSALM 74.

An Instructive Psalm. Asaph's.

- ¹ Wherefore^g, O God, hast thou cast off utterly?
² Shall thine anger smoke against the flock of
thine own pasturing?
- ² Remember thine own assembly thou didst acquire
aforetime
Thou didst redeem the tribe of thine own
inheritance,
Mount Zion,^g wherein thou didst take up thy
habitation.^h
- ³ Lift up thy steps unto the places utterly
unsafe,ⁱ
All the mischief! —the foe in the sanctuary!
- ⁴ Thine adversaries have roared^j in the midst of
thine appointed meeting,^k
They have set their ensigns as tokens!^l
- ⁵ One used to be known^m according as he carried
up high—
Into the thicket of trees—the axes;
⁶ But ||now|| <the doors^m thereof all together>
|with axes and hammers| they batter down.
- ⁷ They have cast, into the fire, thy sanctuary,ⁿ
<To the ground> have they profaned the
habitation of thy Name.

^a Or: "embittered itself."^b Or: "inmost mind,"

"affections."

^c "A behemoth"—O.G.^d Or: "And afterwards
shalt thou gloriously
take me."^e Or transfer both divine
names: "of Adonay
Yahweh."^f Sep. and Vul.: "That I
may recount all thy
praises in the gates of
the daughter of Zion."
Cp. Ps. ix. 14—G.n.^g Cp. O.G. 261, 5.^h Or: "settle down to
rest."ⁱ Similarly Fuerst p. 874;
"perpetual desolations";
—O.G.^j Some cod. (w. 5 ear. pr.
edns., Aram.): "meet-
ings" (pl.)—G.n.^k Or: "their signs as signs
[for us]."^l So it shd be (w. Sep.,
Syr., Vul.).^m Some cod. (w. 3 ear. pr.
edns.): "holy things"
(or "places") (pl.)—
G.n.

- ⁸ They have said in their heart,
Let us suppress them altogether,^a
They have burned up all the meeting-places of
God in the land.

- ⁹ <Our own signs> have we not seen,—
There is no longer a prophet,—
Neither is there with us, one who knoweth—
How long!

- ¹⁰ How long, O God, shall the adversary^b
|reproach|?
Shall the enemy revile^c thy Name perpetu-
ally?

- ¹¹ Wherefore^d shouldst thou withdraw thy hand—
thy right^e hand?
[Bring it] out of the midst of thy bosom!
[Selah.^b]

- ¹² But ||God|| hath been my king from afore-
time,
Working Deliverances in the midst of the
earth.

- ¹³ ||Thou|| didst cleave asunder, in thy might, the
sea,
Thou didst break in pieces the heads of the
Crocodiles, [till they floated] on the waters;
¹⁴ ||Thou|| didst crush the heads of the Sea-Monster.
Thou didst give him to be food, for the people
of the deserts;

- ¹⁵ ||Thou|| didst cleave open fountain and tor-
rent,

- ||Thou|| didst dry up rivers of steady flow:
¹⁶ <Thine> is the day, Yea <thine> the
night,

- ||Thou|| didst establish moon^e and sun;
¹⁷ ||Thou|| didst set up all the bounds of the earth,
<As for summer and winter> ||thou|| didst
form them!

- ¹⁸ Remember this,
||An enemy|| hath reproached Yahweh,
Yea ||an impious people|| have reviled thy
Name.

- ¹⁹ Do not deliver up, to a wild beast, the life of thy
turtle-dove,
<The living host^d of thine oppressed ones> do
not forget perpetually.

- ²⁰ Have respect to thy^e covenant,
For the dark places of the earth are full^f of the
habitations of violence.^g

- ²¹ May the crushed one not again^h be con-
founded,
<As for the oppressed and the needy> let them
praise thy Name.

- ²² Arise! O God, plead thine own cause,
Remember the reproach of thee, from the im-
pious one, all the day:

- ²³ Do not forget the voice of thine adversaries,
||The noise of thine assailants|| ascending con-
tinually.

^a Or: "at once."^b So it shd be (w. Sep.)—
G.n.^c So O.G. 22^b; "starry
light"—P. B. M1.:
"light-bearer," "lumi-
nary."^d As in Ps. lxxviii. 10.^e So it shd be (w. Sep.,
Syr., Vul.)—G.n.^f But read prob.: "arro-
gance and violence"—
O.G. 627^b.

PSALM 75.

To the Chief Musician. "Do not Destroy."
A Melody of Asaph, a Song.

- ¹ We have given thanks unto thee, O God, we have given thanks,
And <in calling upon thy Name>^a men have recounted thy wonders.
- ² Surely I will take a set time,—
||I|| <with equity> will judge:
- ³ <Earth was melting away with all its inhabitants>
||I|| have fixed the pillars thereof. [Selah.]
- ⁴ I have said to the boasters,
Do not boast,
And to the lawless,
Do not lift up a horn;
⁵ Do not lift up on high' your' horn,
Nor speak of the Rock^b with arrogance;
⁶ For neither from east nor west,
Nor from the wilderness of the^c mountains
[cometh exaltation];
- ⁷ For ||God himself|| is about to judge,
<One> he will cast down,
<Another> he will lift up;
- ⁸ For ||a cup|| is in the hand of Yahweh,
Whose wine' is foaming,
It is full of spiced wine,
Which he hath caused to flow from one
to another,^d—
Surely <the dregs thereof> they shall
drain out—they shall drink,
Even all the lawless ones of the earth.
- ⁹ But ||I|| will exult^e unto times age-abiding,
I will sing praises^f unto the God of Jacob;
- ¹⁰ But <all the horns of the lawless> will I hew
off,—
Exalted' shall be the horns of the Righteous
One.

PSALM 76.

To the Chief Musician. With Stringed
Instruments. A Melody of Asaph, a
Song.

- ¹ God is ||known in Judah||,
<In Israel> great' is his Name;
- ² [Now hath come into Salem] his pavilion,
And his dwelling-place into Zion.
- ³ ||There|| hath he broken in pieces the arrows^g of
the bow,
Shield and sword, and battle.^h [Selah.]

^a So it shd be (w. Sep., Syr., Vul.). Cp. Ps. xcix. 6—G.n.

^b So it shd be (w. Sep.)—G.n. Cp. G. Intro. p. 142.

^c So in some cod. (w. 5 ear. pr. eds. [1 Rabb.], Sep., Syr.); but in others (w. 5 ear. pr. eds.); "wilderness [nor from] the mountains"—G.n.

^d So it shd be (w. Sep.,

Syr., Vul.)—G.n.

^e So it shd be (w. Sep.)—G.n.

^f Or: "make music."

^g "Lightnings"—T.G., Fuerst. "Lightning-flashes, i.e., perh. burning or fiery arrows (cp. Eph. vi. 16)"—Davies' H.L.

^h Or: "weapons of war"—T.G., Fu.

- ⁴ <Enveloped in light> ||thou|| art more majestic
than the mountains of prey.
- ⁵ The valiant of heart have become a spoil,
They have slumbered their sleep,
And none of the men of might have found' their
hands.
- ⁶ <At thy rebuke> O God of Jacob,
Stunned' are the horsemen.^a
- ⁷ <As for thee> to be feared thou art'!
Who then shall stand before thee, because of the
power of thine anger?^b
- ⁸ <Out of the heavens> didst thou cause
judgment' to be heard,
[Earth] feared and was still:
- ⁹ When God' rose up to judgment,
To save all the oppressed^c of the earth. [Selah.]
- ¹⁰ For the multitude of mankind shall give thanks
unto thee,
||The remainder of the multitude ||shall keep holy
festival unto thee.^d
- ¹¹ Vow and pay, unto Yahweh your God,—
Let ||all who are round about him||
Bear along a gift unto him who is to be
revered.
- ¹² He cutteth off the spirit of nobles,
He is of reverend majesty to the kings of the earth.

PSALM 77.

To the Chief Musician. On "Jeduthun."^e
Asaph's,^f a Melody.

- ¹ <With my voice—unto God> will I make
outcry,^g
With my voice unto God, and he will give ear
unto me;
- ² <In the day of my distress—unto My Lord>
will I seek,
||My hand|| <by night> hath been outstretched,
and never once became slack,
My soul' |hath refused to be consoled|;
- ³ I remember God and I murmur,
I muse, and my spirit swooneth'. [Selah.]
- ⁴ Thou hast held, watching, mine eyes,
I was driven to and fro, and could not speak;
- ⁵ I reasoned Of the days of aforetime,
Of the years of by-gone ages;
- ⁶ I remember my song^h in the night,—
<With my own heart> I commune,
And my spirit' |maketh search|:—
- ⁷ <For ages> will My Lord' reject?
And |not again| grant acceptance |any more|?
- ⁸ Hath his lovingkindness' |come to a perpetual
end|?
Hath his word failed to generation after
generation?

^a So it shd be (w. Sep., Syr., Vul.)—G.n.

^b So it shd be—G. Intro. 144.

^c Mf.: "patient oppressed ones."

^d So (for the whole verse) Fuerst, 457^a, Cp. O.G. 292.

^e Written: "Jedithun"; read: "Jeduthun." In

some cod. (w. 1 ear. pr. edn.): "Jeduthun," both written and read—G.n.

^f Or: "For" or "by A."

^g So it shd be (w. Sep., Syr., Vul.)—G.n.

^h "Song (with string accompaniment ?)"—O.G., p. 618^b.

- ⁹ Hath God' |forgotten to shew favour|?
Or hath he shut up, in anger, his compassions?
[Selah.]
- ¹⁰ Then said I—
 <An affliction to me> it is',
 The changing of the right hand of the Most High.
- ¹¹ I will remember the doings of Yah,
Surely I will remember, out of aforetime, thy wonderful way;^a
- ¹² And will talk to myself of all thy work,^b
And <of thy doings> will I muse:—
- ¹³ O God, <in the sanctuary>^c is thy way,—
Who is a great God like Elohim?^d
- ¹⁴ ||Thou|| art God, doing wonderfully,^e—
Thou hast made known, among the peoples, thy might;
- ¹⁵ Thou didst redeem, with thine arm,—
Thy people,
Thy sons of Jacob and Joseph. [Selah.]
- ¹⁶ The waters saw' thee, O God,
The waters saw' thee,
They were in birth-throes,
Yea the resounding deeps were stirred;
- ¹⁷ The clouds |poured down waters|,
The skies uttered ||a voice||,
Yea ||thine arrows|| flew hither and thither;
- ¹⁸ The ||voice of thy thunder|| was in the whirlwind
Thy^f lightnings illumined the world,
The earth |trembled and quaked|;
- ¹⁹ <In the sea> was thy way,
And ||thy path||^g in the mighty waters,
And ||thy footprints|| could not be known:
- ²⁰ Thou didst lead, like a flock, thy people,
By the hand of Moses and Aaron.

PSALM 78.

An Instructive Psalm. Asaph's.

- ¹ Give ear, O my people, to mine instruction,
Bend your ear^h to the sayings of my mouth;
- ² I will open, in a parable, my mouth,
I will pour forth enigmas out of antiquity;—
- ³ Which we have heard, and come to know,
And ||our fathers|| have recounted to us;
- ⁴ We will not withhold [them] from their children
 <To a later' generation> recounting the praises
 of Yahweh,
Even his might and his wonders which he wrought;

- ⁵ When he set up a testimony in Jacob,
And <a law> appointed in Israel,—
Which he commanded our fathers,
That they might make them known to their children;
- ⁶ To the end
 A later' generation |might come to know|,
 Children who should be born,
 Who should arise, and recount [them] to their children;
- ⁷ That they might set, in Elohim, their confidence,—
And not forget the doings of El,
But <his commandments> might observe;^a
- ⁸ And not become, like their fathers, a generation
 stubborn and rebellious,^b—
 A generation that fixed not their heart,
 Neither was their spirit' |faithful with^c God|.
- ⁹ ||The sons of Ephraim—armed bowmen||^d
 Turned in the day of battle;
- ¹⁰ They kept not the covenant of God,
And <in his law> refused to walk;
- ¹¹ And forgat His doings,^e
 And his wonders which he had
 shewed them:
- ¹² <In presence of their fathers> wrought he
 |wondrously|,^e—
 In the land of Egypt—the field of Zoan:
- ¹³ He clave the sea, and caused them to pass
 through,
 And roared up the waters like a mound;
- ¹⁴ And led them, by a cloud, in the daytime,
And all the night, by a light of fire;
- ¹⁵ He used to cleave rocks in the desert,
And let them drink as out of^f mighty deeps;
- ¹⁶ And he brought forth streams out of the cliff,
And caused waters to flow down, like rivers.
- ¹⁷ But again', once more' sinned they against him,
Resisting the Most High in a land of drought:
- ¹⁸ They put God to the proof in their heart,
By asking food to their mind:^g
- ¹⁹ Yea they spake against Elohim,—
They said,
 Can' God prepare a table in the desert?
- ²⁰ Lo! he hath smitten a rock,
And waters |have gushed out|,
Yea ||torrents|| have rushed along,—
 <Food also> can he give?
 Or provide flesh' for his people?
- ²¹ |Therefore| Yahweh hearkened, and became
 wroth,—
 And ||a fire|| was kindled against Jacob,
 Moreover also ||anger|| mounted against
 Israel;
- ²² Because They believed not in God,
Nor trusted in his salvation;
- ²³ Though he had commanded the skies above,
And <the doors of the heavens> had opened;

^a Some cod. (w. Aram., Sep., Syr., Vul.): "wonders," (or "wonderful ways")—G.n.

^b Some cod. (w. Aram., Sep., Syr., Vul.): "works" (pl.)—G.n.

^c Or: "in holiness."

^d I.e.: "Who is a great El like Elohim?"

^e Or: "a wonderful thing."

^f So it shd be (w. Sep., Syr., Vul.)—G.n.

^g Written: "paths" (pl.); read: "path" (sing.). In some cod. (w. 5 ear. pr. edns.): "path" (sing.), both written and read—G.n.

^h Some cod. (w. Aram., Syr.) "ears" (pl.)—G.n.

^a Cp. Mat. xxviii. 20.

^b Cp. Deut. xxi. 18.

^c Some cod. (w. 6 ear. pr. edns.): "towards"—G.n.

^d Some cod.: "ensnaring" ["ensnared"] bowmen"—G.n.

^e Or, less prob.: "a wonder."

^f Some cod. (w. 7 ear. pr. edns.): "drink of" (or, ml, "in the"). Cp. G. Intro. p. 495—G.n.

^g U.: "soul."

- 24 And had rained on them manna to eat,
And <the corn of the heavens> had given to them':
- 25 <The food of the mighty>^a each' one did eat,
<Nourishment> sent he them to the full;
- 26 He let loose an east wind in the heavens,
Then guided he, in his might, a south wind;
- 27 And rained upon them flesh' as the dust,
And <like the sand of the seas> birds of wing;
- 28 And let them fall in the midst of their camp,—
Round about their habitations.
- 29 So they did eat and were abundantly filled,
When <what they longed for> he had brought them:—
- 30 <They had not turned away from what they had longed for,
Yet' was their food in their mouth>
- 31 When ||the anger of God|| mounted against them,
And he slew of their vigorous youths,
And <the choice young men of Israel> caused he to bow down in death.
- 32 <For^b all this> sinned they still,
And believed not in his wonders;
- 33 So he ended, in a breath, their days,
And their years, in a sudden terror!
- 34 <If he slew [of] them> then they sought him,
Yea they turned, and did earnestly seek God;
- 35 And remembered that ||Elohim|| was their rock,
Yea ||El Most High|| their Redeemer:
- 36 So they spake him fair with their mouth,
And <with their tongue> did promise him falsely;
- 37 But ||their heart|| was not fixed with him,
Nor were they trusty' in his covenant:
- 38 Yet ||he|| <full of compassion> would put a propitiatory-covering over iniquity, and not destroy,—
Yea <many a time> turned he back his anger,
And would not stir up all his wrath.
- 39 So then he remembered
That <Flesh> they were',^c
A Wind departing, that returneth not.
- 40 How often they Resisted him in the desert,
Vexed him, in the waste:
- 41 Yea they again put God to the test,
And <to the Holy One of Israel> caused they sorrow:^d
- 42 They remembered not his hand—The day
When he ransomed them from the adversary;
- 43 When he set, in Egypt, his signs,
And his wonders, in the plain of Zoan;
- 44 When he turned, into blood, their Nile-streams,
And <their own rivers> could they not drink;
- 45 He sent among them
The gad-fly, and it devoured them,
And the frog, and it despoiled them;

^a "Angels"—O.G., comparing this place with Ps. ciii. 20.

^b Or: "In" (or "amid").

^c Cp. Ps. ciii. 14.

^d Or perh.: "set they limits"—T.G., Dav. H.L.

- 46 When he gave to the corn-locust^a their produce,
And their toil, to the swarming locust;
- 47 He killed, with hail, their vine,
And their sycomores, with frost:
- 48 When he gave up, to hail-storms, their beasts,
And their cattle, to pestilent fevers;
- 49 He sent among them the heat of his anger,
Wrath and indignation and distress,—
A mission of messengers of misfortune:
- 50 He levelled a path for his anger,—
Withheld not, from death, their soul,
But <their life—to the pestilence> he delivered:
- 51 So he smote
Every first-born in Egypt,
The beginning of their strength,^b in the tents of Ham;
- 52 And he set forth, like sheep, his people,
And guided them, like a flock in the desert;^c
- 53 Yea he led them securely, and they dreaded not,
And <their enemies> the sea' did cover.
- 54 Then brought he them within his own holy bounds,
The mountain-range, which^d his right hand made his own:
- 55 So he drave out, before them, [whole] nations,
And allotted them, by line, an inheritance,
And caused to dwell, in their own homes,^e the tribes of Israel.
- 56 But they tested and resisted God Most High,
And <his testimonies> did not observe;
- 57 But drew back and dealt treacherously, like their fathers,
They turned aside, like deceitful' bowmen;
- 58 And provoked him to anger with their high places,
And <with their images>^f used to move him to jealousy.
- 59 God heard' and was wroth,
And greatly abhorred^g Israel;
- 60 So he gave up the habitation of Shiloh,^h
The tent he had set up among Men;
- 61 Yea he gave up, into captivity, his strength,
And his beauty' into the hand of an adversary;
- 62 And delivered up, to the sword, his people,
And <with his own inheritance> was he wroth;
- 63 ||His young men|| were devoured by fire,
And ||his virgins|| were not praised in song;
- 64 ||His priests|| |by the sword| did fall,
And ||his widows|| were not able to bewail.
- 65 Then awoke, as one that had slept, Adonây,ⁱ
As a warrior exulting with wine!
- 66 So he smote his adversaries in the rear,^k
<Reproach age-abiding> laid he upon them.

^a See Joel i. 4, notes.

^b Or: "manly vigour."
Cp. Gen. xlix. 3; Deu. xxi. 17; Ps. cv. 36. [Cp. G.n. for sing. instead of plural.]

^c Cp. Isa. lxiii. 11-14.

^d Cp. O.G. 261, 5.

^e Ml.: "tents."

^f Whether carved, graven, or even molten. Same word as Deut. vii. 5.

^g Or: "decisively rejected."

^h Cp. 1 S. iv. 11-22.

ⁱ Usually; "My Lord."

^k Or: "backward."

- ⁶⁷ Howbeit he rejected the tent of Joseph,
And <the tribe of Ephraim> did not choose:
⁶⁸ But made choice of the tribe of Judah,
The mountain of Zion, which he loved;
⁶⁹ And built, like the heights, his sanctuary,
<Like the earth>^a he founded it to times age-
abiding.
⁷⁰ And made choice of David his servant,
And took him from among the folds of the
sheep:
⁷¹ <From after the suckling ewes> he brought
him in,—
To be shepherd to Jacob his people,^b
And to Israel, his inheritance.
⁷² So he did shepherd them, according to the
singleness of his heart,
And <with the discernment of his hands>^c used
he to guide them.

PSALM 79.

A Melody of Asaph.

- ¹ O God, nations
Have entered thine inheritance,
Have profaned thy holy temple,—
Have laid Jerusalem in heaps:
² They have given
The dead bodies of thy servants,
As food for the birds of the heavens,
The flesh of thy men of lovingkindness,
Unto the wild beast of the earth:
³ They have poured out their blood like water
Round about Jerusalem,
With none to bury.
⁴ We have become
A reproach to our neighbours,—
A mockery and a derision, to them who are
round about us.
⁵ How long, O Yahweh, wilt thou be angry
utterly?
Shall thy jealousy | burn like fire?|
⁶ Pour out thy wrath
Upon the nations that have not known
thee,^d—and
Upon the kingdoms that <on thy Name>
have not called.
⁷ For he hath^e devoured Jacob,—
And <his dwelling-place> have they laid waste.
⁸ Do not remember against us former iniquities,—
Haste thee, let thy compassions | come to meet
us|,
For we have been brought very low!
⁹ Help us, O God of our salvation,
On account of the glory of thy Name,—

^a Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "In the land" (or "earth")—G.n. [N.B.: *b* for *k* (כ for כ) as often.] See Table, p. 29, ante.

^b Some cod. (w. Sep. and Vul.): "his servant"—G.n.

^c A beautiful expression, How much all manual workers need to put their discernment into their hands!

^d Cp. Jer. x. 25.

^e Some cod. (w. Aram., Sep., Syr., Vul.): "they have." Cp. Jer. x. 25—G.n.

Rescue us then, and put a propitiatory-covering
over our sins,

For the sake of thy Name.

- ¹⁰ Wherefore^f should the nations^g say—

Where is their God?

Let him be known among the nations before
our eyes!

[Yea! by] the avenging of the blood of thy
servants which hath been shed!

- ¹¹ Let the groaning of the prisoner | come in before
thee|,—

<According to the greatness of thine arm>

Set free^a them who are appointed to death.^b

- ¹² Return, therefore, unto our neighbours—

Sevenfold, into their own bosom,

The reproach wherewith they have reproached
thee, O Adonây!^c

- ¹³ So || we, thy people, and the sheep of thy pasture||
will give thanks unto thee, to times age-
abiding,—

<To generation after generation> will we
recount thy praise. ^d

PSALM 80.

To the Chief Musician. For "the Lilies of
Testimony." Asaph's. A Melody.

- ¹ O Shepherd of Israel, give ear,
Thou who leddest forth Joseph like a flock,
Thou who art throned on the cherubim, appear!
² <Before^d Ephraim and Benjamin and Manas-
seh> stir up thy strength,
And come! to our salvation.
³ O God, bring us back,
And light up thy face,
That we may be saved.
⁴ O Yahweh, God of hosts!
How long^e hast thou been wroth with the prayer
of thy people?
⁵ Thou hast fed them with the food of tears,
And hast caused them to drink the water of
weeping in threefold abundance.
⁶ Thou dost make us an object of contention to our
neighbours,
And || our foes|| find mockery for themselves.^f
⁷ O God of hosts, bring us back,
And light up thy face,
That we may be saved.
⁸ <A vine out of Egypt> thou didst remove,^g
Thou didst cast out nations, and plant it;
⁹ Thou didst make a clear space before it,
So it rooted well its roots, and filled up the
land;
¹⁰ Covered^h were the mountains with its shade,
And <with its boughs> the mightyⁱ cedars.⁵

^a So it shd be (w. Aram., Syr.). Cp. Ps. cv. 20; exlvi. 7—G.n.

^b Ml.: "the sons of death."

^c U.: "My Lord."

^d A sp. v.r. (*sevir*): "For

the sons of"—G.n.

^e Some cod. (w. Sep., Syr., Vul.): "mock at us"—G.n.

^f Ml.: "cause to set out, lead out."

^g Ml.: "cedars of God."

- ¹¹ It thrust forth its branches as far as the sea,—
And <unto the River> its shoots.
- ¹² Wherefore^a hast thou broken down its fences,
So that all who pass along the way |pluck its
fruit|?
- ¹³ The boar out of the forest^a |browseth upon it|,
And ||the wild beast of the field|| pastureth
thereon.
- ¹⁴ O God of hosts, return, we pray thee,—
Look down out of the heavens, and see,
And inspect this vine :
- ¹⁵ Yea the stock which thy right hand planted,
Even upon the son^b thou didst secure for thy-
self.
- ¹⁶ <To be burned with fire> it is cut down,—
<At the rebuke of thy countenance>^c they will
perish.
- ¹⁷ Let thy hand be
Upon^d the Man of thy right hand,
Upon^d the Son of Man thou didst secure for
thyself ;
- ¹⁸ So will we not draw back from thee,
Thou wilt bring us to life,
And <on thy Name> will we call.
- ¹⁹ O *Yahweh, God of hosts ! bring us back,*
Light up thy face,
That we may be saved.

PSALM 81.

To the Chief Musician. On "the Gittith."^a
Asaph's.

- ¹ Shout ye for joy, unto God our strength,
Sound the note of triumph, to the God of Jacob ;
- ² Raise a melody, and strike the timbrel,
The lyre so sweet, with the harp :^f
- ³ Blow, at the new moon, the horn,
At the full moon, for the day of our sacred
festival :^g
- ⁴ For <a statute to Israel> it is',
A regulation, by the God of Jacob ;
- ⁵ <A testimony in Joseph>^h he appointed it,
When he went forth over the land of Egypt :
<A language I liked not> used I to hear ;
- ⁶ I took away, from the burden, his shoulder,
His hands |from the clay| were set free.
- ⁷ <In distress> thou didst cry, and I delivered
thee,—
I answered thee, within a hiding-place of
thunder,ⁱ
I proved thee, by the waters of Meribah.

[Selah.]

^a So according to one read-
ing; according to another:
"out of the river." Cp.
G. Intro. 338, 339.

^b "Bough" — O.G. But
observe:—Some cod. (w.
Sep., Syr., Vul.); "son of
man." Cp. ver. 17—G.n.

^c *Gt.*: "thy mouth."

^d Or: "over." So Carter
(Yates & Alexander).

^e Cp. Ps. viii., heading.

^f Or: "lute" — O.G.

^g Some cod. (w. 2 ear. pr.
edns., Aram., Syr.):
"festivals" (pl.)—G.n.

^h *ML.*: "Jehoseph." Heb.:
yehōshaphat; elsewhere
always *yōséph*.

ⁱ *I.e.*: "a black thunder
cloud"—Davies' H.L.

- ⁸ Hear, O my people, and I will adjure thee,
O Israel, if thou wilt hearken unto me !
- ⁹ There shall not be |within thee| a foreign
God,—
Neither shalt thou bow down to a strange
God :
- ¹⁰ ||I, Yahweh|| am thy God,
Who brought thee up out of the land of
Egypt,—
Open wide thy mouth, that I may fill it.
- ¹¹ But my people |hearkened not| unto my voice,
Even ||Israel|| inclined not unto me.
- ¹² So then I let them go on in the stubbornness of
their own heart,
They might walk in their own counsels !
- ¹³ <If ||my people|| were hearkening unto me,
[If] ||Israel|| <in my ways> would walk>
- ¹⁴ ||Right soon|| <their foes> would I subdue,
And <against their adversaries> would I turn
my hand :
- ¹⁵ ||The haters of Yahweh|| should come cringing
unto him,
Then let their own good time be age-abiding !
- ¹⁶ Then would he feed them from the marrow of
the wheat,
Yea <out of the rock—with honey> would I
satisfy thee.^a

PSALM 82.

A Melody of Asaph.

- ¹ ||God|| hath taken his place in the august^a
assembly,^b
<In the midst of the gods>^c will he judge.
- ² How long^a will ye judge perversely
And <the countenances of the lawless>
uplift ? [Selah.]
- ³ Vindicate the weak and the fatherless,
<The oppressed^d and the poor> see righted ;
- ⁴ Deliver the weak and the needy,
<Out of the hand of the lawless> make
rescue.
- ⁵ They^e know not, neither can they perceive,
<In darkness> they wander,
All the foundations of the earth do shake !
- ⁶ ||I|| said,
<Gods> ye are,^f
Yea <sons of the Highest> are ye all' ;
- ⁷ But^a indeed, <like the earth-born> shall ye
die !
And <like one of the princes> shall ye
fall !
- ⁸ Arise ! O God, judge thou the earth,
For ||thou|| wilt inherit all the nations.

^a Some cod.: "would I
satisfy him." Sep., Syr.
and Vul.: "would he
satisfy him"—G.n.

^b Or: "in the assembly of
God (El)."

^c Heb.: 'elohim. See below,
on ver. 6.

^d Or: "humbled."

^e "They"—whom ye ought
to vindicate. Note their
condition. Will ye
(judges) not pity them,
and see them righted ?

^f Heb.: 'elohim. Cp. John
x. 34; also Ps. viii. 5.

PSALM 83.

A Song, a Melody of Asaph.

- ¹ O God, Do not keep quiet,
Do not hold thy peace,
Neither be thou still, O God!
- ² For lo! ||thine enemies|| are tumultuous,
And ||they who hate thee|| have lifted up the head;
- ³ <Against thy people> they craftily devise a secret plot,
And conspire against thy treasured ones.
- ⁴ They have said—
Come, and let us wipe them out from being a nation,
That the name of Israel may be remembered' no more.
- ⁵ For they have taken counsel with one heart,
<Against thee — a covenant> would they solemnise—
- ⁶ The tents of Edom, and the Ishmaelites,
Of Moab and the Hagarenes;
- ⁷ Gebal and Ammon, and Amalek,
The Philistines, with the dwellers in Tyre;
- ⁸ |Even Assyria| hath joined herself with them,
They have become an arm to the sons of Lot.
[Selah.]
- ⁹ Make them like Midian,
Like Siserā, like Jabin, by the torrent of Kishon;^a
- ¹⁰ They perished at En-dor,
They became manure for the soil!
- ¹¹ Make them—their nobles—like Oreb and like Zeeb,^b
And <like Zebah and like Zalmunna> all their princes:^c
- ¹² Who said—
Let us take a possession for ourselves
The pastures of God!
- ¹³ O my God, make them
As whirling [dust],
As chaff before a wind;
- ¹⁴ <As a fire burneth a forest,—
And as a flame setteth mountains ablaze>
- ¹⁵ ||So|| wilt thou pursue them with thy tempest,—
And <with thy storm-wind> wilt terrify them;
- ¹⁶ Fill thou their faces with dishonour,
That men may seek thy Name, O Yahweh;
- ¹⁷ Let them turn pale, and be terrified to futurity,
Yea let them blush, and perish:
- ¹⁸ That men may know that ||thou||
<Whose Name alone' is Yahweh>
Art Most High over all the earth.

^a Jdg. iv., v.^b Jdg. vii. 25.^c Jdg. viii. 12.

PSALM 84.

To the Chief Musician. On "the Gittith."
For the Sons of Korah. A Melody.

- ¹ How lovely are thy habitations, O Yahweh of hosts!
- ² My soul |longeth—yea even languisheth|—for the courts of Yahweh,—
||My heart and my flesh|| shout aloud for a Living God.
- ³ ||Even the sparrow||^a hath found a home,
And ||the swallow|| a nest for herself, where she hath laid her young,
Thine altars, O Yahweh of hosts,
My king and my God!
- ⁴ How happy are they who abide in thy house,—
Still' are they praising thee. [Selah.]
- ⁵ How happy the men whose strength is in thee,
Festive processions^b are in their heart.
- ⁶ ||Passing through the balsam-vale||
<A place of fountains> they make it,
Yea <with blessings> is it covered by the early rain.
- ⁷ They go from strength to strength,^c
Each one appeareth before God in Zion.
- ⁸ O Yahweh, God of hosts, hear thou my prayer,—
Give hear, thou God of Jacob. [Selah.]
- ⁹ <Our Shield> behold thou, O God,
And look upon the face of thine Anointed One.^d
- ¹⁰ For better' is a day in thy courts, than a thousand,
I choose rather to stand at the threshold,
in the house of my God,
Than to dwell in the tents^e of lawlessness.
- ¹¹ For <a sun and shield>^f is Yahweh God,—
<Grace and glory> will Yahweh give,
He will not withhold what is good, from them who walk without blame.
- ¹² O Yahweh of hosts!
How happy the man who trusteth in thee!

PSALM 85.

To the Chief Musician. For the Sons of Korah. A Melody.

- ¹ Thou hast accepted, O Yahweh, thy land,
Thou hast brought back the captives of Jacob;
- ² Thou hast taken away, the iniquity of thy people,
Thou hast covered, all their sin. [Selah.]
- ³ Thou hast withdrawn all thine indignation,
Thou hast ceased from the glow of thine anger.
- ⁴ Restore us, O God of our salvation,
And take away thy vexation towards us.

^a Or simply: "bird."^b Ml.: "Highways."
"They fondly think of the roads leading to Jerusalem"—Davies' H.L.^c "At every step their strength increases"—P.B.^d Cp. Ps. lxxxix. 18.^e Or: "homes."^f Ml.: "buckler."

- ⁵ <To times age-abiding> wilt thou be angry with us?
Wilt thou prolong thine anger, from generation to generation?
- ⁶ Wilt not ||thou thyself|| again' give us life,
That ||thy people|| may rejoice in thee.
- ⁷ Shew us, O Yahweh, thy lovingkindness,
And <thy salvation> wilt thou grant us.
- ⁸ I will hear, what God—Yahweh—|will speak|,—
For he will bespeak prosperity to his people,
And to his men of lovingkindness,
And to them who return with their heart unto him.^a
- ⁹ Surely <near unto them who revere him>
is his salvation,
That the Glory |may settle down| in our land.
- ¹⁰ ||Lovingkindness and faithfulness|| have met together,
||Righteousness and prosperity|| have kissed each other;
- ¹¹ ||Faithfulness|| <out of the earth> doth spring forth,
And ||righteousness|| <out of the heavens> hath looked down.
- ¹² ||Yahweh himself too|| will give us the blessing,
And ||our land|| shall yield her increase.
- ¹³ ||Righteousness|| <before him> shall march along,—
That he may make, into a way, the steps of its feet.

PSALM 86.

A Prayer. David's.

- ¹ Bow down, O Yahweh, thine ear—answer me,
For ||oppressed^b and needy> am I;
- ² O guard my life.^c
For <a man of lovingkindness> am I,—
Save thy servant, ||O thou' my God||,
[Thy servant] who trusteth in thee;
- ³ Shew me favour, O My Lord,^d
For <unto thee> do I cry, all the day;
- ⁴ Rejoice the soul of thy servant,
For <unto thee> O My Lord <my soul>
do I lift.
- ⁵ For ||thou, O My Lord||^e art good and forgiving,
And *abundant in lovingkindness*,^f to all who call upon thee.
- ⁶ Give ear, O Yahweh, unto my prayer,
And attend' unto the voice of my supplications.
- ⁷ <In the day of my distress> will I call upon thee,
For thou wilt answer me.
- ⁸ There is none' like unto thee, among the gods,
O My Lord,
And nothing' like thy works.

^a So it shd be (w. Sep. and Vul.).—G.n.

^b Or: "humbled."

^c U.: "soul."

^d Some cod. (w. 5 ear. pr.

edns.): "O Yahweh"—G.n.

^e Some cod.: "O Yahweh"—G.n.

^f Cp. Exo. xxxiv. 6.

- ⁹ ||All nations whom thou hast made||
Shall come in and bow down before thee,
O My Lord,
That they may glorify thy Name.^a
- ¹⁰ For great' thou art, and doest wondrous things,
||Thou, O God, of thyself alone||.
- ¹¹ Point out to me, O Yahweh, thy way,
I will walk steadfastly in thy truth,
My heart will rejoice^b to revere thy Name.
- ¹² I will give thee thanks, Adonây, my God, with all my heart,
And will glorify thy Name unto times age-abiding.
- ¹³ For ||thy lovingkindness|| is great towards me,
And thou hast rescued my soul from Hades beneath.^c
- ¹⁴ O God, ||the insolent|| have arisen against me,
And ||the assembly of tyrants|| have sought my life,^d
And have not set thee before them.
- ¹⁵ But ||thou, O My Lord|| art
A God of compassion and favour,
Slow to anger, and abundant in lovingkindness and faithfulness!^e
- ¹⁶ Turn thou unto me, and shew me favour,—
Give thy strength to thy servant,
And save the son of thy handmaid.
- ¹⁷ Perform with me a token for good,—
That they who hate me may see' and be ashamed,
In that ||thou, Yahweh|| hast helped me and comforted me.

PSALM 87.

For the Sons of Korah. A Melody, a Song.

- ¹ ||His foundation|| is in the holy' mountains:
- ² Yahweh loveth' the gates of Zion,
More than all the dwellings of Jacob.
- ³ ||Glorious things|| are to be spoken of thee,^f
O city of God. [Selah.]
- ⁴ I will mention Rahab and Babylon, to them who know me,—
Lo! Philistia and Tyre with Ethiopia,
This' one was born there.
- ⁵ But <of Zion> it shall be said—
This' man and that' were born in her,
And the Highest himself' shall establish her.
- ⁶ ||Yahweh|| will record, when he enrolleth the peoples,
This' one was born there. [Selah.]
- ⁷ As well the singers as the flute-players [are saying],—
||All my springs|| are in thee!

^a Cp. Is. lxvi. 23.

^b So it shd be (w. Sep., Syr., Vul.)—G.n. Cp. O.G. 402.

^c Cp. Deut. xxxii. 22.

^d U.: "soul."

^e Cp. Exo. xxxiv. 6, f.

^f "Are being spoken in thee"—O.G.

PSALM 88.

A Song, a Melody. For the Sons of Korah.
To the Chief Musician. On "Mahalath."^a
For alternate Song.^b An Instructive
Psalm. By^c Heman the Ezrahite.^d

- ¹ O Yahweh, God of my salvation,^e
 <By day> have I made outcry,
 <In the night> [also] before thee.
² Let my prayer |come into thy presence|,
 Bow down thine ear to my loud cry.
³ For my soul [is sated with misfortunes|,
 And <my life—unto Hades> hath drawn near;
⁴ I am counted with them who descend into the pit,
 I have become as a man that is without^f help;
⁵ <Among the dead> is my couch,^g—
 Like the slain that lie in the grave,
 Where thou rememberest them no more,
 Yea ||they|| <from thy hand> are cut off;
⁶ Thou hast laid me In the lowest pit,
 In dark places,^h
 In the deeps:
⁷ <Upon me> hath rested thine indignation,
 And <with all thy breakers> hast thou caused
 affliction. [Selah.
⁸ Thou hast far removed mine acquaintances from
 me,—
 Thou hast made me an abomination unto them,
 <Shut up> and I cannot go forth!
⁹ ||Mine eye|| hath dimmed through affliction;ⁱ
 I have called upon thee, O Yahweh, all day
 long,
 I have spread out, unto thee, my hands.^h
¹⁰ <For the dead> wilt thou perform a wonder?
 Or shall ||the shades|| arising, give thee thanks?
 [Selah.
¹¹ Shall Thy lovingkindness be recounted^j in the
 grave?
 Thy faithfulness, in destruction?
¹² Shall any wonder of thine |be known in the
 dark|?
 Or ||thy righteousness|| in the land of forgetful-
 ness?
¹³ But ||I|| <unto thee, O Yahweh> have cried
 for help,
 And <in the morning> my prayer will con-
 front thee!
¹⁴ Wherefore, O Yahweh,
 shouldst thou reject my soul?
 shouldst thou hide thy face from me?
¹⁵ Afflicted^k have I been, and dying,^l from youth,
 I have borne the terror of thee—I shall be
 distracted!^k
¹⁶ <Over me> have passed thy bursts of burning
 anger,
 The alarms of thee have put an end to me;

^a Cp. Ps. liii., title.^b So Fu. H. L.^c Or: "For" or, "Be-
longing to,"^d = of the family of

Zerah, 1 Ch. ii. 6—O. G.

^e Or: "my saving^m God."^f Or: "I am free," i. e.,^g "adrift, cut off from
Yahweh's remem-
brance"—O. G. 344, b.^h Or: "humiliation,"ⁱ M. L.: "palms."^j U.: "breathing my last."^k So T. G.; Gt.: "become
torpid"—G. n.

- ¹⁷ They have surrounded me like waters, all the
 day,
 They have come circling against me together:
¹⁸ Thou hast far removed from me, lover and
 friend,
 ||Mine acquaintances|| are in darkness.ⁿ

PSALM 89.

An Instructive Psalm, by^b Ethan the
Ezrahite.^c

- ¹ <The lovingkindnesses of Yahweh> age-abid-
 ingly will I sing,
 <To generation after generation>^d will I make
 known thy faithfulness with my mouth.
² For I said,^e
 <To times age-abiding> shall lovingkindness
 be built up,
 <As for the heavens> thou wilt establish thy
 faithfulness therein.
³ I have solemnised a covenant, for my chosen
 one,
 I have sworn^f unto David my servant:
⁴ <Unto times age-abiding> will I establish
 thy seed,
 And will build up, unto generation after
 generation, thy throne. [Selah.
⁵ So shall the heavens praise thy wondrousness,
 O Yahweh,—
 Yea <thy faithfulness> in the convocation of
 holy ones.
⁶ For whom, in the skies, can one compare unto
 Yahweh?
 [Or] can one liken unto Yahweh, among the
 sons of the mighty?^g
⁷ A God inspiring awe in the circle of the holy
 ones, exceedingly,
 And to be revered above all who are round
 about him.
⁸ O Yahweh, God of hosts!
 Who, like thee, is mighty, O Yah!
 With thy faithfulness round about thee:
⁹ ||Thou|| rulest over the swelling of the sea,
 <When the rolling waves thereof lift them-
 selves>
 ||Thou|| dost bid them be still:
¹⁰ ||Thou|| hast crushed—as one slain—Rahab,
 <With thy strong^h arm> hast thou scattered
 thy foes.
¹¹ ||Thine|| are the heavens Yea ||thine|| the
 earth,
 <The world and the fulness thereof>
 ||Thou|| didst found them;
¹² <The north and the south>
 ||Thou|| didst create them,—
 ||Tabor and Hermon|| <with thy Name> shall
 shout for joy:

^a Some cod. (w. Syr.):
"under restraint"—G. n.^b Cp. previous Ps.^c See Ps. lxxxviii. n. d.^d M. L.: "To generation and
generation."^e Some cod. (w. Sep. and
Vul.): "For thou saidst"
—G. n.^f Or: "of the gods"—
"angels"—O. G.

- 13 Thine' is an arm with might,
Strong' is thy hand, High' is thy right hand ;
- 14 ||Righteousness and justice|| are the establishing
of thy throne,
||Lovingkindness and faithfulness|| go before
thy face.
- 15 How happy are the people who know the joyful
sound !
O Yahweh ! <in the light of thy countenance>
shall they firmly march along ;
- 16 <In thy Name> shall they exult all the day,
And <in thy righteousness> shall they be
exalted.^a
- 17 For <the beauty of their strength> thou
art',
And <in thine acceptance> shall our horns^b
be exalted.
- 18 For <to Yahweh> belongeth our Shield,
And <to the Holy One of Israel> belongeth our
King.
- 19 Then' spakest thou in vision of^c thy men^d of
lovingkindness,
And saidst—
I have laid help^e upon a mighty one,
I have exalted one chosen from among the
people ;
- 20 I have found David my servant,
<With mine own holy' oil> have I anointed
him ;
- 21 With whom my hand shall be firm,
Yea ||mine arm|| shall strengthen him ;
- 22 No foe shall make exactions on him,
Nor shall ||a son of perversity|| humiliate
him ;
- 23 And I will shatter from before him his adver-
saries,
And <them who hate him> will I smite ;
- 24 And ||my faithfulness and my lovingkindness||
shall be with him,
And <in my Name> exalted' shall be his horn ;
- 25 And I will set, in the sea, his hand,
And, in the rivers, his right hand ;
- 26 ||He|| shall cry out unto me,
<My Father> thou art',
My God, and my Rock of Salvation !
- 27 Yea ||I|| will appoint him [firstborn],
Most High to the kings of the earth !^f
- 28 <Age-abidingly> will I keep for him my
lovingkindness,
And ||my covenant|| hath been made steadfast
for him ;
- 29 Therefore will I appoint, to futurity, his
seed,
And his throne' as the days of the heavens.
- 30 <If his sons forsake' my law,^g
And <in my regulations> do not walk ;

^a *Gt.*: "shall they shout
for joy." Cp. ver. 12—
G.n.

^b So (pl.) in many MSS.
and in 4 ear. pr. edns.:
but "horn" (sing.) in 7
ear. pr. edns. [1 *Rabb.*]
—G.n.

^c Or: "to."

^d So (pl.) in many MSS., 3

ear. pr. edns., Aram.,
Vul.; but "man" (sing.)
in some cod., w. 7 ear.
pr. edns.—G.n.

^e *Gt.*: "set a crown." Cp.
Ps. cxxxii. 18; or, "laid
strength"—G.n.

Or (simply): "Highest
of the kings of earth."
^g Or: "mine instruction."

- 31 If <my statutes> they profane,
And <my commandments> do not keep>
- 32 Then will I punish <with a rod> their trans-
gression;
And <with stripes> their iniquity:
- 33 But <my lovingkindness> will I not frus-
trate^a from them,
Neither will I falsify my faithfulness ;
- 34 I will not violate my covenant,
<And that which hath proceeded out of my
lips> will I not alter :
- 35 <One thing> have I sworn by my holi-
ness,
Verily <to David> will I not lie ;
- 36 ||His seed|| <age-abidingly> shall remain,
And ||his throne|| be like the sun before
me ;
- 37 <Like the moon> shall it be established unto
times age-abiding,
And ||a witness|| <in the skies> hath been
made sure. [Selah.]
- 38 Yet ||thou thyself|| hast cast off, and rejected,
Thou hast been wroth with thine Anointed One !
- 39 Thou hast cast down the covenant of thy
Servant,
Thou hast profaned, to the earth, his crown ;
- 40 Thou hast broken down all his defences,
Thou hast laid his fortresses in ruins ;
- 41 All the passers by the way |have plundered
him|,
He hath become a reproach to his neigh-
bours ;
- 42 Thou hast raised the right hand of his adver-
saries,
Thou hast gladdened all his enemies ;
- 43 Yea thou hast turned the edge of his sword,
Neither hast thou caused him to stand in the
battle ;
- 44 Thou hast brought to an end his splendour,^b
And <his throne—to the ground> hast thou
hurled ;
- 45 Thou hast shortened the days of his youths,^c—
Thou hast covered him with shame. [Selah.]
- 46 How long' O Yahweh,
Wilt thou hide thyself utterly ?
Shall thine indignation |burn like fire| ?
- 47 Remember how short-lived ||I|| am,^d
Wherefore <in vain> hast thou created all the
sons of Adam ?
- 48 Who is the man that shall live, and not see
death ?
That can deliver his soul from the hand of
hades. [Selah.]
- 49 Where are thy former' lovingkindnesses, O My
Lord ?
Thou didst swear unto David, in thy faithful-
ness !

^a Some cod. (w. Aram.,
Syr.): "take away" ; or
"cause to depart." Cp.
2 S. vii. 15.

^b "Thou hast made him to
cease from his lustre"—
O.G. Some cod. (w.

several ear. pr. edns.):
"made his lustre to
cease"—G.n.

^c Or (intensive plural):
"youth."

^d Or: "Of what duration
I am"—O.G. 317a.

⁵⁰ Remember, O My Lord, the reproach of thy servants,^a
I have carried in my bosom the insult^b of the peoples:

^a Some cod. (w. Syr.): "servant" (sing.)—G.n.
^b So it shd be (w. Aram.). Cp. Eze. xxxvi. 15—G.n.

⁵¹ In that thy foes have reproached, O Yahweh,
In that they have reproached the footsteps^a of thine Anointed One!

⁵² Blessed be Yahweh to times age-abiding,
Amen, and Amen!

^a Or: "tracks," as in Ps. lxxvii. 19.

BOOK THE FOURTH.

PSALM 90.

A Prayer by^a Moses, the Man of God.

¹ Lord!^b <a dwelling-place> hast ||thou|| become to us,

From generation to generation:^c

² <Before |the mountains| were born,
Or thou hadst brought forth^d the earth and the world>

Even <from age unto^e age> ||thou|| [wast] God.

³ Thou causest man to return unto dust,
And hast said—

Return, ye sons of Adam!^f

⁴ For ||a thousand years, in thine eyes|| [are]
As yesterday, in that it passed away,
Or [as] a watch in the night.

⁵ Thou hast snatched them away,
<A sleep> do they become,
<In the morning> [they are] like grass that shooteth up,

⁶ <In the morning> it sprouteth and shooteth up,
<By the evening> it is cut down and withered.

⁷ For we are consumed in thine anger,
And <in thy wrath> are we dismayed;

⁸ Thou hast set
Our iniquities before thee,
Our secret^g near the luminary of thy face.

⁹ For ||all our days|| decline in thy wrath,—
We end our years like a sigh.

¹⁰ ||The days of our years|| have, in them, three score years and ten,
And <if |by reason of strength| they have four-score years>

Yet ||their boast||^h is labour and sorrow,
For it hath passed quickly, and we have flown away.

¹¹ Who knoweth' the strength of thine anger?
Even <according to the fear of thee> is thy wrath!

^a Or: "belonging to" (handed down by).

^b Or: "O My Lord (Adonay)."

^c Ml.: "in (throughout) generation and generation."

^d Or: "given birth to."

^e So in many MSS., and 3 ear. pr. edns.; but some cod. (w. 8 ear. pr. edns.):

"and unto"—G.n.

^f Or: "ye sons of the earth-born." Cp. Gen. iii. 19.

^g Some cod. (w. 2 ear. pr. edns.): "secrets" (pl.)—G.n.

^h Or: "pride"—T.G.; or: "vehemence," "restlessness"—Fuerst.

¹² <How to number our days> so' grant us to know,
That we may win us a heart that hath wisdom.

¹³ Return, Yahweh, oh how long?
And have compassion upon thy servants;

¹⁴ Satisfy us, in the mofning, with thy loving-kindness,

That we may shout aloud and be glad,
Throughout all our days.

¹⁵ Make us glad, according to
The days thou hast humbled us,
The years' we have seen misfortune:

¹⁶ Let thy work^a |appear unto thy servants|,
And ||thy majesty|| upon their children;

¹⁷ And let the delightfulness of Adonay our God be upon us,—

And <the work of our hands> establish thou upon us,

Yea <the work of our hands> establish thou it.

PSALM 91.

¹ ||He that dwelleth^b in the secret place of the Most High||

<Under the shadow of the Almighty> will tarry,

² Saying^c of Yahweh—
My refuge and my fortress,
My God, in whom I will trust.

³ For ||he|| will rescue thee
From the snare of the fowler,
From the destructive' pestilence.

⁴ <With his pinion> will he cover thee,
And <under his wings> shalt thou seek refuge,
<A shield and buckler> is his faithfulness.

⁵ Thou shalt not be afraid
Of the dread of the night,
Of the arrow' that flieth by day;

⁶ Of the pestilence' that, in darkness, doth walk,
Of the plague' that layeth waste at noonday.

^a So (sing.) in many MSS. (w. 10 ear. pr. edns.); but "works" (pl.) in some cod. (w. Aram., Sep., Syr., Vul.)—G.n.

that dwelleth"—G.n. [In which case, in next line render: "doth he tarry."]

^c So it shd be (w. Sep.)—G.n.

^b Gt.: "How happy he

- 7 There shall fall, at thy side, a thousand,
Yea ||myriads||^a at thy right hand,
<Unto thee> shall it not come nigh;
8 Save only' <with thine own eyes> shalt thou discern,
And <the recompense of the lawless> shalt thou see.
9 <Because ||thou|| [hast made] Yahweh, my refuge,^b—
<The Most High> thou hast made thy dwelling-place>
10 There shall not be sent unto thee misfortune,
Nor shall ||plague|| come near into thy tent;^c
11 For <his messengers> will he charge concerning thee,
To keep thee, in all thy ways;
12 <On hands> will they bear thee up,
Lest thou strike, against a stone, thy foot;
13 <On the lion^d and adder> shalt thou tread,
Shalt trample on young lion and crocodile.^e
14 <Because ||on me|| he hath set firm his love>
Therefore will I deliver him,
I will set him on high,
Because he hath known my Name;
15 He shall call me, and I will answer him,
<With him> will ||I|| be, in distress,
I will rescue him, and will honour^f him;
16 <With length of days> will I satisfy him,
And will shew him^g my salvation.

PSALM 92.

A Melody, a Song, For the Sabbath-day.

- 1 It is good^h to give thanks to Yahweh,
And to sing praises^b unto thy Name,
O Most High;
2 To declare, in the morning, thy lovingkindness,
And thy faithfulness^c at night;
3 Upon an instrument of ten strings, and upon a harp,ⁱ
With resounding music on the lyre.
4 For thou hast made me glad, O Yahweh, in thy doing,^k
<In the works^l of thy hands> will I shout for joy.
5 How great^m have grown thy works, Yahweh,
[How] veryⁿ deep are laid thy plans!
6 ||A man that is brutish|| cannot know,
And ||a dullard|| cannot discern this:—
7 <When the lawless do thrive like grass,
And all the workers of iniquity have blossomed>
It is that they may be destroyed for ever.^m

^a For this quick emphatic movement, see Intro. Chap. II., Synopsis, A, e.

^b *Gt.*: "Because ||thou|| hast said Y. is my r."—G-n.

^c Or: "home." Some cod. (w. 1 ear. pr. edn., Aram.): "tents" (= "homes") (pl.)—G-n.

^d Prop.: "roarer."

^e Or: "large serpent."

^f Or: "glorify."

^g *Gt.*: "satisfy him with"—G-n.

^h Or: "make music."

ⁱ Or: "lute"—O.G.

^k Some cod. (w. 2 ear. pr. edns. and Syr.): "doings" (pl.)—G-n.

^l Some cod. (w. 1 ear. pr. edn. and Syr.): "work" (sing.)—G-n.

^m Or: "unto perpetuity."

- 8 But ||thou|| shalt be on high age-abidingly, O Yahweh.

- 9 For lo! ||thine enemies||, Yahweh,
For lo! ||thine enemies|| shall perish,^a
They shall be scattered—all the workers of iniquity;

- 10 But thou wilt exalt, as [those of] the buffalo,^b my horn,

I have been anointed, with fresh oil.

- 11 So hath mine eye descried^c them^d who were lying in wait for me,—

<Of my wicked assailants> mine ears' [shall hear].

- 12 ||The righteous|| <like the palm-tree> shall thrive,

<Like the cedar in Lebanon> shall he grow;

- 13 ||They who are planted in the house of Yahweh|| <In the courts of our God> shall flourish;

- 14 Still^e shall they bear fruit in old age,
<Vigorous and fresh> shall they be;

- 15 To declare that upright^f is Yahweh,
My Rock, and no perversity^g in him.

PSALM 93.

- 1 ||Yahweh|| hath become king,
<With majesty> is he clothed,—
Clothed^h is Yahweh,
<With strength> hath he girded himself,
Surely he hath fixedⁱ the world,
It shall not be shaken.
2 Established^j hath been thy throne from of old,^d
<From age-past times> thou art'.
3 The floods have lifted up, O Yahweh,
The floods have lifted up—their voice,
The floods have lifted up—their dashing waves.
4 With the sounds of many waters>
Majestic are the breakers of the sea,^e
<Majestic on high> is Yahweh.
5 ||Thy testimonies|| are strongly confirmed,^f
<To thy house> befitting^g is holiness,
O Yahweh—to length of days.

PSALM 94.

- 1 O GOD of avenging—Yahweh,
GOD of avenging, shine forth:^g
2 Lift up thyself, O judge of the earth,
Render a recompense unto the proud.
3 How long^h shall the lawlessⁱ, O Yahweh,
How long^j shall the lawless^k exult?^h

^a For style, cp. Ps. xciv. 1; and Intro. B, c., p. 16, ante.

^b "The meaning unicorn has no foundation"—Fuerst.

Yet see Paul Haupt on Ps. xxii. 21 in P.B.

^c So it shd be (w. Aram., Sep., Syr., Vul.)—G-n.

^d *Mt.*: "from then."

^e *Gt.*:—

"Beyond the sounds of many waters,
He is more majestic than the breakers of the sea"
—G-n.

^f Cp. Ps. xix. 7.

^g For style, cp. Ps. xcii. 9, and note.

^h Cp. ver. 1.

- 4 They pour forth [words], they speak arrogantly,
All the workers of iniquity | do boast | :
- 5 <Thy people> O Yahweh, they will crush,
And <thine inheritance> tread down;
- 6 <The widow and sojourner> they will slay,
And <the fatherless> murder.
- 7 Yet have they said—
Yah |doth not see|,
The God of Jacob |doth not understand|.
- 8 Understand, ye brutish among the people,
And <ye dullards> when will ye show discretion?
- 9 ||He that planteth the ear|| shall he not hear?
Or ||that fashioneth the eye|| shall he not have power to see?
- 10 ||He that correcteth nations|| shall he not reprove?
||He that teacheth man knowledge||!
- 11 ||Yahweh|| knoweth the plans of men,
That ||they|| are a breath!
- 12 How happy the man whom thou correctest, O Yah!^a
And whom <out of thy law> thou instructest!
- 13 That thou mayest give him rest from the days of misfortune,
Until there be digged—for the lawless one—a pit.
- 14 For Yahweh |will not abandon| his people,
And <his inheritance> will he not forsake;
- 15 For <unto righteousness> shall the judicial sentence^b return,
Then shall follow it—all the upright in heart.
- 16 Who' will rise up for me, against the evil-doers?
Who' will make a stand for me, against the workers of iniquity?
- 17 <If ||Yahweh|| had not been a help to me>
Soon' had sunk into silence—my soul!
- 18 <If I say My foot |hath slipped|>
||Thy lovingkindness|| O Yahweh, supporteth me.
- 19 <In the multitude of my cares within me>
||Thy consolations|| delight my soul.
- 20 Shall the throne that inflicteth ruin^c |have fellowship with thee|,
That frameth oppression |by statute|?
- 21 They make an attack on the life^d of the righteous one,—
And <innocent blood> they condemn.
- 22 But Yahweh hath become for me a high tower,
And my God, my rock of refuge.
- 23 Thus hath he brought back on them their iniquity,
And <by their own wickedness> will he destroy them,
||Destroy them|| will Yahweh our God.

^a Cp. Job v. 17.^b Or: "regulation."^c "Which ruins the inno-

cent by injustice"—O.G.

217^b.^d U.: "soul."

PSALM 95.

- 1 Come, let us make a joyful noise to Yahweh,
Let us shout in triumph, to the rock of our salvation!
- 2 O let us come before his face with thanksgiving,
<With the sounds of strings> let us shout aloud,
to him.
- 3 For <a great God> is Yahweh,
And a great king, above all gods.
- 4 <In whose hand> are the hidden recesses^a of the earth,
And <the peaks of the mountains> are his;
- 5 |Whose| is the sea, for ||he|| made it,
And <the dry land> ||his hands|| did form.
- 6 Enter! let us bow down, and bend low,
Let us kneel, before Yahweh our maker;
- 7 For ||he|| is our God,
And ||we|| are the people of his pasture, and the flock of his hand.^b
- ||To-day|| <if |to his voice| ye will hearken>
- 8 Do not harden your heart as at Meribah,^c
As on the day of Massah,^c in the desert;
- 9 When your fathers |tested me|,
They proved me, yea' they also saw what I could do.
- 10 <Forty years> loathed I that^d generation,
So I said—
<A people going astray in heart> they are',
||Even they|| have not known my ways!
- 11 And I swear in mine anger,—
Verily they shall not enter into my rest.

PSALM 96.

- 1 Sing to Yahweh, a song that is new,
Sing to Yahweh, all the earth;
- 2 Sing to Yahweh, bless ye his Name,—
Tell the tidings, from day to day, of his salvation:
- 3 Recount Among the nations, his glory,
Among all the peoples, his wonders.
- 4 For great' is Yahweh, and worthy to be mightily' praised,
To be revered' is he' above all gods;
- 5 For ||all the gods of the peoples|| are things of nought,^e—
But ||Yahweh|| made |the heavens|.
- 6 ||Praise and majesty|| are before him,
||Strength and beauty||^f are in his sanctuary.^g
- 7 Give to Yahweh, ye families of the peoples,
Give to Yahweh, glory and strength;
- 8 Give to Yahweh, the glory of his Name,
Bring a present, and enter his courts;^h

^a Gt.: "distant parts"—G.n.^b Gt.: "the people of his hand, the flock of his pasture." Cp. Ps. lxxix. 13; Ps. c. 3.^c Cp. Exo. xvii. 7.^d So it shd be (w. Sep. and Vul.)—G.n.^e Or: "nobodies."^f Some cod.: "joy." Cp.

1 Ch. xvi. 27—G.n.

^g Some cod.: "dwelling-place." Cp. 1 Ch. xvi. 27—G.n.^h Some cod. (w. Aram.): "enter before him." Cp. 1 Ch. xvi. 29—G.n.

⁹ Bow down to Yahweh, in the adornment of holiness,^a

Be in anguish at his presence, all the earth!

¹⁰ Say among the nations,

Yahweh|| hath become King,

Surely he hath fixed^b the world,

It shall not be shaken,

He will judge the peoples with equity.

¹¹ Let the heavens rejoice^c, and the earth exult^c,

Let the sea roar^c, and the fulness thereof;

¹² Let the field |leap for joy|, and all that is therein,

||Thou|| shall^c all the trees of the forest |shout in triumph|

¹³ *Before Yahweh, for he is coming,*

For he is coming^c to judge the earth,—

He will judge the world, in righteousness,

And the peoples, in his faithfulness.

PSALM 97.

¹ ||Yahweh|| hath become king,

Let the earth exult^c,

Let the multitude of coastlands rejoice^c.

² ||Clouds and thick darkness|| are round about him,
||Righteousness and justice|| are the establishing of his throne.

³ ||Fire|| <before him> proceedeth,
That it may consume round about, his adversaries.

⁴ His lightnings |have illumined| the world,
The earth |hath seen, and hath trembled|;

⁵ ||The mountains|| <like wax> have melted,
At the presence of Yahweh,

At the presence, of the Lord^d of all the earth.

⁶ The heavens |have declared| his righteousness,—
And all the peoples |have seen| his glory.

⁷ Let all who serve an image^e |be ashamed|,
They who boast themselves in things of nought,^f
Bow down unto him, all ye gods.^g

⁸ Zion |hath heard and rejoiced|,
And the daughters of Judah^h |have exulted|,
Because of thy righteous decisions.^h O Yahweh:

⁹ For ||thou, Yahweh|| art Most High over all the earth,
Greatlyⁱ hast thou exalted thyself above all gods.^g

¹⁰ Ye lovers of Yahweh! be haters of wrong,—
He preserveth the livesⁱ of his men of loving-kindness,
<From the hand of the lawless> will he rescue them.

¹¹ ||Light|| is sown^k for the righteous one,
And <for the upright in heart> rejoicing:

^a Or: "in holy^c adorning."
Cp. Ps. xxix. 2; Exo. xxviii. 2.

^b So it shd be (w. Sep., Syr., Vul.)—G.n.

^c Gt.: "Yea let"—G.n.

^d Heb.: 'al'hôn.

^e Either carved or graven, or possibly molten. Cp.

Exo. xx. 4, n.

^f Cp. Ps. xvi. 5.

^g Cp. Ps. viii. 5, n.

^h Or: "regulations."

ⁱ Or: "souls."

^k In some M.S. (w. Aram., Sep., Syr., Vul.): "hath arisen," Cp. Ps. cxii. 4—G.n.

¹² Rejoice, ye righteous, in Yahweh,
And give ye thanks, at the mention^a of his holiness.

PSALM 98.

A Melody.

¹ Sing to Yahweh, a song that is new,
For <wonderful things> hath he done,
His own right hand and his holy^a arm |have brought him salvation|.

² Yahweh |hath made known| his salvation,
<Before the eyes of the nations> hath he revealed his righteousness:

³ He hath remembered his lovingkindness and his faithfulness towards the house of Israel,—
All the ends of the earth |have seen| the salvation of our God.

⁴ Shout aloud to Yahweh, all the earth,
Break forth and make a joyful noise and sweep the strings;

⁵ Sweep the strings to Yahweh

With the lyre,

With the lyre, and the voice of melody;

⁶ <With trumpets and the sound of a horn>
Shout aloud, before the king—Yahweh.

⁷ Let the sea |roar|, and the fulness thereof,
The world, and they who dwell therein;

⁸ Let ||the floods|| clap their hands,
⁹ ||Together|| let |the mountains| make a joyful noise

Before Yahweh, for he is coming—to judge the earth,—

He will judge the world, in righteousness,
And the peoples, with equity.

PSALM 99.

¹ ||Yahweh|| hath become king,

Let the peoples |tremble|,

He is enthroned on the cherubim,

Let the earth |shake|.

² ||Yahweh|| |in Zion| is great,
And |high| is he^a over all the peoples.

³ Let them thank his Name—great and reverend,
|Holy| is he!

⁴ Yea <with the strength of a king—justice> he loveth,—

||Thou|| hast established equity,

<Justice and righteousness in Jacob> ||thou|| hast wrought.

⁵ *Exalt Yahweh our God,*
And bow down at his footstool,

|Holy|^b is he!

⁶ ||Moses and Aaron|| [were] among his priests,
And ||Samuel|| [was] among them who were calling upon his Name,
Who were calling upon Yahweh, and ||he|| used to answer them:

^a Or: "memorial."

^b Some cod. (w. Sep., Vul.): "For holy"—G.n.

⁷ <In the pillar of cloud> used he to speak unto them,
They kept his testimonies, and the statute he gave them.

⁸ O Yahweh our God! ||thou|| answeredst them,—
<A pardoning GOD> thou becamest to them,
Yet one bringing vengeance on their deeds.^a

⁹ *Exalt Yahweh our God,
And bow down towards his holy' mountain,
For |holy| is Yahweh our God.*

PSALM 100.

A Melody for Thanksgiving.

¹ Make a joyful noise to Yahweh, all the earth:

² Serve Yahweh with rejoicing,
Enter before him, with shouts of triumph.

³ Know that ||Yahweh|| |he| is God,—
||He|| made us, and not ||we ourselves||,^b
His people, and the flock of his pasture.

⁴ Enter ye his gates with thanksgiving,
his courts, with praise,
Give ye thanks to him, bless ye his Name;

⁵ For good' is Yahweh,
Age-abiding' is his lovingkindness,
And <unto generation after generation> his
faithfulness.

PSALM 101.

David's. A Melody.

¹ <Of lovingkindness and of justice> will I sing!
<Unto thee, O Yahweh> will I touch the
strings!

² I will behave myself wisely^c in a blameless way,
When wilt thou come in unto me?

I will walk to and fro in the blamelessness of
my heart,—in the midst of my house:

³ I will not set before mine eyes, a vile thing,^d—
<The doing of them who fall away> I hate,
It shall not cleave unto me;

⁴ ||A perverse heart|| shall depart from me,
<A maker of mischief> will I not acknowledge;

⁵ <He that uttereth slander in secret against his
friend>

||Him|| will I root out;
<One of lofty eyes, and of an ambitious heart>
||Him|| shall I not be able to endure.

⁶ ||Mine eyes|| shall be upon the faithful of the
land,

That they may dwell with me,—

<He that walketh in a blameless way>

||He|| shall attend me.

^a Cp. Exo. xxxiv. 6, 7.

^b So written; but, read:
"and his we are." Some
cod. (w. 6 ear. pr. edus.,
Sep., Syr.) both write and
read: "and not we our-
selves"; others (w. 1
ear. pr. edn., Aram.,
Vul.) both write and

read: "and his we are"
—G.n.

^c Some cod. (w. Aram.):
"I will impart wisdom
concerning thee"—G.n.

^d ML: "an affair of
Belial" ("the Abandoned
One," Hastings' D.B.:
"Belial").

⁷ There shall not dwell in the midst of my
house.

One who worketh deceit,—

||He that speaketh falsehoods|| shall not be
established before mine eyes;

⁸ <Morning by morning> will I uproot

All the lawless ones of the land,

That I may cut off, out of the city of Yahweh—

All the workers of iniquity.

PSALM 102.

A Prayer for the Humbled One^a when he is
about to faint, and <before Yahweh>
poureth out his grief.

¹ O Yahweh, hear thou my prayer,
And let ||my cry for help|| <unto thee> enter in.

² Do not hide thy face from me,

In the day when I am in distress,—

Bend down unto me thine ear,

<In the day when I call> speedily answer
me.

³ For <consumed in smoke>^b are my days,
And ||my bones|| <like a burning mass> are
scorched through;

⁴ <Smitten like herbage> so is my heart dried up,
For I have forgotten to eat my food.

⁵ <At the noise of my groaning> my bone' |hath
cleaved| to my flesh':

⁶ I am like the pelican of the desert,
I have become as an owl among ruins.

⁷ I have watched and am become^c
Like a bird sitting alone^d upon a house-top.

⁸ <All the day> have mine enemies |reproached
me|,

And ||they who are mad against me|| |by me|
have sworn.^e

⁹ For <ashes—like^f bread> have I eaten,
And <my drink—with my tears> have I
mingled;

¹⁰ Because of thine indignation and thy wrath,
For thou hast lifted me up, and cast me
down.

¹¹ ||My days|| are like a shadow extended,
And ||I|| <as green herbage> do wither.

¹² But ||thou, O Yahweh|| age-abidingly' wilt
remain,^g

And the memorial of thee,^h to generation after
generation.

¹³ ||Thou|| wilt arise, wilt have compassion upon
Zion,

Surely it is time to favour her,

Surely the time appointed' |hath come|;

¹⁴ Seeing that thy servants |take pleasure| in her
stones,

And <her dust> they favour:

^a Or: "oppressed one."

^b Some cod. (w. Aram.,
Sep., Vul.): "like
smoke"—G.n.

^c Gt.: "and complained."
Cp. Ps. lv. 17.

^d Some cod. (w. 1 ear. pr.
edn. [Rvb.]): "moving
to and fro"—G.n.

^e "He who swears by one

in misfortune says, 'May
I bear the like if I break
my faith'"—T.G. 802.

^f Some cod. (w. 1 ear. pr.
edn.): "with"—G.n.

^g Or: "reign," "sit (en-
throned)."

^h Some cod.: "thy throne"
—G.n.

- 15 That the nations may revere thy Name, O Yahweh,
And all the kings of the earth, thy glory.
- 16 <When Yahweh |hath built up| Zion,
Hath appeared in his glory;
17 Hath turned towards the prayer of the destitute,^a
And not despised their prayer>
- 18 This |shall be written| for a later' generation,
And ||a people to be created|| will give praise unto Yah:—
- 19 That he looked down, out of his holy' height,
||Yahweh|| <from the heavens unto the earth>
directed his gaze;—
- 20 To hear the groaning of the prisoner,
To set free, them who were appointed to death.^b
- 21 To the end the Name of Yahweh |might be celebrated in Zion|
And his praise in Jerusalem:
- 22 When the peoples |gather themselves together|,
And the kingdoms, to serve Yahweh.
- 23 He hath prostrated, in the way, my^c strength,—
He hath shortened my days.
- 24 I said,
O my God, do not remove me^d in the midst of my days,
<Throughout the generation of generations>
are thy years;
25 <Of old—the earth> thou didst found,
And <the work of thy hands> are the heavens;
26 ||They|| shall perish. But ||thou|| wilt abide;
And ||they all|| <like a garment> shall fall in pieces,
<As a vesture> wilt thou change them and they shall vanish;
27 But ||thou|| art |the same|,—
And ||thy years|| shall have no end:
28 ||The children of thy servants|| shall continue,—
And ||their seed|| <before thee> be established.

PSALM 103.

- 1 Bless, O my soul, Yahweh, e—
And all that is within me, his holy' Name;
2 Bless, O my soul, Yahweh,
And forget not all his dealings:^f—
3 Who forgiveth all thine iniquity,^g
Who healeth all thy diseases;

^a Or: "forlorn."
^b MI.: "the sons of death."
^c Written: "his"; read: "my." In some cod. (w. Sep. and Vul.): "his," both written and read; in others (w. 2 ear. pr. eds., Aram., Syr.): "my," both written and read.—G.n.

^d Or (MI.): "do not take me up."

^e The rhythm of this line is intended to facilitate the accenting of the Divine Name on the second syllable—See Intro.

Chap. IV., II. B, 3, ante, p. 25.

^f "Dealings" is not only more exact than "benefits," but is here the more expressive word; since, in the enthusiasm of his gratitude, the Psalmist may have felt that all the divine "dealings" formed a fitting subject for praise.

^g Some cod. (w. 1 ear. pr. edn. [Rabb.], Sep. and Vul.): "iniquities" (pl.)—G.n.

- 4 Who redeemeth, from destruction, thy life,
Who crowneth thee, with lovingkindness and compassion:
- 5 Who satisfieth, with good, thine age,
Thy youth' |reneweth itself like an eagle|.
- 6 Yahweh is one |who executeth righteousness|,
Yea vindication' for all the oppressed.
- 7 Who made known his ways unto Moses,
<Unto the sons of Israel> his doings.
- 8 <Compassionate and gracious> is Yahweh,—
Slow to anger and abundant in lovingkindness.^a
- 9 <Not perpetually> will he contend,
<Nor age-abidingly> retain anger;
- 10 <Not according to our sins> hath he dealt with us,
<Nor according to our iniquities> hath he treated us.
- 11 For <as the heavens are exalted over the earth>
His lovingkindness hath prevailed^b over them who revere him;
- 12 <As far' as East from West>
Hath he put far' from us, our transgressions;
- 13 <Like the compassion of a father for his children>
Is ||the compassion of Yahweh|| for them who revere him;
- 14 For ||he|| knoweth how we are formed,^c
He is mindful^d that ||dust|| we are'.^e
- 15 <As for man' <like grass> are his days,
<Like the blossom of the field> ||so|| doth he blossom;
- 16 For ||a wind|| hath passed over it, and it is gone',
And its own place is acquainted with it no more.
- 17 But ||the lovingkindness of Yahweh|| is from one age even to another
Upon them who revere him,
And his righteousness, to children's children:—
- 18 To such as keep his covenant,
And remember his precepts, to do them.
- 19 ||Yahweh|| <in the heavens> hath established his throne,
And ||his kingdom|| <over all> hath dominion.
- 20 Bless Yahweh, ye^f messengers of his,—
Heroes of vigour, doing his word,
To hearken [again] to the voice of his word;
- 21 Bless Yahweh, all ye his hosts,
Attendants of his, doing his pleasure;
- 22 Bless Yahweh, all ye his works,
In all places of his dominion,
Bless, O my soul, Yahweh.

^a Cp. Exo. xxxiv. 6, 7.

^b Gt.: "is exalted."

^c MI.: "our formation."

^d "He bethinketh him"—Cheyne. "The pass. ptep. [here used] appears in some cases to express a state which is the result of the subject's own

action"—Dav. Heb. Syn. p. 137. Or render boldly: "He is put in mind." Cp. Ps. cxli. 7; Is. xxvi. 3.

^e Cp. Ps. lxxviii. 39.

^f Some cod. (w. Sep., Vul.): "all ye"—G.n.

PSALM 104.

- 1 Bless, O my soul, Yahweh,—
Yahweh, my God, thou art exceedingly' great,
<With honour and majesty> hast thou clothed thyself,
2 Putting on light, as a robe,
Stretching out the heavens, as a curtain;
3 Building^a in the waters, his upper chambers,—
Who maketh clouds his chariot,
Who passeth along on the wings of the wind;
4 Making His messengers, winds,
His attendants, a flaming fire;
5 He hath fixed the earth on its foundations,
It is not to be shaken, to times age-abiding and beyond.
6 <With the resounding deep—as a garment>
hast thou covered it,
<Above the mountains> stand the waters;
7 <At thy rebuke> they flee,
<At the voice of thy thunder> they hurry away;
Mountains rise', Valleys sink'
Unto the place which thou hast fixed for them;
9 <Bounds> hast thou set, which they are not to pass over,
They are not to return to cover the earth.
10 Who hast sent forth springs, through the torrent-beds,
<Between the mountains> they flow along;
11 They give drink, to every wild beast of the field,
The wild asses do break' their thirst.
12 <Over them> the bird of the heavens settleth down,
<From amidst the foliage> they utter a voice.
13 Who watereth the mountains out of his upper chambers,
<Out of the fruit of thy works> thou satisfiest the earth.
14 Who causeth the grass to shoot forth for the cattle,
And the herb, for the service of man,
That he may bring forth food out of the earth;
15 And ||wine|| may rejoice the heart of man,
Making radiant his well-nourished face,—
And ||food|| may <the heart of man> sustain.
16 Satisfied' are
The trees of Yahweh,
The cedars of Lebanon, which he hath planted;
17 Where the birds build their nests,
||The stork|| <in the fir-trees> hath her house;
18 The high mountains|| are for the chamois,
||The crags|| are a refuge for the conies.^b
19 He hath made the moon' for seasons,^c
And ||the sun|| knoweth his place for entering in.

^a ML: "joining."^b Cp. Lev. xi. 5, n.^c "Most likely *sacred seasons*"—O.G. 417^b, 437^a.

- 20 Thou causeth darkness, and it becometh night,
<Therein> creepeth forth
Every wild beast of the forest;
21 ||The young lions|| roaring for prey,
And seeking, from God, their food.
22 The sun ariseth, they withdraw themselves,
And <in their lairs> lay them down.
23 Man' goeth forth to his work'
And to his labour, until evening.
24 How thy works abound', O Yahweh!
<All of them—in wisdom> hast thou made,
The earth is full' of thy possession:—^a
25 ||This sea here|| is great and broad on both hands,—
Wherein are creeping things, even without' number,
Living things, small with great;
26 ||There|| |ships| sail along,
This sea-monster^b thou hast formed^c to sport therein;
27 ||All of them|| <for thee> do wait,
That thou mayest give them their food in its season;
28 Thou givest unto them, they gather,^d
Thou openest thy hand, they are satisfied with good.
29 Thou hidest thy face, they are dismayed,^e
Thou withdrawest their spirit,
They cease to breathe,
And <unto their own dust> do they return:
30 Thou sendest forth thy spirit, they are created,
And thou renewest the face of the ground.
31 Be thy glory, O Yahweh, to times age-abiding,
Let Yahweh rejoice in his own works:^f
32 Who looketh at the earth, and it trembleth,
He toucheth the mountains, and they smoke.
33 I will sing to Yahweh, as long as I live!
Yea I will touch the strings to my God, while I continue;
34 <Pleasing unto him> be my meditation,
||I|| will rejoice in Yahweh.
35 Sinners shall be consumed' out of the earth,
And ||the lawless|| no more, shall exist,—
Bless, O my soul, Yahweh,
Praise ye Yah!^g

^a Or: "acquisition." So (sing.) in many MSS. (w. 5 ear. pr. edns. [1 *Rabb.*]); but in others (w. 6 ear. pr. edns.): "possessions" (or "acquisitions") (pl.)—G.n.^b Or: "whale." So O.G.^c Or: "The sea-monster which thou hast formed." Cp. O.G. 261, 5.^d Or: "pick up."^e So O.G.; "suddenly perish"—T.G.^f Cp. Job xiv. 15.^g Or, as one word: "Halleluyah"; and so the Massoretic text. But Ginsburg concludes: "There can hardly be any doubt that this" [resolution of the phrase into two words, translated as three] "exhibits the primitive reading." He further expresses the confident conclusion that the phrase was originally the public reader's invitation to the worshippers to join in the public responses—G. Intro. pp. 375–81.

PSALM 105.

- ¹ Give ye thanks to Yahweh, Call upon his Name,
Make known, among the peoples, his doings;
² Sing ye to him, Make ye music to him,
Speak ye of all his wonders.
³ Make your boast in his holy Name,
Joyful be the heart of them who are seeking Yahweh.
⁴ Search out Yahweh and his strength,
Seek diligently his face at all times.^a
⁵ Remember his wonders which he hath done,
His portents, and the just decisions^b of his mouth.
⁶ O ye Seed of Abraham^c—his servants,^d
Sons of Jacob—his chosen ones:
⁷ ||Yahweh himself|| is our God,
<Through all the land>^e are his just decisions.
⁸ He hath remembered, unto times age-abiding,
his covenant,
The word he commanded, to a thousand generations;
⁹ Which he solemnised with Abraham,
And his oath, to Isaac;
¹⁰ And confirmed it unto Jacob for a statute,
To Israel, as a covenant age-abiding;
¹¹ Saying, <To thee> will I give the land of Canaan,
As your inherited' portion;
¹² While as yet' they^f were men easily counted,—
A very few, and sojourners therein;
¹³ And they wandered from nation to nation,
From a kingdom, to another people.
¹⁴ He suffered no son of earth to oppress them,
And reproved—for their sakes—[even] kings!
¹⁵ Ye may not touch mine Anointed ones,
And <to my Prophets> may ye do no wrong.
¹⁶ Then called he a famine over the land,
<All the staff of bread> he brake;
¹⁷ He sent before them a man,
<For a slave> was he sold—[even] Joseph;
¹⁸ They forced, into a fetter, his foot,^g
<Into the iron> entered his soul;^h
¹⁹ Until the time when his wordⁱ came to pass,
||Speech¹ of Yahweh|| proved him;
²⁰ The king sent, and set him free,
<One having dominion over peoples> yet loosed
he his bonds;
²¹ He appointed him lord to his household,
And one having dominion over all he possessed;

^a Or: "continually."^b Or: "judicial sentences."^c Some cod.: "Israel."^d Cp. 1 Ch. xvi. 13—G.n.^e So (pl.) it shd be (w. Sep. and Syr.)—G.n.^f Or: "earth."^g Some cod. (w. Aram. and Syr.): "ye." Cp. 1 Ch. xvi. 19—G.n.^h So read; written: "feet."

Some cod. (w. 2 ear. pr. eds.) "foot" (sing.)

both written and read—

G.n. "They humbled his

feet with fetters"—O.G.

459.

ⁱ Or: "person."¹ Or: "A saying," as in Ps. cxix. 38.

- ²² That he might bind his rulers as he pleased,^a
And <his elders> he might embue with wisdom.
²³ So Israel came' into Egypt,
And ||Jacob|| sojourned in the land of Ham;
²⁴ And he made his people exceeding' fruitful,—
And caused them to become stronger than their adversaries.
²⁵ He let them turn^b their heart—
To hate his people,
To deal treacherously with his servants;
²⁶ He sent Moses his servant,
Aaron, whom he had chosen.
²⁷ He^c set among them his threatening' signs,
And his wonders, in the land of Ham;
²⁸ He sent darkness, and made it dark,
But they rebelled^d against his words;^e
²⁹ He turned their waters into blood,
And so caused their fish to die;
³⁰ Their land swarmed' with frogs,
In^f the chambers of their kings!
³¹ He spake, and there came in the gad-fly,
Gnats,^g in all their bounds;
³² He made their showers—hail,
A fire flaming throughout their land;
³³ And he smote their vines, and their fig-trees,
And brake in pieces the trees of their bounds;^h
³⁴ He spake—then came the swarming locust,—
The devouring locust, and that without number;
³⁵ And devoured all the herbage in their land,
And devoured the fruit of their ground.
³⁶ Then smote he every firstborn in their land,
The beginning of all their strength;ⁱ
³⁷ Thus brought he them forth, with silver and gold,
Nor was there, throughout his tribes, one that faltered;
³⁸ Egypt rejoiced' when they went out,
For the dread of them had fallen' upon them.
³⁹ He spread out a cloud as a covering,
And fire, to give light by night,
⁴⁰ They asked,^j and he brought in^m the quail,—
And <with the bread of the heavens> he satisfied them;

^a MI.: "according to his soul" (or "mind.") So it shd be (w. Sep. and Syr.)—G.n.^b U.: "he turned." But cp. Exo. iv. 21, and O.T. App. "Pharaoh's heart," &c.^c So it shd be (w. Sep., Syr., Vul.). Cp. Ps. lxxviii. 43.^d So it shd be (w. Sep., Syr.) [omitting "not"]—G.n.^e So written; read: "word" (sing.). In some cod. (w. Sep., Vul.) "words" (pl.), written and read; but in others (w. 2 ear. pr. eds., Aram., Syr.): "word" (sing.), written

and read—G.n.

^f G4.: "And they entered [or "came up"] into."

Cp. Exo. viii. 3—G.n.

^g "Meaning dubious"—

O.G.

^h Perh. = "their boundary trees."ⁱ Some cod. (w. 2 ear. pr. eds., Aram., Syr.): "in Egypt"—G.n.^j Or: "manly vigour." Cp. Gen. xlix. 3; Dt. xxi. 17; Ps. lxxviii. 51.^k So it shd be (w. Aram., Sep., Syr., Vul.)—G.n. [M.C.T.: "He asked."]^m Some cod. (w. Sep., Vul.): "and there came in"—G.n.

- 41 He opened the rock, and there gushed forth waters,
They flowed along, through parched places, as a river;
42 For he remembered his holy^c word,
With Abraham his servant.
43 Thus brought he forth his people with gladness,—
<With shouts of triumph> his chosen ones;
44 And gave them, the lands of the nations,
And <of the toil of the peoples> took they possession;
45 In order that they might observe his statutes,
And <over his laws> might keep watch,
Praise ye Yah.^a

PSALM 106.

- 1 Praise ye Yah,
Give ye thanks to Yahweh—
For he is good,
For <age-abiding> is his lovingkindness.
2 Who can relate the mighty deeds of Yahweh?
Can cause to be heard, all his praise?
3 How happy! They who observe justice,
He that executeth^c righteousness
at all times.
4 Remember me,^d O Yahweh, when thou acceptest thy people,^e
Visit me^d with thy salvation;
5 That I may look upon the welfare of thy chosen ones,
That I may rejoice in the joy of thy nation,
That I may glory, with thine inheritance.
6 We have sinned—with our fathers,
We have acted perversely, we have^f committed lawlessness;
7 ||Our fathers, in Egypt|| understood not thy wonders,
They remembered not the abounding of thy lovingkindnesses,
But rebelled by the sea—at the Red Sea.^g
8 Yet he saved them, for the sake of his Name,
To make known his mighty power;
9 So he rebuked the Red Sea, and it dried up,
And he led them through deeps, as pasture-land;
10 And saved them from the hand of one full of hatred,
And redeemed them out of the hand of the foe;
11 So the waters covered their adversaries,
||Not one from among them|| was left.
12 They believed therefore in his words,
They sang his praise.
13 Soon^h forgot they his works,—
They waited not for his counsel;

- 14 But lusted a lust in the desert,
And tested God in the waste.
15 So he gave them their request,
But sent leanness into their soul.
16 And they became jealous
Of Moses, in the camp,—
Of Aaron, the holy one of Yahweh;
17 The earth openedⁱ and engulfed Dathan,
And covered up the assembly of Abiram;
18 Then was kindled a fire in their assembly,—
||A flame|| consumed^a the lawless ones.
19 They made a calf in Horeb,—
And bowed down to a molten image;
20 Thus changed they my glory,^b
For the similitude of an ox that eateth grass.
21 They forgot God their saviour,
Who had done great things in Egypt;
22 Wonders in the land of Ham,
Terrible things by the Red Sea.
23 Then would he have bidden to destroy them,—
Had not Moses his chosen, stood in the breach before him,
To turn back his wrath from destroying.
24 And they refused the delightful^c land,
They believed not his word;
25 But murmured in their tents,—
They hearkened not^c unto the voice of Yahweh.
26 So he lifted up his hand unto them,
That he would let them fall in the desert;
27 And would disperse^d their seed among the nations,
And would scatter them throughout the lands.
28 Yet they let themselves be bound to Baal-peor,^e
And did eat sacrifices to the dead:^f
29 So they provoked^g to anger by their doings,
And a plague |made a breach among them|.
30 Then stood up Phinehas, and interposed,
And stayed^h was the plague:
31 So it was counted unto him, for righteousness,
To generation after generation, unto times age-abiding.
32 And they provoked by the waters of Meribah,—
And it fared ill with Moses, for their sakes;
33 For they embittered his spirit,^h
And he spake rashly with his lips.
34 They destroyed not the peoples of which Yahweh had spoken to them;
35 But had fellowship with the nations,
And learned their doings;
36 Yea they served their idols,
And theyⁱ became to them a snare:

^a Or: "licked up."

^b M.C.T.: "their glory." "One of the alterations of the Sopherim [editorial scribes]. The original reading was, 'They changed (*kebhodi*) my glory,' but it was altered because the statement that the Israelites changed God's visible Shechinah for the image of an ox was deemed derogatory to the Divine Being"—G. Intro. 360.

^c Some cod. (w. 2 ear. pr. eds.): "And hearkened not"—G.n.

^d So it shd be (w. Syr.; cp. Eze. xx. 23)—Gn.

^e Cp. Num. xxv. 3.

^f Or: "to dead things (lifeless gods)"—O.G. 257^b, 559^b, *d*.

^g Some cod. (w. Sep., Syr., Vul.) add: "him"—G.n.

^h Cp. Eph. iv. 30, 31.

ⁱ Some cod. (w. Syr., Vul.): "And it"—G.n.

^a Cp. Ps. civ. 35, n.

^b Cp. Ps. cxxxvi. and 1 Ch. xvi. 34, 41.

^c Some cod. (w. 2 ear. pr. eds., Aram., Sep., Syr., Vul.): "They who execute"—G.n.

^d Some cod. (w. Sep., Syr., Vul.): "us"—G.n.

^e Ml.: "in the acceptance of."

^f Some cod. (w. 1 ear. pr. edn.): "and have"—G.n.

^g Gt.: "But rebelled against the Most High at the Red Sea." Cp. Ps. lxxviii. 17, 56.

- 37 Yea they sacrificed their sons and their daughters to mischievous demons;^a
 38 And poured out innocent' blood,
 The blood of their sons and their daughters,
 Whom they sacrificed to the idols of Canaan,
 And the land was polluted with blood-shed;
 39 And they became unclean by their works,
 And became unchaste in their doings.
 40 Then was kindled' the anger of Yahweh with his people,
 And he abhorred his own inheritance.
 41 So he delivered them up into the hand of the nations,
 And they who hated them | had dominion over them |;
 42 And their enemies oppressed them,
 And they were bowed down under their hand.
 43 ||Many times|| did he rescue them,—
 But ||they|| rebelled by their counsel,
 And sank low in their iniquity.

^a Cp. Deut. xxxii. 17. Leeser: "evil spirits."

- 44 Then looked he on the distress which befell them,—
 When he heard their loud cry;
 45 Then remembered he for them, his covenant,
 And was moved to pity, according to the abounding of his lovingkindnesses;^a
 46 And granted them compassion' before all their captors.
 47 Save us, O Yahweh our God,
 And gather us from among the nations,—
 That we may give thanks unto thy holy' Name,
 That we may triumph aloud in thy praise.
 48 Blessed be Yahweh, God of Israel, from one age even unto another,
 And all the people | shall say | Amen!
 Praise ye Yah!^b

^a So read; but written: "lovingkindness" (sing.). In some cod. (w. Sep., Syr.) the singular is both written and read;

but in others (w. Aram. and Syr.) the plural—G.n.

^b Not found in Sep. or Syr. —G.n. Cp. Ps. civ. 33, n.

BOOK THE FIFTH.

PSALM 107.

- ¹ *O give thanks to Yahweh—
 For he is good,
 For <age-abiding> is his lovingkindness.*
 2 Let the redeemed of Yahweh say',
 Whom he hath redeemed from the hand of the adversary;
 3 And <out of the lands> hath gathered them,—
 From the east and from the west,
 From the north and from the south.^b
 4 They wandered about in the desert—in a waste,
 <Way^c to a city to dwell in> found they none;
 5 <Hungry—yea thirsty>
 Their soul, within them, fainted;
 6 *Then made they outcry to Yahweh in their peril,
 <Out of their distresses> he rescued them;*
 7 And led them by a straight' road,
 That they might journey to a city to dwell in.
 8 *Let them give thanks to Yahweh
 for his lovingkindness, and
 for his wonderful dealings with the sons
 of men;*^d

^a This line is preceded in Sep. and Vul. by the [public reader's] invitation: "Praise ye Yah."—G.n. Cp. Ps. civ. 33, n.
^b Lit.: "from the sea." Gt.: "from the right" = "south, because when facing east the right

hand is towards the south"—O.G.

^c So shd the verse be divided (w. Sep., Syr., Vul.)—G.n. [Hence not: "waste of a way," as O.G. 445b.]

^d Or: "Adam."

- ⁹ For he hath satisfied the longing soul,
 And <the famished soul> hath he filled with good.
 10 <The dwellers in darkness and death-shade,
 Bound with oppression^a and iron;
 11 Because they had rebelled against the sayings of God,—
 And <the counsel of the Most High> they had spurned;
 12 And he bowed down, with labour, their heart,
 They staggered, with no one to help>
 13 *Then made they outcry to Yahweh in their peril,
 <Out of their distresses> he saved them;*
 14 He brought them forth out of darkness and death-shade,
 And <their fetters> he tare off.
 15 *Let them give thanks to Yahweh
 for his lovingkindness, and
 for his wonderful dealings with the sons
 of men!*
 16 For he brake in pieces the doors of bronze,
 And <the bars of iron> he hewed asunder.

- 17 <||The perverse|| <by reason of their transgression,
 And on account of their iniquities> are afflicted;

^a Or: "humiliation."

- ¹⁸ <All manner of food> their soul abhorreth,
And so they draw near unto the gates of death>
- ¹⁹ *Then make they outcry to Yahweh in their peril,
And <out of their distresses> he saveth them.*
- ²⁰ He sendeth his word, and healeth them,
And delivereth them from their graves.^a
- ²¹ *Let them give thanks to Yahweh
for his lovingkindness, and
for his wonderful dealings with the sons
of men!*
- ²² Yea let them sacrifice the sacrifices of thanks-
giving,
And recount his works with a shout.
- ²³ <Men who go down to the sea, in ships,
Doing business through mighty waters;
²⁴ ||They|| see the works^b of Yahweh,
And his wonders in the deep;
²⁵ And he speaketh, and there ariseth^c a tem-
pestuous wind,
Which lifteth on high its rolling waves;
²⁶ They mount the heavens, They descend the
roaring deeps,
||Their soul|| <by trouble> dissolveth;
²⁷ They reel and stagger like a drunken man,
And ||all their wisdom|| is engulfed>
- ²⁸ *Then make they outcry to Yahweh, in their peril,
And <out of their distresses> he bringeth them
forth.^d*
- ²⁹ He calmeth the storm to a whisper,
And silent are their rolling waves:
³⁰ Then are they glad, because they are hushed,
And he guideth them unto their desired^e
haven.^e
- ³¹ *Let them give thanks to Yahweh
for his lovingkindness, and
for his wonderful dealings with the sons
of men!*
- ³² Yea let them extol him in the convocation of
the people,
And <in the seated company of elders> let
them praise him.
- ³³ He turneth
Rivers into a desert, and
Springs of Water into thirsty ground,
³⁴ A Land of Fruit into a waste of salt,
For the wickedness of them who dwell therein.
- ³⁵ He turneth
A Desert, into a pool of water, and
A Parched Land into springs of water;
³⁶ And hath caused the famished to dwell there,
And they have built them a city to dwell in;

^a Or "pits."^b Some cod. (w. 2 ear. pr. edns. [1 Rabb.]): "work"—G.N.^c Ml.: "standeth forth." So it shd be (w. Sep.). Cp. Ps. xxxiii. 9—G.N. [M.C.T.: "and raiseth."]^d Verses 23-28 are markedin Hebrew with the sign of dislocation (inverted nuns), but where this paragraph was originally placed does not appear—G. Intro. pp. 341-45. ^e So T.G., Fuerst, Dav., Wellhausen (P.B.). But: "city"—O.G.

- ³⁷ And have sown fields, and planted vineyards,
And made them fruits of increase:
³⁸ Thus hath he blessed them, and they have
multiplied greatly,
And <their cattle> he maketh not few.
- ⁴⁰ He poureth contempt upon nobles,
And causth them to wander in a pathless^f
waste;^g
- ³⁹ So have they become few and been brought low,
By oppression, misfortune and sorrow;
⁴¹ But he hath set the needy on high from affliction,
And made families ||like a flock||:—
- ⁴² The upright seeth^h and is glad,
And ||all perverseness|| hath closed her mouth.
- ⁴³ Who is wise? then let him observe these
things!
And diligently consider the lovingkindness of
Yahweh.

PSALM 108.

A Song, a Melody: David's

- ¹ |Fixed| is my heart, O God,^b
I will sing and touch the strings, even mine
honour.^c
- ² Awake, O harp^d and lyre,
I will awaken the dawn!
- ³ I will thank thee among the peoples, O
Yahweh,
And will sing praise unto thee, among the
tribes of men.
- ⁴ For <great above the heavens> is thy loving-
kindness,
And <as far as the skies> thy faithfulness.
- ⁵ Be thou exalted above the heavens, O God,
And <above all the earth> be thy glory.
- ⁶ <To the end thy beloved ones may be de-
livered>
Oh save thou with thy right hand and answer
me!^e
- ⁷ ||God|| hath spoken in his holiness,
I will exult!
I will apportion Shechem!
And <the Vale of Succoth> will I measure
out;
- ⁸ <Mine> is Gilead—<mine>^f Manasseh,
But ||Ephraim|| is the defence of my head,
||Judah|| is my commander's staff;
- ⁹ ||Moab|| is my wash-bowl,
<Upon Edom> will I throw my shoe,^g
<Over Philistia> raise a shout of triumph.

^a The sign of dislocation is here also found in the Massoretic text. Effect has above been given to Ginsburg's suggestion that ver. 40 shd have stood before ver. 39—Cp. note on verses 23-28.^b In some cod. (w. Sep., Syr., Vul.) is added the repetition: "fixed is my heart." Cp. Ps. lvii. 7—G.N.^c Cp. Ps. vii. 5, xvi. 9, xxx. 12, lvii. 8.^d Or: "lute"—O.G.^e Written: "us"; but read: "me"; and so in many cod. (w. 4 ear. pr. edns.); but in some cod. (w. 5 ear. pr. edns., Aram., Sep., Syr., Vul.): "me" is both written and read—G.N.^f Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "and mine." Cp. Ps. lx. 7—G.N.^g Cp. Ps. lx. 8, reff.

- ¹⁰ Who will conduct me to a fortified' city?
Who will lead^a me as far as Edom?
¹¹ Hast not thou,^b O God, rejected us?
And wilt not go forth, O God, with our hosts?
¹² Grant us help out of distress,
For <vain> is the deliverance of man;
¹³ <In God> shall we do valiantly,
||He himself|| therefore, shall tread down our
adversaries.

PSALM 109.

To the Chief Musician. David's. A
Melody.

- ¹ O God of my praise,^c do not be silent;
² For ||the mouth of the lawless one and the mouth
of the deceiver|| <against me> are open,
They have spoken to me with a false' tongue;
³ And <with words of hatred> have they sur-
rounded me,
And have made war upon me without cause:
⁴ <For my love> they have been accusing me,
While ||I|| was at prayer:
⁵ Yea they have returned^d unto me—
Evil' for good'; and
Hatred' for my love'.
⁶ Set in charge over him, one who is lawless,
And let ||an accuser|| stand at his right hand;
⁷ <When he is judged> let him go out con-
demned,
And let ||his own petition|| become a sin;
⁸ Let his days become few,
<His overseership> let another' take;
⁹ Let his children become fatherless,
And his wife a widow;
¹⁰ Let his children ||wander about|| and beg,
Let them be driven out^e of their ruins;
¹¹ Let the creditor take aim at all that he hath,
And let strangers prey on the fruit of his toil;
¹² Let him have no one to continue lovingkindness,
And there be none to favour his fatherless
children;
¹³ Let his posterity be for cutting off,
<In another generation> let their^f name be
wiped out;
¹⁴ Remembered' be the iniquity of his fathers
against Yahweh,^g
And <the sin of his mother> let it not be
wiped out;
¹⁵ Let them be before Yahweh continually,
And let the memory^h of them |be cut off out of
the earth|.
¹⁶ Because that he remembered not to shew loving-
kindness,
But pursued the man that was oppressed and
needy,
That <the downhearted> he might slay.

^a Lit.: "hath led"; but
Gt.: "will lead"—G.n.

^b Some cod. (w. Sep., Syr.,
Vul.) have: "||thou||"
emphatic. Cp. Ps. lx. 10.

^c Some cod. (w. Aram.,
Sep. and Vul.): "O God,
my praise"—G.n.

^d So it shd be (w. Syr.)—

G.n.

^e So it shd be (w. Sep.,
Vul.)—G.n.

^f Some cod. (w. Sep.,
Vul.): "his"—G.n.

^g Or: "Let the iniquity of
his fathers be mentioned
unto Y."

^h Or: "memorial."

- ¹⁷ <Because he loved cursing>
May it have come upon him,
<Because he delighted not in blessing>
May it have kept far from him;
¹⁸ <Because he clothed himself in cursing as his
outer garment>
Therefore may it have entered like water into
his inward part,
And like oil into his bones;
¹⁹ Be it his, as a garment he shall wrap round
him,
And for a girdle he shall, at all times, gird
on:
²⁰ ||This|| be the reward of mine accusers, from
Yahweh,
Even of them who are speaking wrongfully
against my life.^a
²¹ But ||thou|| Yahweh, Adonây, deal effectually
with me, for the sake of thy Name,
<Since good' is thy lovingkindness> O rescue
me;
²² For <oppressed and needy> I am',
And ||my heart|| is wounded^b within me.
²³ <As a shadow when it stretcheth out> I am
gone,
I am shaken off like the locust;
²⁴ ||My knees|| tremble from fasting,
And ||my flesh|| faileth of fatness:
²⁵ So ||I|| am become a reproach for them,
They see me, they shake their head.
²⁶ Help me! O Yahweh my God,
Save me, according to thy lovingkindness:
²⁷ That they may know that
<Thine own hand> this is',
||Thou, Yahweh|| hast done it.
²⁸ ||They|| may curse' if ||thou|| wilt bless,—
||Mine assailants|| shall be ashamed,^c
But ||thy servant|| shall rejoice;
²⁹ Mine accusers shall be clothed with con-
fusion,
And shall wrap about them, like a cloak, their
own shame.
³⁰ I will thank Yahweh loudly with my
mouth,
Yea <in the midst of multitudes> will I praise
him;
³¹ Because he standeth at the right hand of the
needy,
To save, from them who would pass sentence
on his^d life.^a

PSALM 110.

David's. A Melody.

- ¹ The declaration of Yahweh to my Lord—
Sit thou at my right hand,
Until I make thy foes thy footstool.

^a U.: "soul."

^b Perh.: "one hath
wounded." Cp. O.G.
319^a.

^c So it shd be (w. Sep. and
Vul.)—G.n.

^d Asp. v.r. (*sevir*): "their"
—G.n.

² <Thy sceptre of strength> will Yahweh
extend out of Zion,
Tread thou down, in the midst of thy foes.

³ ||Thy people|| will freely offer themselves, in the
day of thine army,^a—
<In the splendours of holiness,^b out of the womb
of the dawn>
To thee' [shall spring forth] the dew of thy
youth.^c

⁴ Yahweh [hath sworn]—and will not repent,
||Thou|| [shalt be] a priest unto times age-
abiding,
After the manner of Melchizedek.

⁵ ||My Lord^d on thy right hand||,—
Hath shattered—in the day of his anger—kings;

⁶ He will judge among the nations—full of dead
bodies!
He hath shattered the head over a land far
extended:

⁷ <Of the torrent in the way> will he drink,—
<For this cause> will he lift up [his] head.

PSALM III.

¹ Praise ye Yah!

I will give thanks unto Yahweh, with a whole
heart,
In the circle of the upright and the assembly.

² Great' are the works of Yahweh,
Sought out,^e by all who find pleasure therein.

³ <Honourable and majestic> is his doing,
And ||his righteousness|| standeth for aye.

⁴ <A memorial> hath he made by his wonders,
<Gracious and compassionate> is Yahweh.^f

⁵ <Food>^g hath he given to them who revere
him,

He will remember, age-abidingly, his covenant.

⁶ <The might^h of his works> hath he declared to
his people,

That he may give them the inheritance of the
nations.ⁱ

⁷ ||The works^k of his hands|| are faithful and just,^l
Firm' are all his precepts;

⁸ Upheld to futurity, to times age-abiding,
Done in faithfulness and equity.

⁹ <Ransom> hath he sent to his people,
He hath commanded, to times age-abiding, his
covenant,

<Holy and reverend> is his Name.

^a "Thy people will be (all)
voluntariness in the day of
thy host (will be ready to
volunteer)"—O.G. 621^b.

^b Some cod. (w. 2 ear. pr.
eds. [1 *Rabb.*]) have:
"In (or on) the moun-
tains of holiness" = "In
the holy mountains."
Cp. Ps. lxxxvii. 1—G.n.

^c = "Young men," "Fig.
of young warriors of
king established by Y.,
with flashing weapons
like dew-drops"—O.G.
378^b. Some cod. (w. 1
ear. pr. edn.) have: "thy
youths" (pl.); but Sep.,

Syr., Vul. have: "I be-
gat thee"—G.n. [Sep.:
"Out of the womb before
the morning-star I begat
thee." Similarly Vul.]

^d Heb. *Adonay*. Some
cod.: "Yahweh"—G.n.

^e "Studied"—O.G. 343.

^f Cp. Exo. xxxiv. 6, 7.

^g "Prey, food; leaf"—

O.G.

^h Or: "vigour."

ⁱ Cp. Ps. ii. 8.

^k Some cod.: "work"—

G.n. ["Work . . . is"].

^l ML.: "faithfulness and
justice."

¹⁰ <The beginning of wisdom> is the reverence of
Yahweh.
<Good discretion> have all that do them,
||His praise|| endureth for aye.

PSALM 112.

¹ Praise ye Yah!

How happy is the man who revereth Yahweh,
<In his commandments> delighteth he
greatly;

² <Mighty in the earth> shall be his seed,
||The generation^a of the upright|| shall be
blessed;

³ ||Wealth and riches|| shall be in his house,
And ||his righteousness|| standeth for aye.

⁴ ||Risen—in darkness|| is light to the upright,
||The gracious and compassionate and righteous||.

⁵ Well' for a man shewing favour and lending!
He shall sustain his affairs with justice.

⁶ Surely, <unto times age-abiding> shall he not
be shaken,

<In remembrance age-abiding> shall the
righteous' one remain;

⁷ <Of evil tidings> shall he not be afraid,
Established' is his heart, led to trust^b in
Yahweh;

⁸ Upheld' is his heart, he shall not be afraid,
Until that he gazeth on his foes.

⁹ He hath scattered abroad, he hath given to the
needy,
||His righteousness|| standeth for aye,

||His horn,|| shall be exalted in honour.^c

¹⁰ ||The lawless one|| shall see, and be indignant,
<His teeth> will he gnash and melt away,
||The craving^d of the lawless|| shall vanish.

PSALM 113.

¹ Praise ye Yah!

Praise, O ye servants of Yahweh,
Praise the Name of Yahweh;

² Be the Name of Yahweh blessed,
Henceforth, even to times age-abiding.

³ <From the rising of the sun unto the going in
thereof>

|Worthy to be praised| is the Name of
Yahweh:

⁴ <High above all nations> is Yahweh,
<Above the heavens> his glory.

⁵ Who' is like Yahweh our God?
That goeth on high to dwell,

⁶ That cometh down low to look,
Through the heavens and through the
earth;

⁷ That raiseth, out of the dust, the poor,
<From the dunghill> uplifteth the
needy;^e

⁸ To give a seat with nobles,
||With the nobles of his people||!

^a Or: "circle."

^b Strictly passive. Cp. Is.

xxvi. 3.

^c Or: "glory."

^d *Gt.*: "The hope." Cp.

Ps. ix. 18; Pro. x. 28—

G.n.

^e Cp. i S. ii. 8.

- 9 Causing the barren woman to dwell in a household,
A mother of sons in her joy!
Praise ye Yah.^a

PSALM 114.

- 1 <When Israel' came forth out of Egypt,
The house of Jacob' from among a people of
strange tongue>^b
2 Judah' became his sanctuary,
Israel' his realm:
3 ||The sea| beheld, and fled,
||The Jordan|| turned back;
4 ||The mountains|| started like rams,
The hills' like the young of the flock?
5 What aileth thee,
O sea, that thou fleest?
O Jordan, that thou turnest back?
6 Ye mountains, that ye start like rams?
Ye hills, like the young of the flock?
7 <Before the Lord> be in anguish, O earth,
Before the ~~God~~ of Jacob:
8 Who turneth The Rock into a pool of water,
The Flint into springs of
water.

PSALM 115.

- 1 <Not unto us> O Yahweh, <not unto us>,—
But <unto thine own Name> give glory,
concerning thy lovingkindness,
concerning^c thy faithfulness.
2 Wherefore' should the nations' say,
Pray where is their God?
3 When ||our God|| is in the heavens,
<Whatsoever he pleased> hath he done.
4 ||Their idols|| are silver and gold,^d
The work^e of the hands of men.—
5 <A mouth> have they, but they speak not,
<Eyes> have they, but they see not;
6 <Ears> have they, but they hear not,
<A nose> have they, but they smell not:
7 Their hands! but they feel not,
Their feet! but they walk not,
No sound make they in their throat.
8 <Like unto them> shall be they who make
them,
Every one^f who trusteth in them.

- 9 O Israel! trust thou in Yahweh,
<Their help and their shield> is he!
10 O house of Aaron! trust ye in Yahweh,
<Their help and their shield> is he!

^a N.B. Should probably be carried to beginning of next Ps. Cp. G. Intro. 379, 380.

^b "A people talking unintelligibly"—O.G.

^c Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.) "and concerning"—G.n.

^d Cp. Ps. cxxxv. 15-20.

^e Some cod. (w. Sep. and Vul.): "works" (pl.)—G.n.

^f Some cod. (w. Sep., Syr., Vul.): "And every one"—G.n.

^g Some cod. (w. Sep., Syr., Vul.): "O house of Is."—G.n.

- 11 Ye that revere Yahweh! trust in Yahweh,
<Their help and their shield> is he!
12 ||Yahweh|| hath remembered us, he will bless—
He will bless the house of Israel,
He will bless the house of Aaron;
13 He will bless them who revere Yahweh,
||The small with the great||.
14 Yahweh multiply' you,
||You, and your children||.
15 Blessed' are ye' of Yahweh,
Who made the heavens and the earth:
16 <As for the heavens> ||the heavens|| belong
to Yahweh,
<But the earth> hath he given to the sons of
men.^a
17 ||The dead|| cannot praise Yah,
Nor any that go down into silence;
18 But ||we|| will bless Yah,
From henceforth even unto times age-abiding.
Praise ye Yah.^b

PSALM 116.

- 1 I love Yahweh—because he heareth'
My voice, my^c supplications;
2 <Because he hath bowed down his ear unto
me>
Therefore <throughout my days> will I call.
3 The meshes of death encompassed' me,
||And the distresses of hades|| came upon me,
<Peril and sorrow> I found;
4 But <on the Name of Yahweh> I called—
I beseech thee, Yahweh, deliver my soul.
5 Gracious' is Yahweh and righteous,
And ||our God|| is full of compassion.^d
6 Yahweh |preserveth the simple|,
I was brought low, when <to me> he granted
salvation.
7 Return, O my soul, to thy rest,
For ||Yahweh|| hath dealt bountifully with
thee.
8 For thou hast rescued my soul from death,—
mine eyes from tears,
my feet from stumbling.
9 I will walk to and fro before Yahweh, in the
lands of life.
10 I believed' that I should speak,
||I|| was greatly depressed.
11 ||I|| said in mine alarm,^e
||All men|| are false!
12 How shall I give back to Yahweh,
All his benefits unto me?
13 <The cup of salvation> will I lift,
And <on the Name of Yahweh> will I call:
14 <My vows—to Yahweh> will I pay,
Might it be in the presence of all his people!

^a Or: "sons of Adam."

^b Cp. Ps. cxiii. 9, n.

^c Some cod. (w. Sep., Syr., Vul.): "The voice of

my"—G.n.

^d Cp. Exo. xxxiv. 6, 7.

^e Or: "hurry," "trepidation." Cp. Ps. xxxi. 22.

- ¹⁵ <Costly' in the eyes of Yahweh>
Is ||death|| for his men of lovingkindness.
- ¹⁶ I beseech thee, O Yahweh—
For ||I|| am thy servant,—
||I|| am thy servant, the son of thy handmaid,
Thou hast loosened my bonds.
- ¹⁷ <To thee> will I sacrifice a sacrifice of thanks-
giving,
And <on the Name of Yahweh> will I call:
- ¹⁸ <My vows—to Yahweh> will I pay,
Might it be in the presence of all his people;—
- ¹⁹ In the courts of the house of Yahweh,
In the midst of thee, O Jerusalem.
Praise ye Yah! ^a

PSALM 117.

- ¹ Praise Yahweh, all ye nations,
Laud him, all ye tribes of men; ^b
- ² For his lovingkindness ||hath prevailed over us||
And ||the faithfulness of Yahweh|| is to times
age-abiding.
Praise ye Yah! ^a

PSALM 118.

- ¹ Give ye thanks to Yahweh—
For he is good,
For <age-abiding> is his lovingkindness. ^a
- ² I pray you! let Israel |say|,
For <age-abiding> is his lovingkindness. ^a
- ³ I pray you! let the house of Aaron' |say|,
For <age-abiding> is his lovingkindness. ^a
- ⁴ I pray you! let them who revere Yahweh' |say|,
For <age-abiding> is his lovingkindness. ^a
- ⁵ <Out of a strait> called I on Yah,
He answered me with enlargement. ^d
- ⁶ ||Yahweh|| is on my side, ^e I will not fear,
What can man' |do unto me|?
- ⁷ ||Yahweh|| is on my side, ^e with them who help
me,
||I|| therefore shall gaze upon them who hate
me.
- ⁸ It is <better to seek refuge in Yahweh>
Than to put confidence in man:
- ⁹ It is <better to seek refuge in Yahweh>
Than to put confidence in nobles.
- ¹⁰ ||All nations|| have compassed me about,
<In the Name of Yahweh> surely I will make
them be circumcised; ^f
- ¹¹ They have compassed me about—||yea com-
passed me about||,
<In the Name of Yahweh> surely I will make
them be circumcised; ^f

- ¹² They have compassed me about like wax
bees ^a
They have blazed up ^b like the fire of thorns,
<In the Name of Yahweh> surely I will make
them be circumcised. ^c
- ¹³ Thou didst ||thrust sore|| at me that I might
fall,
But ||Yahweh|| hath helped me.
- ¹⁴ <My might and melody> is Yah,
And he hath become mine' by salvation. ^d
- ¹⁵ ||The voice of shouting and salvation|| is in the
tents of the righteous,
||The right hand of Yahweh|| is doing valiantly:
¹⁶ ||The right hand of Yahweh|| is exalted,
||The right hand of Yahweh|| is doing valiantly.
¹⁷ I shall not die, but ^e live,
That I may recount the doings' of Yah.
- ¹⁸ Yah' ||chastened me sore||,
But <unto death> did not deliver me.
- ¹⁹ Open to me the gates of righteousness,
I will enter therein, I will give thanks unto
Yah.
- ²⁰ ||This|| is the gate for Yahweh,
||Such as are righteous|| shall enter therein.
- ²¹ I will thank thee, because thou hast answered
me,
And hast become mine, by salvation. ^g
- ²² ||A stone the builders' refused||
Hath become the head of the corner:
- ²³ <From Yahweh> hath this' come to pass,
||The same|| is marvellous in our eyes.
- ²⁴ This' is the day, which Yahweh' hath made,
We will exult, and be glad therein. ^h
- ²⁵ Ah now, Yahweh, do save, we beseech thee,
Ah now, Yahweh, do send success, we beseech
thee!
- ²⁶ Blessed' be he that entereth,
In the Name of Yahweh,
We have blessed you,
Out of the house of Yahweh.
- ²⁷ Yahweh is GOD',
And hath shed on us light,—
Bind ye the festal sacrifice with cords,
Up to the horns of the altar.
- ²⁸ <My GOD> thou art', and I will thank
thee,—
My Elohim, I will exalt thee.
- ²⁹ Give ye thanks to Yahweh—
For he is good,
For <age-abiding> is his lovingkindness.

^a Cp. Ps. cxiii. 9, n.^b Cp. Jer. xxxii. 27.^c Cp. Ps. cxxxvi. and Intro.
Chap. I. 3, a.^d So the Western School of
Massorites (w. 1 ear. pr.
edn.); but the Easterns
(w. many MSS., -9 ear.pr. edns. and Aram.):
"the enlargement [=
deliverance] of Yah."—
G-n. Cp. G. Intro. 885.^e Ml.: "mine."^f Or: "cut them down."
But cp. O.G. 558^a.^a So it shd be (w. Sep.)—
G-n.^b So it shd be (w. Aram.,
Sep., Vul.)—G-n.^c Or: "cut them down."
But cp. O.G. 558^a.^d Cp. ver. 21; Exo. xv. 2;
Is. xii. 2; Intro. Chap.
I., 3, a, p. 6.^e So O.G. 474^a, e.^f Some cod. (w. 1 ear. pr.
edn.): "doing" (sing.)
—G-n.^g Cp. ver. 14; Exo. xv. 2;
Isa. xii. 2; and Intro.
Chap. I., p. 6, a.^h Or: "in him."

PSALM 119.

ALEPH.

- ז ¹ How happy the men of blameless life,
 Who walk in the law of Yahweh.
 ז ² How happy they who observe his testimonies,
 <With a whole heart> they seek him.
 ז ³ Yea, they have not wrought perversity,
 <In his ways> have they walked.
 ז ⁴ ||Thou|| hast commanded thy precepts,
 That they should be diligently kept.
 ז ⁵ Oh would that my ways' might be settled !
 That I might keep thy statutes.
 ז ⁶ ||Then|| shall I not be ashamed,
 When I have respect unto all thy command-
 ments.
 ז ⁷ I will thank thee with uprightness of heart,
 When I have learned thy righteous regula-
 tions.
 ז ⁸ <Thy statutes> will I keep,
 Do not thou forsake me utterly.

BETH.

- ז ⁹ Wherewithal can a young man keep pure his
 way ?
 By taking heed, according to thy word.^a
 ז ¹⁰ <With all my heart> have I sought thee,
 Suffer me not to be led astray from thy com-
 mandments.
 ז ¹¹ <In my heart> have I treasured what thou
 hast said,^b
 To the end I may not sin against thee.
 ז ¹² Blessed' art thou, O Yahweh,—
 Teach me thy statutes.
 ז ¹³ <With my lips> have I recounted
 All the regulations of thy mouth.
 ז ¹⁴ <In the way of thy testimonies> have I
 rejoiced,
 Like as over all riches.
 ז ¹⁵ <In thy precepts> will I meditate,
 That I may discern thy paths.
 ז ¹⁶ <In thy statutes> will I find my dear delight,
 I will not forget thy word.^c

GIMEL.

- ז ¹⁷ Bestow thy bounties upon thy servant—let me
 live,
 That I may observe thy word.^a
 ז ¹⁸ Unveil thou mine eyes, that I may discern
 Wondrous things out of thy law.
 ז ¹⁹ <A sojourner> am ||I|| in the earth,
 Do not hide from me, thy commandments.
 ז ²⁰ My soul is crushed' with longing
 For thy just decisions^d at all times.
 ז ²¹ Thou hast rebuked the proud as accursed,
 Who stray from thy commandments.
 ז ²² Roll from off me, reproach and contempt,
 For <thy testimonies> have I observed.

^a Some cod. (w. Aram.,
 Sep., Syr., Vul.):
 "words" (pl.).—G-n.
^b As in ver. 38. Some cod.
 (w. 1 ear. pr. edn.,
 Aram., Sep., Syr., and
 Vul.) have the plural:

"thy sayings"—G-n.

^c Some cod. (w. 2 ear. pr.
 edns., Aram., Sep., Syr.,
 Vul.): "words" (pl.).—
 G-n.

^d Or: "vindications."

- ז ²³ Even rulers have taken their seat, <against me>
 have talked,
 ||Thy servant|| will still meditate in thy
 statutes.
 ז ²⁴ Yea ||thy testimonies|| are my dear delight,^a
 My counsellors.

DALETH.

- ז ²⁵ My soul |cleaveth to the dust|,
 Give me life, according to thy word.^b
 ז ²⁶ <My ways> I recounted, and thou didst
 answer me,
 Teach me thy statutes.
 ז ²⁷ <The way of thy precepts> cause thou me to
 understand,
 And I will indeed meditate in thy wonders.
 ז ²⁸ My soul weepeth itself away, for grief,
 Confront thou me, according to thy word.^c
 ז ²⁹ <The way of falsehood> take thou from
 me,
 And <with thy law>^d O favour me.
 ז ³⁰ <The way of faithfulness> have I chosen,
 <Thy regulations> have I deemed right.
 ז ³¹ I have kept close to thy testimonies,
 O Yahweh! do not put me to shame.
 ז ³² <The way of thy commandments> will I run,
 For thou wilt enlarge my heart.

HE.

- ז ³³ Point out to me, O Yahweh, the way of thy
 statutes,
 That I may observe it unto the end.
 ז ³⁴ Give me understanding, that I may observe thy
 law,
 That I may keep it with a whole heart.
 ז ³⁵ Guide me in the path of thy commandments,
 For <therein> do I find pleasure.
 ז ³⁶ Incline my heart unto thy testimonies,
 And not unto unjust gain.
 ז ³⁷ Turn away mine eyes, from beholding vanity,
 <In thy way>^e give me life.
 ז ³⁸ Establish unto thy servant, thy word,^f
 Which pertaineth^g to the reverence of thee.
 ז ³⁹ Cause to pass away my reproach, that I have
 feared,
 For ||thy regulations|| are good.
 ז ⁴⁰ Lo! I have longed for thy precepts,
 <In thy righteousness> give me life.

WAW.

- ז ⁴¹ And let thy lovingkindness reach me,
 O Yahweh,
 Thy salvation, according to thy word.^h
 ז ⁴² So shall I have something to answer him that
 reproacheth me,
 That I have trusted in thy word.ⁱ

^a Lit.: "caressings,"
 "fondlings."

^b Some cod.: "words"
 (pl.).—G-n.

^c Some cod. (w. 1 ear. pr.
 edn.): "words" (pl.).
 But other cod. (w. Sep.
 and Vul.): "in (or by)
 thy words" (pl.).—G-n.

^d Or: "thine instruction."

^e Some cod. (w. 2 ear. pr.

edns., Aram., Syr.):
 "thy ways"—G-n.

^f Or: "utterance,"
 "speech," "declara-
 tion," "oracle," "pro-
 mise."

^g Or: "leadeth."

^h As in ver. 38.

ⁱ Some cod. (w. 1 ear. pr.
 edn., Aram., Sep., Syr.,
 Vul.): "words"—G-n.

- 43 And do not snatch away from my mouth the word of truth in any wise,^a
 Because <for thy regulation>^b have I waited.
 44 That I may keep thy law continually,
 To times age-abiding and beyond.
 45 That I may walk to and fro in a large place,
 Because <thy precepts> have I sought.
 46 That I may speak of thy testimonies before kings,
 And not be ashamed.
 47 That I may find dear delight in thy commandments,
 Which I have loved.
 48 That I may lift up my hands^c unto thy commandments which I have loved
 And may meditate in thy statutes.

ZAYIN.

- 49 Remember the word unto thy servant,
 Upon which thou hast caused me to hope.
 50 ||This|| is my comfort in mine affliction,
 That ||thy word||^d hath given me life.
 51 ||Insolent men|| have derided me exceedingly,
 <From thy law> have I not swerved.
 52 I have remembered thy regulations [which have come down] from age-past times, O Yahweh,
 And have consoled myself.
 53 ||A raging heat|| hath seized me, by reason of the lawless,
 Who forsake thy law.
 54 <Songs> have thy statutes' become to me,
 In my house^e of sojourn.
 55 I have remembered, in the night, thy Name, O Yahweh,
 And have kept thy law.
 56 <This> have I had,
 Because^f <thy precepts> have I observed.

HETH.

- 57 ||My portion|| is Yahweh,
 I have promised that I would keep thy words.^g
 58 I have sought the smile of thy face with all my heart,
 Shew me favour, according to thy word.^d
 59 I have thought upon my ways,
 And have turned my feet unto thy testimonies.
 60 I have hastened, and not delayed,
 To keep thy commandments.
 61 ||The meshes of the lawless|| have surrounded me,
 <Thy law> have I not forgotten.
 62 <At midnight> I arise to give thanks unto thee,
 For thy righteous regulations.
 63 <Companion> am I, to all who revere thee,
 And to them who keep thy precepts.

^a Or: "utterly."^b Some cod. (w. 6 ear. pr. edns., Sep., Syr., Vul.): "regulations" (pl.).—G.n.^c ML: "palms"^d As in ver. 38.^e Or: "place."^f Or: "That."^g Or:—"My portion is Y., I have said,
That I might keep thy words."

- 64 <Of thy lovingkindness> O Yahweh, the earth [is full],
 <Thy statutes> teach thou me.

TETH.

- 65 <Well> hast thou dealt with thy servant,
 O Yahweh, according to thy word.
 66 <Good judgment and knowledge> teach thou me,
 For <in thy commandments> have I trusted.
 67 <Before I was afflicted> I myself' was going astray,
 But ||now|| <thy word>^a have I kept.
 68 <Good> thou art', and doing good,
 Teach me thy statutes.
 69 Insolent' men have plastered falsehood over me,
 ||I|| <with a whole heart> will observe thy precepts.
 70 <Gross, like fat> is their heart,
 ||I|| <in thy law> have found dear delight.
 71 It is <well for me> that I was afflicted,
 That I might learn thy statutes.
 72 <Better to me> is the law of thy mouth,
 Than thousands of gold and silver.

YODH.

- 73 ||Thine own hands|| have made me, and formed^b me.
 Give me understanding, that I may learn thy commandments.
 74 ||They who revere thee|| shall see me and rejoice
 That <for thy word> I waited.
 75 I know, O Yahweh, that righteous' are thy regulations.
 And <in faithfulness> didst thou afflict me.
 76 Let thy lovingkindness, I beseech thee, serve to comfort me,
 According to thy word^a to thy servant.
 77 Let thy compassions reach me, that I may live,
 For ||thy law|| is my dear delight.
 78 Let insolent men |be ashamed|, because <by means of falsehood> they have dealt with me perversely,
 ||I|| will meditate in thy precepts.
 79 Let them, who revere thee |turn unto me|,
 Even they who know^c thy testimonies.
 80 Let my heart be thorough^d in thy statutes,
 That I may not be ashamed.

KAPH.

- 81 My soul |hath languished for thy salvation|,
 <For thy word> have I hoped.
 82 Mine eyes have failed' for thy word,^a
 Saying, When wilt thou comfort me?
 83 <Though I have been like a wine-skin in the smoke>
 <Thy statutes> have I not forgotten.
 84 How few are the days of thy servant!
 When wilt thou execute sentence' on my persecutors?
 85 Insolent men digged for me pits,
 Men who are^e not according to thy law.

^a As in ver. 38.^b Or: "constituted."^c So read, and both written

and read in some cod. w.

Sep. & Syr. Other cod.

read and write: "And they shall know"—G.n.

^d Or: "blameless."^e Or: "Which is."

- 86 || All thy commandments || are faithful,
 <With falsehood> have they persecuted me,
 O help me!
 87 <A little more> and they had consumed me in
 the earth,
 But ||I|| forsook not thy precepts.
 88 <According to thy lovingkindness> give thou
 me life,
 So will I keep the testimonies of thy mouth.

LAMED.

- 89 <Age-abidingly> O Yahweh,
 Hath thy word been set up in the heavens.
 90 <To generation after generation> is thy faith-
 fulness,
 Thou hast established the earth, and it
 standeth.
 91 <By thy regulations> do they stand to-day,
 For ||all|| are thy servants.
 92 <Had not thy law been my dear delight>
 ||Then|| had I perished in mine affliction.
 93 <Unto times age-abiding> will I not forget
 thy precepts,
 For <by them> hast thou given me life.
 94 <Thine> am I—oh save me!
 For <thy precepts> have I sought.
 95 <For me> have the lawless waited, to destroy
 me,
 <Thy testimonies> will I diligently consider.
 96 <To all perfection> have I seen an end,
 Broad' is thy commandment |exceedingly|.

MEM.

- 97 Oh how I love thy law!
 <All the day> is it my meditation.
 98 <Beyond mine enemies> will thy command-
 ment' make me wise,
 For <age-abidingly> shall it be mine'.
 99 <Beyond all my teachers> have I shewn
 discretion,
 For ||thy testimonies|| are my meditation.
 100 <Beyond the elders> will I shew under-
 standing,
 For <thy precepts> have I observed.
 101 <From every way of wickedness> have I with-
 held my feet,
 That I might keep thy word.^a
 102 <From thy regulations> have I not turned aside,
 For ||thou|| hast directed me.
 103 How smooth to my palate is thy speech,^b
 <More than honey> to my mouth.
 104 <Out of thy precepts> will I get under-
 standing,
 <For this cause> do I hate every false' way.

NUN.

- 105 <A lamp to my feet> is thy word,
 And a light to my path.
 106 I swear, and have fulfilled,^c
 To keep thy righteous' regulations.

^a Some cod. w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.): "words" (pl.)—G.n.

^b As in ver. 38. Some cod. (w. Sep., Syr., Vul.): "are thy sayings" (pl.)

—G.n.

^c So in many MSS. (w. 7 ear. pr. edns., Aram., Sep., Syr., Vul.); but in some cod. (w. 4 ear. pr. edns. [1 *Rabb.*]): "and will fulfil"—G.n.

- 107 I have been afflicted exceedingly,—
 O Yahweh, give me life according to thy
 word.
 108 <The freewill offerings of my mouth> accept,
 I pray thee, O Yahweh,
 And <thy regulations> teach thou me.
 109 ||My life||^a is in my hand continually,
 Yet <thy law> have I not forgotten.
 110 The lawless have set a snare for me,
 Yet <from thy precepts> have I not
 strayed.
 111 As an inheritance have I taken thy testimonies
 unto times age-abiding,
 For <the joy of my heart> they are'.
 112 I have inclined my heart to perform thy
 statutes,
 Age-abidingly, to the end.

SAMECH.

- 113 <Half-hearted ones> do I hate,
 But <thy law> do I love.
 114 <My hiding-place and my buckler> thou art',
 <For thy word> have I waited.
 115 Depart from me, ye evil-doers,—
 That I may observe the commandments of my
 God.^b
 116 Uphold me according to thy word,^c that I may
 live.
 And do not shame me out of my hope!
 117 Sustain me, that I may be saved,
 And may find dear delight in^d thy statutes
 continually.
 118 Thou hast made light of all who stray from thy
 statutes,
 For their fraud' is ||falsehood||.
 119 <Dross> have I accounted^e all the lawless
 of the earth,
 Therefore' do I love thy testimonies.
 120 My flesh |bristled up from dread of thee|,
 And <of thy regulations> stand I in fear.

AYIN.

- 121 I have done justice and righteousness,—
 Do not leave me to mine oppressors.
 122 Be thou surety for thy servant for good,
 Let not insolent men' oppress me.
 123 ||Mine eyes | have become dim for thy salvation,
 And for thy righteous' word.^c
 124 Deal with thy servant according to thy loving-
 kindness,
 And <thy statutes> teach thou me.
 125 <Thy servant> I am'—give me understanding,
 So shall I get to know thy testimonies.
 126 It is time that Yahweh should work,
 They have frustrated thy law!
 127 ||For this cause|| do I love thy commandments,
 More than gold, yea than fine gold!
 128 ||For this cause|| <all thy precepts' concerning
 all things> I deem right,^g
 <Every way of falsehood> I hate.

^a U.: "soul."

^b Cp. Intro., p. 29, ante.

^c As in ver. 38.

^d So it shd be (w. Aram., Sep., Syr.). Cp. ver. 47 —G.n.

^e So it shd be (w. Sep.,

Vul.)—G.n.

^f So it shd be (w. Sep. and Syr.)—G.n.

^g *Gt.*: "have I kept." Or, it shd be: "thy precepts to me (concerning me) have I kept"—G.n.

PE.

- 129 Wonderful' are thy testimonies,
 ||For this cause|| hath my soul observed
 them.
 130 ||The opening of thy words|| sheddeth light,
 Giving understanding to the simple.
 131 <My mouth> have I opened wide, and panted,
 Because <for thy commandments> have I
 longed.
 132 Turn thyself unto me, and shew me favour,—
 As is befitting, to the lovers of thy Name.
 133 <My steps> direct thou by^a thy word,^b
 And let no iniquity' |have dominion over
 me|.
 134 Set me free from the oppression of man,
 So will I keep thy precepts.
 135 <Thy face> light thou up on thy servant,
 And teach me thy statutes.
 136 <Streams of water> have run down mine eyes,
 Because men have not kept thy law.

ZADHE.

- 137 Righteous' art thou, O Yahweh,—
 And <equitable> are thy regulations.
 138 Thou hast righteously commanded thy testi-
 monies,
 Yea in great faithfulness.
 139 My zeal |hath put an end to me|,
 For mine adversaries' have forgotten thy
 words.^c
 140 Refined' is thy word,^b to the uttermost,
 And ||thy servant|| loveth it.
 141 <Small> am I' and despised,
 <Thy precepts> have I not forgotten.
 142 ||Thy righteousness|| is righteous to times age-
 abiding,
 And ||thy law|| is truth.^d
 143 ||Straitness and distress|| have befallen me,
 ||Thy commandments|| are my dear delights.
 144 Righteous' are thy testimonies, unto times age-
 abiding,
 Give me understanding, that I may live.

KOPH.

- 145 I have cried out with all my heart, answer me,
 O Yahweh;
 <Thy statutes> will I observe.
 146 I have cried out unto thee, oh save me,
 That I may keep thy testimonies.
 147 I forestalled the twilight, and cried for help,
 <For thy word>^e I waited.
 148 Mine eyes forestalled the night-watches,
 To meditate in thy word.^b
 149 <My voice> O hear, according to thy loving-
 kindness,
 O Yahweh! <according to thy wont>^f give
 me life.

^a Some cod. (w. 1 ear. pr. edn., Sep., Vul.): "ac-
 cording to"—G.n.

^b As in ver. 38.

^c Some cod. (w. 1 ear. pr. edn., Syr.): "word" (sing.)—G.n.

^d Or: "faithfulness."

^e "Words," written;
 "word," read. In some
 cod. (w. Sep. and Vul.);

"words" written and
 read; but in others (w.
 3 ear. pr. edns., Aram.,
 Syr.): "word" (sing.)
 written and read—G.n.

^f Or: "regulation." In
 some cod. (w. 6 ear. pr.
 edns. [1 Rabb.]): "decis-
 ions," "regulations"
 (pl.)—G.n.

- 150 They have drawn near who pursue villainy,^a
 <From thy law> have they gone far away.
 151 Near' art thou, O Yahweh,
 And ||all thy commandments|| are truth.
 152 ||Long| have I known, from thy testimonies,
 That <to times age-abiding> thou didst
 establish them.

RESH.

- 153 Behold mine affliction, and rescue me,
 For <thy law> have I not forgotten.
 154 Plead my cause, and redeem me,
 <By thy word>^b give me life.
 155 <Far from the lawless> is salvation,
 For <thy statutes> have they not sought.
 156 ||Thy compassions|| are great, O Yahweh,
 <According to thy regulations> give me
 life.
 157 <Many> are my persecutors and mine
 adversaries,
 <From thy testimonies> have I not swerved.
 158 I have seen traitors, and felt loathing,
 Because <thy word>^b they kept not.
 159 See thou that <thy precepts> I have loved,
 O Yahweh <according to thy lovingkind-
 ness> give me life.
 160 [The sum of thy word] is truth,^c
 And <age-abiding> is every one of thy
 righteous' regulations.^d

SHIN.

- 161 ||Rulers|| have persecuted me, without cause,
 But <of thy word>^e hath my heart stood
 in awe.
 162 Joyful' am I' over thy word,^f
 Like the finder of spoil in abundance.
 163 <Falsehood> I hate and abhor,
 <Thy law> do I love.
 164 <Seven times in the day> have I praised thee,
 For thy righteous regulations.
 165 <Blessing in abundance> have the lovers of
 thy law,
 And nothing to make them' stumble.
 166 I have looked for thy salvation, O Yahweh,
 And <thy commandments> have I done.
 167 My soul hath kept' thy testimonies,
 Yea I have loved them greatly.
 168 I have kept thy precepts, and thy testimonies,
 For ||all my ways|| are before thee.

TAU.

- 169 Let my shouting come near' before thee, O
 Yahweh,
 <According to thy word> give me under-
 standing.
 170 Let my supplication come in' before thee,
 <According to thy word>^b deliver me.

^a Some cod. (w. Sep., Syr.,
 Vul.): "who persecute
 me villainously"—G.n.

^b As in ver. 38.

^c Or: "faithfulness."

^d Some cod. (w. Aram.,
 Sep., Syr., Vul.): "are
 all thy righteous regula-
 tions." Cp. ver. 164—
 G.n.

^e "Words," written;

"word," read. Some cod.
 (w. Sep. and Vul.):
 "words" (pl.) written
 and read. Others (w. 2
 ear. pr. edns. [1 Aram.,
 Syr.): "word" (sing.)
 written and read—G.n.

^f As in ver. 38. Some cod.
 (w. Sep. and Vul.):
 "words" (pl.).

- 171 My lips [shall pour out] praise,
When thou shalt teach me thy statutes.
172 My tongue [shall respond] with thy word,^a
For [all thy commandments] are righteous.
173 Be thy hand' ready to help' me,
For <thy statutes> have I chosen.
174 I have longed for thy salvation, O Yahweh,
And [thy law] is my dear delight.
175 Let my soul live', that it may praise thee,
So shall thy regulation^b help me.
176 I have strayed like a wandering sheep, O seek
thy servant,
For <thy commandments> have I not
forgotten.

PSALM 120.

A Song of Ascents.^c

- 1 <Unto Yahweh, in the distress that befell me>
I cried—and he answered me.
2 O Yahweh! rescue thou my soul—
From the false' lip.
From the deceitful' tongue.
3 What shall be given to thee,
And what shall be added to thee
Thou deceitful tongue?
4 The arrows of the hero sharpened,
With burning coals of broom.
5 Woe is me, That I sojourn in Meshek,^d—
That I abide near the tents of
Kedar!^e
6 [Long] hath my soul had her dwelling
With him^f that hateth peace:
7 [I] am for peace, and verily I speak,
[They] are for war!

PSALM 121.

A Song of Ascents.

- 1 I will lift up mine eyes, unto the mountains,
From whence cometh my help!
2 [My help] is from Yahweh,
Who made heavens and earth.
3 May he not suffer thy foot^g [to slip],
May^h thy keeper [not slumber]!
4 Lo! [neither will slumber nor sleep]
The keeper of Israel.
5 [Yahweh] is thy keeper,
[Yahweh] is thy shade, on thy right hand:
6 [By day] [the sun] shall not smite,
Nor [the moon] by night.

^a As in ver. 38.

^b Some cod. (w. 3 ear. pr. edns., Aram., Sep., Vul.): "regulations" (pl.)—G.n.

^c "To the three great pilgrim feasts, i.e., to be sung on the way up to Jerusalem"—O.G. 572.

^d Or: "among the Moschi"—"a northern people inhabiting the Moschian mountains bordering on

Armenia"—Davies' H.L.

^e Or: "of the Kedarenes"—"a general Rabbinic name for Arabia"—Davies' H.L.

^f Some cod. (w. Sep., Syr., Vul.): "them"—G.n.

^g Some cod.: "thy feet"—G.n.

^h Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "And may"—G.n.

- 7 [Yahweh] will keep thee from all harm,
He will keep thy life.^a
8 [Yahweh] will keep thy going out' and thy
coming in',
From henceforth, even unto times age-
abiding.

PSALM 122.

A Song of Ascents. David's.^b

- 1 I was glad, when they were saying unto me,
<Unto the house of Yahweh> let us go!
2 Standing' are our feet,
Within thy gates, O Jerusalem!
3 [Jerusalem]! that hath been builded,
A true city,^c all joined together as one:
4 Whither' have come up the tribes,
The tribes of Yah,
A testimony to Israel,
To give thanks unto the Name of Yahweh:
5 For there' are set—
Thrones for justice,
Thrones for the house of David.
6 Ask ye for the peace of Jerusalem,
[They shall prosper] who love thee!
7 Peace' be within thy walls',
Prosperity within thy palaces':
8 <For the sake of my brethren and friends>
Oh, might I speak [saying],
Peace be within thee!
9 <For the sake of the house of Yahweh our God>
Will I seek blessing for thee.

PSALM 123.

A Song of Ascents.

- 1 <Unto thee> have I lifted up mine eyes,
O thou who art enthroned in the heavens.
2 Lo! <as the eyes of men-servants are unto the
hand of their masters,
As the eyes of a maid-servant, unto the hand
of her mistress>
[So] are our' eyes, unto Yahweh our God,
Until that he shew us favour.
3 Shew us favour, O Yahweh, shew us favour,
For <exceedingly> are we sated with contempt:
4 <Exceeding sated therewith> is our soul,—
[The scorn of the careless,
The contempt of the proud].^d

PSALM 124.

A Song of Ascents. David's.^e

- 1 <If it had not been [Yahweh] who was on our
side>
Oh might Israel say':

^a U.: "soul."

^b Some cod. (w. Aram., Sep., Vul.) omit: "David's"—G.n.

^c Cp. O.G. 454^a.

^d So written; but read:

"proudest oppressors"—G.n. Cp. O.G. 145^a.

^e Some cod. (w. Syr. and Vul.) omit: "David's"—G.n.

- 2 <If it had not been |Yahweh| who was on our side,
When men rose up against us>
3 ||Then|| <alive> had they swallowed us up,
In the glow of their anger against us;
4 ||Then|| |the waters| had whelmed us,
|The torrent| gone over our soul;
5 ||Then|| had gone over our soul
The waters so proud!
6 |Blessed| be Yahweh,
Who gave us not as prey to their teeth.
7 ||Our soul|| |as a bird| hath escaped from the snare of the fowlers,
||The snare|| is broken, and ||we|| are escaped:
8 ||Our help|| is in the Name of Yahweh,
Who made heaven and earth.

PSALM 125.

A Song of Ascents.

- 1 ||They who trust in Yahweh||
[Are] like Mount Zion^a
Which shall not be shaken,
<Age-abidingly> shall it remain.
2 ||Jerusalem|| |mountains| are round about her;
||And Yahweh|| is round about his people,
From henceforth even unto times age-abiding.
3 For the sceptre of lawlessness^b shall not remain
over the allotment of the righteous,—
Lest the righteous put forth—unto perversity—
their hands.
4 Do good, O Yahweh, unto such as are' good,
Even unto such as are upright in their hearts.
5 <As for them who turn aside unto their crooked ways>
Yahweh |will lead them forth| with the workers
of iniquity,
Prosperity on Israel!

PSALM 126.

A Song of Ascents.

- 1 <When Yahweh brought back' the captives of Zion>
We were like them who dream:
2 ||Then|| was our mouth' filled with laughter|,
And our tongue' with a shout of triumph,—
|Then|| said they among the nations,
Yahweh |hath done great things| with these!
3 Yahweh |hath done great things| with us,
We are full of joy!
4 Bring thou back, O Yahweh, our captives,
Like channels in the South.
5 ||They who are sowing with tears||
<With shouting> shall reap:

Some cod. (w. 1 ear. pr. edn., Syr.): "In M. Z."—G.n.

^b Some cod. (w. Sep., Syr., Vul.): "of the lawless one"—G.n.

- 6 ||He that |doth indeed go forth| and weep
Bearing seed enough to trail along||^a
Doth ||surely come in|| with shouting,
Bringing his sheaves.

PSALM 127.

A Song of Ascents. Solomon's.

- 1 <If ||Yahweh|| build not the house>
||In vain|| have the builders of it toiled' thereon,
<If ||Yahweh|| watch not the city>
||In vain|| hath the watchman kept awake:
2 <Vain' for you>—
To be early in rising,
To be late in lying down,
To be eating the bread of wearisome toil,
||So|| would he give his beloved one^b sleep.^c

- 3 Lo! <An inheritance from Yahweh> are children,
<A reward> the fruit of the womb:
4 <As arrows in the hand of a warrior>,
||So|| are the children of young men.
5 How happy the man who hath filled his quiver with them!
They will not be ashamed,
But will speak with enemies in the gate.

PSALM 128.

A Song of Ascents.

- 1 How happy' is every one that revereth Yahweh,
Who walketh in his ways!
2 The labour of thine own hands> surely thou shalt eat.
How happy' thou, and well' for thine!
3 ||Thy wife|| like a fruitful' vine,
Within the recesses of thy house,—
||Thy children|| like plantings of olive-trees,
Round about thy table.
4 Lo! ||thus|| shall be blessed the man
Who revereth Yahweh.
5 Yahweh will bless thee, out of Zion,—
And behold thou^d the welfare of Jerusalem,
All the days of thy life!
6 And behold thou^d thy children's children,—
Prosperity on Israel!

PSALM 129.

A Song of Ascents.

- 1 <Many a time> have they harassed me from my youth,
Well may Israel say':

^a ML: "bearing a dropping or trail of seed."

^b Some cod. (w. Sep., Syr., Vul.): "ones"—G.n.

^c Or: "in sleep"—O.G.

446^a: Dav. Heb. Syn. 97, § 68 (ⁿ).

^d Or: "That thou mayest behold." Cp. Driver, Heb. Tenses, § 85.

- ² <Many a time> have they harassed me from youth,
Yet' have they not prevailed against me.
³ <Upon my back> have ploughmen ploughed,
They have lengthened their furrow!
⁴ ||Yahweh|| is righteous,
He hath cut asunder the cords of the lawless.
⁵ Let all who hate Zion |be ashamed and shrink back|:
⁶ Let them become like the grass of housetops,
Which <before it is pulled up> hath withered;
⁷ Wherewith no reaper |hath filled his hand|,
Nor binder |his bosom|:
⁸ Neither have the passers-by ever said,
||The blessing of Yahweh|| be unto^a you,—
We have blessed you in the Name of Yahweh.

PSALM 130.

A Song of Ascents.

- ¹ <Out of the depths> have I cried unto thee,
O Yahweh.
² O My Lord!^b hearken thou unto my voice,—
Let thine ears be attentive to the voice of my supplications
³ <If <iniquities> thou shouldest mark, O Yah>
O My Lord,^b who could stand?
⁴ But <with thee> is forgiveness,
That thou mayest be revered.
⁵ I have waited for Yahweh
My soul hath waited for his word;^c
⁶ I have hoped, O my soul, for My Lord,^d
More than they Who watch for the morning,
Who ||watch for the morning||.^e
⁷ Wait, O Israel, for Yahweh,—
For <with Yahweh> is lovingkindness,
And there aboundeth with him—redemption.
⁸ ||He|| therefore, will redeem Israel'
From all his iniquities.

PSALM 131.

A Song of Ascents. David's.

- ¹ O Yahweh, my heart |is not haughty|,
Nor are mine eyes |lofty|,
Neither have I moved among great matters,
Or among affairs too wonderful for me.^f
² Surely I have soothed and silenced^g my soul,—
Like a weaned child, concerning his mother,
Like a weaned child, concerning myself—mine own soul.

^a Some cod. (w. 2 ear. pr. edns. [1 *Rabb.*]): "upon"—G.n.

^b Or transfer the name: "O Adonāy." But some cod. (w. 2 ear. pr. edns.): "Yahweh"—G.n.

^c "So (w. Sep., Syr., Vul.) shd these verses be divided—G.n.

^d Or: "for Adonāy." Some cod. (w. 1 ear. pr. edn.): "for Yahweh"—G.n.

^e Cp. Intro., Chap. II., Synopsis B, c.

^f MI.: "wonders beyond me."

^g Some cod. (w. Sep. and Vul.): "soothed and uplifted,"

- ³ Wait, O Israel, for Yahweh,
From this time forth, even to times age-abiding.

PSALM 132.

A Song of Ascents.

- ¹ Remember, O Yahweh, unto David,
All his humiliations!
² What he Sware to Yahweh,—
Vowed to the Mighty One of Jacob:
³ Surely I will not enter the home of my own house,
Nor ascend my curtained couch;
⁴ I will not give sleep to mine eyes,
Nor <to mine eye-lashes> slumber;
⁵ Until I find
A place' for Yahweh,
Habitations' for the Mighty One of Jacob.
⁶ Lo! we heard of it at Ephrathah,
We found it in the fields^a of the wood.
⁷ We would enter his habitations,
We would bow down at his footstool.
⁸ Arise! O Yahweh, unto thy place of rest,
||Thou, || and the ark of thy strength ||.^b
⁹ ||Thy priests|| let them be clothed with righteousness,
||Thy men of lovingkindness|| let them shout for joy!
¹⁰ <For the sake of David thy servant>
Do not turn away the face of thine Anointed One.
¹¹ Yahweh hath sworn' unto David,
<In faithfulness> will he not turn from it,—
<Of the fruit of thy body>
Will I seat on thy throne.
¹² <If thy sons keep' my covenant,
And my testimony^c which I will teach them>
||Even their sons|| <unto futurity>
Shall sit on thy throne.
¹³ For Yahweh hath chosen' Zion,—
He hath desired it as a dwelling for himself:
¹⁴ ||This|| is my place of rest unto futurity,
||Here|| will I dwell, for I have desired it;
¹⁵ <Her provision> will I abundantly bless,
<Her needy ones> will I satisfy with bread;
¹⁶ And <her priests> will I clothe with salvation,
And ||her men of lovingkindness||^d shall
||shout aloud|| for joy;
¹⁷ ||There|| will I cause to bud a horn to David,
I have prepared a lamp' for mine Anointed One;

^a *w'nomanti* instead of *w'nomanti*—"r" for "d," as often—G.n. [See Table I., p. 29, ante. N.B.: That, to "soothe" one's soul when weaned from wonted creature support, is to "uplift" one's soul. The weaning is an advancement.]

^b Some cod. (w. 3 ear. pr. edns.): "field" (sing.)—G.n.

^c Or: "thine ark of strength."

^d Ac. Mass. punctn: "this my testimony." In some cod. (w. Aram., Sep. and Vul.): "(these) my testimonies" (pl.)—G.n. Cp. O.G. 261, 262.

^e Prob. = "her Levites." Cp. Deu. xxxiii. 8.

- 19 <His enemies> will I clothe with shame,
But <upon himself> shall his crown be
resplendent.

PSALM 133.

A Song of Ascents. David's.

- 1 Lo! <how good and how delightful>
For brethren ||to dwell together even as one||.
2 Like the precious oil upon the head,
Descending upon the beard;
The beard of Aaron,—
Which descended unto the opening of his
robe :^a
3 Like the dew of Hermon, which descended upon
the mountains of Zion,—
For ||there|| did Yahweh command the blessing,
|Life| unto times age-abiding.^b

PSALM 134.

A Song of Ascents.

- 1 Lo! bless Yahweh, all ye servants of Yahweh,
Who stand in the house of Yahweh |by
night| :
2 Lift up your hand in holiness,
And bless Yahweh.
3 May Yahweh |bless thee| out of Zion,
Even he that made heaven and earth.

PSALM 135.

- 1 Praise ye Yah.^c
Praise ye the Name of Yahweh,
Praise, O ye servants of Yahweh;
2 Who stand In the house of Yahweh.
In the courts of the house of our God.
3 Praise ye Yah,
For good' is Yahweh,
Sing praises to his Name,
For it is full of delight;
4 For <Jacob> hath Yah chosen' for himself,
Israel, for his own treasure.
5 For ||I|| know that great' is Yahweh,
Yea ||our Lord||^d is beyond all gods.
6 <Whatsoever Yahweh hath pleased> he hath
done,—
In the heavens and on the earth,
In the seas, and all resounding deeps :
7 Causing vapours to ascend from the end of the
earth,—
<Lightnings for the rain> hath he made,
Bringing forth wind out of his treasures.
8 Who smote the firstborn of Egypt,
Both of man, and of beast;
9 Sent signs and wonders into thy midst, O Egypt,
Upon Pharaoh, and upon all his servants.
10 Who smote great nations,
And slew mighty kings :

- 11 Sihon, king of the Amorites,
And Og, king of Bashan,
And all the kingdoms of Canaan;
12 And gave their land as an inheritance,
An inheritance to Israel his people.
13 O Yahweh! ||thy Name|| is age-abiding,—
O Yahweh! ||thy memorial|| is to generation
after^a generation.
14 For Yahweh will vindicate' his people,—
And <on his servants> have compassion.^b
15 ||The idols of the nations|| are silver and gold,^c
The work^d of the hands of men :
16 <A mouth> have they, but they speak not,
<Eyes> have they, but they see not;
17 <Ears> have they, but they hear not,
<Nose>—there is no' breath in their mouth.
18 <Like unto them> shall be they who make
them,
Every one who trusteth in them.

- 19 O house of Israel! bless Yahweh,
O house of Aaron! bless Yahweh;
20 O house of Levi! bless Yahweh,
Ye that revere Yahweh! bless Yahweh.
21 Blessed be Yahweh out of Zion,
Who inhabiteth Jerusalem,
Praise ye Yah !^e

PSALM 136.

- 1 Give ye thanks to Yahweh
For he is good,
For <age-abiding> is his lovingkindness.^f
2 Give ye thanks to the God of gods,^g
For <age-abiding> is his lovingkindness.
3 Give ye thanks to the Lord of lords,
For <age-abiding> is his lovingkindness.
4 To him that doeth great wonders |by himself
alone ,
For <age-abiding> is his lovingkindness.
5 To him that made the heavens with under-
standing,
For <age-abiding> is his lovingkindness.
6 To him that stretched out the earth above the
waters,
For <age-abiding> is his lovingkindness.
7 To him that made great lights,
For <age-abiding> is his lovingkindness.
8 The sun to rule the day,
For <age-abiding> is his lovingkindness.
9 The moon and stars to rule the night,
For <age-abiding> is his lovingkindness.
10 To him that smote Egypt in their firstborn,
For <age-abiding> is his lovingkindness.
11 And brought forth Israel out of their midst,
For <age-abiding> is his lovingkindness.
12 With a firm hand, and a stretched-out arm,
For <age-abiding> is his lovingkindness.

^a Cp. Exo. xxviii. 32.

^b Ml. : "Life up to the
age."

^c See Ps. civ. 35. n.

^d Heb. : 'adhōnēnu
(*adhōnāy*).

^e Ml. : "and."

^f Deu. xxxii. 36, 43.

^g Cp. Ps. cxv. 4-13.

^h Some cod. (w. Sep. and
Vul.) : "works"—G-n.

ⁱ Prob. shd stand at head
of next Psalm. Cp. Ps.

civ. 35. n.

^j Cp. Intro. Chap. I., 3, "a,
Sometimes = "rulers,"
"representatives of
God." Cp. Ps. viii. 5, n;
lxxxii. 1, 6, n.

- ¹³ To him that divided the Red Sea into divisions,
For <age-abiding> is his lovingkindness.
- ¹⁴ And caused Israel to pass through the midst thereof,
For <age-abiding> is his lovingkindness.
- ¹⁵ And shook off Pharaoh and his army in the Red Sea,
For <age-abiding> is his lovingkindness.
- ¹⁶ To him that led his people through the desert,
For <age-abiding> is his lovingkindness.
- ¹⁷ To him that smote great kings,
For <age-abiding> is his lovingkindness.
- ¹⁸ And slew majestic kings,
For <age-abiding> is his lovingkindness.
- ¹⁹ Even Sihon, king of the Amorites,
For <age-abiding> is his lovingkindness.
- ²⁰ Also Og, king of Bashan,
For <age-abiding> is his lovingkindness.
- ²¹ And gave their land for an inheritance,
For <age-abiding> is his lovingkindness.
- ²² An inheritance to Israel his servant,
For <age-abiding> is his lovingkindness.
- ²³ Who <in our low estate> remembered us,
For <age-abiding> is his lovingkindness;
- ²⁴ And freed us with force from our adversaries,
For <age-abiding> is his lovingkindness.
- ²⁵ Who giveth food to all flesh,
For <age-abiding> is his lovingkindness.
- ²⁶ Give ye thanks unto the GOD of the heavens,
For <age-abiding> is his lovingkindness.

PSALM 137.

- ¹ <By the rivers of Babylon> ||there|| we sat down, yea we wept^a—
When we remembered Zion;
- ² <Upon the willows—in the midst thereof>
Hanged we our lyres:
- ³ For <there> our captors asked of us words of song,
And our plunderers—gladness,—
Sing us of the songs of Zion!
- ⁴ How' shall we sing the song of Yahweh,
On a foreign' soil?
- ⁵ <If I forget thee, O Jerusalem>
Let my right-hand forget':^b
- ⁶ Let my tongue cleave' to the roof of my mouth,
||If I do not remember thee||
||If I do not lift up Jerusalem above the head of mine own gladness||.
- ⁷ Remember, O Yahweh, against the sons of Edom, the day of Jerusalem,—
How they continued to say—
Overthrow! Overthrow!
Unto the foundation within it.

^a Note the effect of this pause, as though the utterance were choked with a sob!

^b Some cod. (w. Sep. and

Vul.): "Let my r.-h. be forgotten." *Git.*: "Let my r.-h. fail or deceive"—G.n.

- ⁸ O ruined^a daughter of Babylon,—
How happy the man who shall repay thee
Thy dealing, wherewith thou didst deal with us!
- ⁹ How happy the man who shall snatch away'
And dash thy children' against the crag!

PSALM 138.

David's.

- ¹ I will give thee thanks^b with all my heart,
<Before the messengers of God>^c will I praise thee in song:
- ² I will bow down towards thy holy' temple,
And thank thy Name, for thy lovingkindness
and for thy faithfulness,
For thou hast magnified, |above all thy Name|,
||thy word||!^d
- ³ <In the day I cried unto thee>
Then didst thou answer me,
And didst excite me, in my soul, mightily.
- ⁴ All the kings of the earth |will thank thee, O Yahweh|,
When they have heard the sayings of thy mouth;
- ⁵ And they will sing of^e the ways of Yahweh,
That great' is the glory of Yahweh:
- ⁶ <Though lofty' is Yahweh> yet <the lowly> he regardeth,
But <the haughty—afar off> doth he acknowledge.
- ⁷ <Though I walk in the midst of distress> thou wilt give me life,—
<Because of the anger of my foes>^f thou wilt thrust forth thy hand,^g
And thy right' hand |will save me|:
- ⁸ ||Yahweh|| will carry through my cause,—
O Yahweh! ||thy lovingkindness|| is age-abiding,
<The works^h of thine own hands> do not thou desert.ⁱ

PSALM 139.

To the Chief Musician. David's. A Melody.

- ¹ O Yahweh! thou hast searched me, and observed:
- ² ||Thou|| hast observed my downsitteing and mine uprising,
Thou hast given heed to my desire, from afar:
- ³ <My path and my couch> hast thou examined,^k
And <all my ways> thou well knowest.^l

^a *Git.*: "O destroying d. of B."—G.n.

^b Some cod. (w. Aram., Sep., Syr., Vul.) add: "O Yahweh"—G.n.

^c Cp. Ps. viii. 5, n.

^d As in Ps. cxix. 38.

^e Or: "in."

^f Some cod. (w. 2 ear. pr. edns.): "Yea, because of my foes"—G.n.

^g Some cod. (w. 2 ear. pr. edns. [1 *Rabb.*], Sep.): "hands" (pl.)—G.n.

^h Some cod. (w. Syr.): "work" (sing.)—G.n.

ⁱ Cp. Job xiv. 15; Ps. civ. 31; cxxxix. 17.

^k *MI.*: "sifted."

^l Or: "hast thou controlled and inspected"—Fuerst.

- ⁴ Surely there hath not been a word on my tongue,
[But] behold! O Yahweh, thou hast observed it on every side.
- ⁵ <Behind and before> hast thou shut me in,
And hast laid upon me thy hand:—
- ⁶ Knowledge ||too wonderful|| for me!
High, I cannot attain to it!
- ⁷ Whither' can I go from thy spirit?
Or whither <from thy face> can I flee?
- ⁸ <If I ascend the heavens> ||there|| thou art'!
<If I spread out habes as my couch> behold thee!
- ⁹ <If I mount the wings of the dawn,
Settle down in the region beyond the sea>
- ¹⁰ ||Even there|| thy hand shall lead me,
And thy right' hand ||shall hold me||.
- ¹¹ <If I say, Surely ||darkness|| shall cover me!>
Then ||night|| is light about me.
- ¹² ||Even darkness|| will not conceal from thee,—
But ||night|| <like day> will shine,
<So' is the darkness> as' the light!
- ¹³ For ||thou|| didst possess thyself of my reins,
Thou didst weave me together in the womb of my mother.
- ¹⁴ I thank thee, in that fearfully' was my being distinguished,^a
Wonderful' are thy works,
And ||mine own soul|| is observing [them] intently!
- ¹⁵ My substance^b was not hid' from thee,—
When I was made in secret,
When I was skillfully figured in the lower parts of the earth.
- ¹⁶ <Mine unfinished substance> thine eyes beheld,
And <in thy book> all the parts thereof were written,—
The days they should be fashioned!
While yet there was not one among them.
- ¹⁷ <To me> then, how precious have thy desires' become, O GOD!
How numerous, the heads of them!
- ¹⁸ I would recount them!
<Beyond the sands> they multiply,
I rouse myself—^d
And am still with thee.
- ¹⁹ Wilt thou not, O GOD, slay the lawless one?
Therefore, ye men of bloodshed, depart from me!
- ²⁰ For they speak of thee wickedly,
Thy foes' lift up [their hand] unto falsehood.^e
- ²¹ Do I not hate ||them who hate thee||, O Yahweh?
And loathe ||them who rise up against thee||?

^a Or: "was I made distinct." But *Gl.*: "fearfully wonderful didst thou become" (w. Sep., Syr.)—G.n.
^b Or: "frame." *ML.*: "bone" = "bones"—

O.G.
^c Cp. Job xiv. 15; Ps. civ. 31; cxxxviii. 8.
^d Or: "I awake."
^e *Gl.*: "They utter for falsehood thy name." Cp. Exo. xx. 7—G.n.

- ²² <With completeness of hatred> I hate them,
<As enemies> have they become to me.
- ²³ Search me, O GOD, and observe my heart,
Try me, and observe my cares;
- ²⁴ And see if there be any idol-way^a in me,
And lead me in a way age-abiding.

PSALM 140.

To the Chief Musician. A Melody of David.

- ¹ Rescue me, O Yahweh, from the men of mischief,
<From the men of violence> wilt thou preserve me:
- ² Who have devised mischiefs in [their] heart,
<Every day> do they stir up wars:
- ³ They have sharpened their tongue like a serpent,—
||The poison of the asp|| is under their lips. [Selah.]
- ⁴ Keep me, O Yahweh, from the hands of the lawless one,
<From the man of violence> wilt thou preserve me,—
Who have devised, to thrust at my steps:
- ⁵ The proud have hidden a snare for me,
And <cords> have they spread as a net beside the track,
<Snares> have they set for me. [Selah.]
- ⁶ I have said unto Yahweh, ||My God|| thou art'!
Give ear, O Yahweh, unto the voice of my supplications.
- ⁷ O Yahweh, My Lord, my saving' strength,^b
Thou hast screened my head in the day of battle.
- ⁸ Do not grant, O Yahweh, the desires of the lawless one,
<His device> do not promote,
They would exalt themselves. [Selah.]
- ⁹ <As for the head of them who surround me>
Let the mischief of their lips cover them:
- ¹⁰ May there be dropped^c on them live coals,—
<Into the fire> may they be let fall,
||Into watery pits [from which] they shall not rise.||
- ¹¹ <As for the slanderer>^d let him not be established in the earth,^e—
<As for the man of wrongful violence> let misfortune hunt him with thrust upon thrust.
- ¹² I know that Yahweh will execute
The right of the oppressed one,
The vindication of the needy.
- ¹³ Surely ||the righteous|| shall give thanks to thy Name,
The upright shall dwell' in thy presence.

^a Or: "grievous," "injurious way."

^b *ML.*: "the strength of my salvation."
^c *Gl.*: "He will rain"

(or: "may there rain").
Cp. Ps. xi. 6—G.n.

^d *Lit.*: "the man of tongue."
^e Or: "land."

PSALM 141.

A Melody of David.

- ¹ O Yahweh, I have cried unto thee,
Make thou haste to me,
Give ear unto my voice, when I cry to thee.
- ² Let my prayer be set in order like incense before thee,—
The lifting up of my hands,^a as the evening gift.
- ³ Set thou, O Yahweh, a watch at my mouth,
Keep thou guard over the door of my lips.
- ⁴ Let not my heart incline to a matter of wrong,
That I should busy myself with practices in lawlessness, with men working iniquity,
And let me not eat of their dainties.
- ⁵ Let a righteous man smite^c me—
<A lovingkindness> that he should correct me,
An oil for the head [which] let not my^c head refuse!
- For ||yet|| even my prayer| shall be in their calamities.
- ⁶ Their judges |have been hurled down by a crag|,^b
Now have men heard my sayings, for they have become sweet.
- ⁷ <As when one plougheth and furroweth the earth>
|Scattered about| are our bones at the mouth of hades!
- ⁸ Surely <unto thee, O Yahweh, My Lord> are mine eyes,
<In thee> have I sought refuge,
Do not pour out my life.
- ⁹ Keep me out of
The clutches of the trap they have set for me, and
The snares of the workers of iniquity.
- ¹⁰ They who are lawless |shall fall into the nooses thereof|,
While ||I, at the same time|| pass on.

PSALM 142.

An Instructive Psalm of David. When he was in the Cave. A Prayer.

- ¹ <With my voice—to Yahweh> make I outcry,
<With my voice—to Yahweh> make I supplication:
- ² I pour out before him my complaint,
<My distress—before him> I tell.
- ³ <When my spirit fainted concerning myself>
Then ||thou|| didst take note of my path,—
<In the course which^c I was about to take>
They had hidden a snare for me.

^a ML: "palms" ("opened hands").^b As if (fig.): "by the hands of a crag." Or

render: "hurled forward on the points of a crag."

Cp. Fuerst.
^c Cp. O.G. 262^b.

- ⁴ Look to the right hand and see,
That there is none that <for me> hath r g ard,—
Escape is lost^c to me,
There is no^c one to care for my life.
- ⁵ I have made outcry unto thee, O Yahweh,—
I have said,
||Thou|| art my refuge,
My portion, in the land of the living.^a
- ⁶ Attend thou unto my loud cry,
For I am brought very low,—
Rescue me from my pursuers,
For they are stronger than I.
- ⁷ O bring forth, out of prison, my soul,
That I may give thanks unto thy Name,—
<About me> let the righteous gather round,
For thou wilt deal bountifully with me.

PSALM 143.

A Melody of David.

- ¹ O Yahweh, hear my prayer,
Give ear to my supplications,
<In thy faithfulness> answer me, |in thy righteousness|.
- ² Do not then enter into judgment with thy servant,
For no one living |can appear just before thee|.
- ³ For an enemy
Hath pursued my soul,
Hath crushed, to the earth, my life,
Hath made me dwell in dark places, like the ancient dead.
- ⁴ Therefore hath my spirit^c |fainted concerning myself|,
<Within me> hath |my heart| been confounded.
- ⁵ I have remembered the days of aforetime,
I have talked with myself of every deed of thine,^b
<Of the work^c of thy hands> I would speak:
- ⁶ I have spread out my hands unto thee,
||My soul|| is as^d a thirsty land, for thee. [Selah.]
- ⁷ Speedily^c answer me, O Yahweh,
My spirit faileth,—
Do not hide thy face from me,
Or I shall be made like unto them who go down into the pit.
- ⁸ Let me hear, in the morning, thy lovingkindness,
For <in thee> have I trusted,—
Let me know the way in which^e I should walk,
For <unto thee> have I uplifted my soul.
- ⁹ Rescue me from my foes, O Yahweh,
<Unto^f thee> have I come seeking refuge.^g

^a Or: "the land of life."^b Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.): "all thy deeds"—G.n.^c Some cod. (w. 3 ear. pr. edns., Aram., Sep. and Vul.): "works"—G.n.^d Some cod. (w. 7 ear. pr. edns.): "is in"—G.n.^e Cp. O.G. 262^b.^f Some cod. (w. 1 ear. pr. edn., Sep.): "For in thee." Cp. ver. 8—G.n.^g Sense of M.C.T. doubtful; and *Gt.*: "For thee have I waited" (or "hoped"). Cp. Is. viii. 17—G.n.

- ¹⁰ Teach me to do thy good pleasure,
For ||thou|| art my God,—
||Thy spirit|| is good,
Wilt thou set me down to rest in a level
land.^a
- ¹¹ <For the sake of thy Name>, O Yahweh, wilt
thou give unto me life,
<In thy righteousness> wilt thou bring forth,
out of distress, my soul;
- ¹² And <in thy lovingkindness> wilt thou exter-
minate my foes,—
And destroy all the adversaries of my soul,
Because ||I|| am thy servant.

PSALM 144.

David's.

- ¹ Blessed' be Yahweh, my Rock,
Who teacheth my hands to war,
my fingers to fight:
- ² My lovingkindness and my stronghold,
My high tower and my deliverer—||mine||!
My buckler, and he in whom I have sought
refuge,—
He that subdueth my people^b under me.^c
- ³ O Yahweh! what is the earthborn,
And yet thou hast acknowledged him,—
The^d son of a mortal,
And yet thou hast taken account of him:^e
- ⁴ ||The earthborn|| resembleth |a vapour|,
||His days|| are like a passing' shadow.
- ⁵ O Yahweh! bow thy heavens and come down,
Touch^f the mountains, that they smoke:
- ⁶ Flash forth lightning, that thou mayest scatter
them,
Send out thine arrows, that thou mayest con-
found them:
- ⁷ Put forth thy hands^g from on high:—
Snatch me away and rescue me
Out of mighty waters,
Out of the hand of the sons of the alien,
- ⁸ |Whose mouth| hath spoken deceit,
And ||whose right hand|| is a right hand of
falseness.
- ⁹ O God! <a new song> will I sing unto thee,—
<On a harp^h of ten strings> will I make musicⁱ
to thee:
- ¹⁰ Who giveth victory unto kings,—
Who snatcheth away David his servant, from
the calamitous' sword.

^a Some cod. (w. 1 ear. pr. edn.): "way." Others (w. Syr.): "path." Cp. Ps. xxvii. 11.

^b A sp. v.r. (*sevir*): "subdueth peoples." In some cod.: "peoples," is both written and read (w. Aram. and Syr.). Cp. Ps. xviii. 47—G.n.

^c In some cod. there is a Massoretic note. Read: "under him"; and in

others: "under him" is both written and read—G.n.

^d Some cod. (w. 1 ear. pr. edn.): "Or the"—G.n.

^e Cp. Ps. viii. 4.

^f Or: "smite."

^g Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.): "hand" (sing.)—G.n.

^h Or: "lute"—O.G.

ⁱ Or: "play."

- ¹¹ *Snatch me away and rescue me*
Out of the hand of the sons of the alien,—
Whose mouth hath spoken deceit,
And ||whose right hand|| is a right hand of
falseness:—
- ¹² That ||our sons|| may be like plants well
grown while yet young,—
||Our daughters|| like corner pillars,—
carved, in the construction of a palace:
- ¹³ ||Our garner|| full, pouring out from one kind
to another;
||Our flocks|| multiplying by thousands—by
myriads, in our open fields:
- ¹⁴ ||Our oxen|| well-laden;
No breaking in and no departing,^a—
And no loud lament in our places of con-
course:—
- ¹⁵ How happy the people that is in such' a
case!
How happy the people that hath Yahweh for
its God!

PSALM 145.

A Psalm of Praise. David's.

- ¹ I will extol thee, my God, O King,
And will bless thy Name, to times age-abiding
and beyond:
- ² <Every day> will I bless thee,
And praise thy Name, to times age-abiding and
beyond.^b
- ³ Great' is Yahweh—and worthy to be heartily
praised,
And ||his greatness|| is unsearchable.^c
- ⁴ <Generation unto generation> shall celebrate
thy works.
And <thy mighty deeds> shall they tell:
- ⁵ <The splendour of the glory of thy majesty> shall they speak,
And <thy wonders> will I utter.^d
- ⁶ And <the might of thy terrible acts> shall men
speak,
And <as for thy greatness>^d I will recount
it.
- ⁷ <The memory of thy great goodness> shall
men pour forth,
And <thy righteousness> shall they shout
aloud.
- ⁸ |Gracious and compassionate| is Yahweh,—
Slow to anger, and of great lovingkindness.^e
- ⁹ Good' is Yahweh to all,
And ||his tender compassions|| are over all
his works.

^a Or: "No breach and no surrender."

^b N.B.: How this psalm alternates between words spoken to God (in the second person), and words spoken of him (in the third person).

^c So sld this verse be divided (w. Sep., Syr., Vul.)

—G.n.

^d So read; and so some cod. (w. 1 ear. pr. edn.), Aram., Sep., Syr., Vul.) both write and read. [M.C.T.: "thy great-nesses," or "great acts"]—G.n.

^e Cp. Exo. xxxiv. 6, 7. Cp. Intro., Chap. I. 3, a.

- 10 All thy works, O Yahweh, | will give thanks unto thee|,—
And ||thy men of lovingkindness|| will bless thee:
- 11 <The glory of thy kingdom> will they tell,—
And <thy power> will they speak.
- 12 To make known to the sons of men, his mighty deeds,
And the splendid glory of his kingdom.
- 13 ||Thy kingdom|| is a kingdom of all ages,—
And ||thy dominion|| is over generation after generation.^a
- 14 Yahweh is ready to uphold all who are falling,
And to raise all who are laid prostrate.
- 15 ||The eyes of all|| <for thee> do wait,
And ||thou|| givest them their food in its season.
- 16 ||Thou||^b openest thy hand,^c
And fillest every living thing with gladness.
- 17 Righteous' is Yahweh in all his ways,
And kind' in all his works.
- 18 Near' is Yahweh to all who call upon him,—
||To all them who call upon him in faithfulness||.
- 19 <The desire of them who revere him> will he fulfil,
And <their cry> will he hear, and will save them.
- 20 Yahweh preserveth' all who love him,
But <all the lawless> will he destroy.
- 21 <The praise of Yahweh> my mouth' shall speak,
That all flesh may bless' his holy Name,
Unto times age-abiding and beyond.^d

PSALM 146.

- 1 Praise ye Yah,
Praise, O my soul, Yahweh,
2 I will praise Yahweh while I live!
I will make melody to my God while I continue!
- 3 Do not ye trust in nobles,
In a son of man^e who hath no deliverance:
4 His spirit |goeth forth|, he returneth to his ground,
<In that very day> his thoughts perish.
- 5 How happy is he that hath the GOD of Jacob as his help,
||Whose hope|| is on Yahweh his God:—

^a Here some cod. (w. Sep., Syr., Vul.) add:—
"Faithful' is Yahweh in all his words,
And kind' in all his works"—G.n.

[So supplying the missing *nun* (*ne'emān* = "Faithful") and making 22 verses—one for each letter in the alphabet. Cp. "Special Note," I., 5, *post*, p. 607.]

^b So it shd be (emphatic "Thou") (w. Sep., Syr., Vul.). Cp. Ps. civ. 23—G.n.

^c Some cod. (w. 1 ear. pr. edn., Sep.): "hands" (pl.)—G.n.

^d Many MSS. (w. 1 ear. pr. edn.) here add:—
"And |we|| will bless Yah.
From henceforth even unto times age-abiding.
Praise ye Yah."
Cp. Ps. cxv. 18—G.n. ^e Or "Adam."

- 6 Who made The heavens and the earth,
The sea and all that is therein,
Who keepeth faithfulness to times age-abiding:
- 7 Who executeth justice for the oppressed,
Who giveth food to the famishing,
||Yahweh|| who liberateth prisoners;
- 8 ||Yahweh|| who opened [the eyes of] the blind,
||Yahweh|| who raiseth the prostrate,
||Yahweh|| who loveth the righteous;
- 9 ||Yahweh|| who preserveth sojourners,
<The fatherless and widows> he relievethe,—
But <the of the lawless> he overturneth.
- 10 Yahweh |will reign|, to times age-abiding,
Thy God, O Zion, To generation after generation.

Praise ye Yah!

PSALM 147.

- 1 Praise ye Yah,
For it is good, to make melody to our God,^a—
For it is delightful, seemly' is praise!
- 2 Yahweh |is building Jerusalem|,
<The outcasts of Israel> will he gather together.
- 3 He is healing the broken in heart,—
And binding up their hurts.
- 4 Counting the number of the stars,
<To all of them—names> he giveth.
- 5 Great' is our Lord,^b and of abounding strength,
And ||his knowledge|| cannot be expressed.
- 6 Yahweh |relieveth the humbled|!^c
Casting the lawless down to the earth.
- 7 Respond to Yahweh with thanksgiving,
Make melody to our God with the lyre.
- 8 Who covereth the heavens with clouds,
Preparing rain' for the earth,
Who causeth the mountains to sprout grass:
- 9 Giving, to the beast, its food,
To the young ravens, when they cry.
- 10 <Not in the strength of the horse> doth he delight,
<Not^d in the legs of a man> hath he pleasure:
- 11 Yahweh |hath pleasure| in them who revere him,
In them who wait for his lovingkindness.
- 12 Laud thou, O Jerusalem, Yahweh,
Praise thy God, O Zion:
- 13 For he hath strengthened the bars of thy gates,
He hath blessed thy children in thy midst:
- 14 Who maketh thy boundaries to be peace,
<With the marrow of wheat> doth he satisfy thee:
- 15 Who sendeth his utterance^e to the earth,
<How swiftly> runneth his word!

^a *Gl.*:—"For he is good,
Sing praises unto our God."

Cp. Ps. cxxxv. 3—G.n.

^b Heb.: *ādānānu* (as in Ps. cxxxv. 5). ^c Or: "oppressed."

^d Some cod. (w. Sep., Syr., Vul.): "Nor" (= "And not")—G.n.

^e As in Ps. cxix. 38.

- ¹⁶ Who giveth snow like wool,
 <Hoar-frost—like ashes> he scattereth:
¹⁷ Casting forth his ice like crumbs,
 <Before his cold> who can stand?
¹⁸ He sendeth forth his word and melteth them,
 He causeth his wind to blow, the waters' stream
 along|:
¹⁹ Declaring his word^a unto Jacob,
 His statutes and his regulations, unto Israel.
²⁰ He hath not dealt so with any nation,
 And <his regulations> he maketh not known
 to them.^b

Praise ye Yah!

PSALM 143.

Praise ye Yah,

- Praise Yahweh, out of the heavens,
 Praise him, in the heights;
² Praise him, all his messengers,
 Praise him, all his host;^c
³ Praise him, sun and moon,
 Praise him, all ye stars of light;
⁴ Praise him, O ye heavens of heavens,
 And ye waters' that are above' the heavens;
⁵ Let them praise the Name of Yahweh,
 For ||he|| commanded, and they were created;
⁶ So caused he them to stand perpetually—age-
 abidingly,
 <A decree> hath he given, and it passeth^d
 not beyond.
⁷ Praise Yahweh, out of the earth,
 Sea monsters, and all resounding deeps;
⁸ Fire and hail, snow and vapour,
 Stormy wind, fulfilling his word;
⁹ Ye mountains, and all hills,
 Fruit trees, and all cedars;
¹⁰ Thou wild-beast, and all ye cattle,
 Crawling creature, and bird of wing;
¹¹ Kings of earth, and all peoples,
 Rulers, and all judges of earth;
¹² Young men, yea even virgins,
 Elders, and children.
¹³ Let them praise the Name of Yahweh,
 For lofty' is his Name alone,
 His splendour' is over earth and heavens.

^a So written; but read:
 "words" (pl.) Some cod.
 (w. Sep., Syr., Vul.) both
 write and read: "word"
 (sing.); others (w. 1 ear.
 pr. edn.) both write and
 read: "words" (pl.)—
 G.n.
⁶ So it shd be (w. Sep.,

Syr., Vul.)—G.n.
^c Written: "host"; read:
 "hosts." In some cod.
 (w. 2 ear. pr. edns.)
 both written and read:
 "hosts"—G.n.
^d Gt.: "and they pass not
 beyond"—G.n.

- ¹⁴ Therefore hath he exalted a horn for his people,
 A praise' for all his men of lovingkindness,
 For the sons of Israel—a people near him,
 Praise ye Yah!

PSALM 149.

- ¹ Praise ye Yah,
 Sing to Yahweh a song that is new,
 His praise in the convocation of the men of
 lovingkindness.
² Let Israel rejoice' in him that made him,
 Let the sons of Zion exult in their king;
³ Let them praise his Name in the dance,
 <With timbrel and lyre> let them make music
 to him.
⁴ For Yahweh is taking pleasure in his people,
 He will beautify humbled ones^a with victory.
⁵ Let the men of lovingkindness exult as they
 glory,^b
 Let them shout aloud upon their beds:
⁶ The high songs^c of God be in their throat,
 And a two-edged sword in their hand:
⁷ To execute An avenging among the nations,
 Rebukes among the peoples:
⁸ To bind Their kings with fetters, and
 Their honoured ones with iron bands;
⁹ To execute upon them the sentence written,
 ||An honour|| shall it be' to all his men of loving-
 kindness.

Praise ye Yah!

PSALM 150.

- ¹ Praise ye Yah,
 Praise ye God in his sanctuary,
 Praise him, in his strong' expanse;
² Praise him, for his mighty deeds,^d
 Praise him, according to^e his exceeding great-
 ness:
³ Praise him, with the blast of a horn,
 Praise him, with the harp^f and lyre:
⁴ Praise him, with timbrel and dance,—
 Praise him, with stringed instrument and flute,^g
⁵ Praise him, with cymbals of clear tone,—
 Praise him, with cymbals of loud clang:
⁶ Let ||every breathing thing|| praise Yah,
 Praise ye Yah!

^a Or: "oppressed ones."
^b Or: "exult with [scrip-
 tions of] Glory!"—O.G.
^c Ml.: "extollings."
^d In some cod., "his
 might," written, and "his
 mighty deeds," read; but
 in others (w. Aram. and

Syr.): "his might" is
 both written and read—
 G.n.
^e Some cod. (w. Syr.):
 "in"—G.n.
^f Or: "lute"—O.G.
^g Or, more broadly: "wind-
 instrument."

SPECIAL NOTE

ON

THE PSALMS.

THE exigencies of space in relation to the varying forms in which this Bible is issued afford a welcome opportunity for inserting here a Special Note on the Psalms, rather than reserve such note for the Old Testament Appendix. It will be necessary to restrict this further outgrowth from the original design of THE EMPHASISED BIBLE to subjects which are in some measure peculiar to the work, leaving the student to seek elsewhere for fuller information on related topics. It will be convenient to treat, first, of some external features which are observable in the foregoing presentment of the Psalms; and, secondly, to touch upon some more essential characteristics of those precious compositions, especially in regard to certain grave questions of interpretation.

I. EXTERNAL FEATURES.

1.—*The division of the Psalms into Books*, having now been familiarised by means of the Revised Version, claims no further notice here than merely to say that the ancient issue of the Psalms in successive and enlarging collections, relieves us from all embarrassment and impulse to prejudgment, when we first find it stated at the end of the Second Book (Psalm lxxii.) that the prayers of David the son of Jesse are “ended,” and yet discover others, later on, attributed to the same author. Just as, in the Book of Proverbs, the first collection (x. to xxiv.) is supplemented by another which, at a later date, “Hezekiah and his men copied out” (xxv. 1), so later editions of the Psalms may very well contain compositions from David’s own pen which at an earlier time had not been brought to light, or had not been suitably edited for insertion among the hymns employed in the Temple service.

2.—*The titles of the Psalms* need cause us no anxiety. That they are very ancient is evident from their appearance as translated in the Septuagint Version,^a but further than this we need not go; and if any Psalms, by the application of sound principles of exegesis, remonstrate against the occasion ascribed to them, we need do no more than pay respectful regard to a venerable tradition, and pass on in quest of more conclusive evidence. In particular it should be understood that the preposition generally rendered “of” in the phrase “Psalm of David,” may easily and naturally be rendered “to,” “for,” “of,” or “by”—and so may be taken as the “to” of dedication, the “for” of desired use, the “of” of subject-matter, or finally the “by” of authorship—which last can itself scarcely preclude editorial preparation for liturgical use, to say nothing of perils of transcription and transmission, to guard us from which the labours of the textual critic are of such priceless worth. A Psalm “of” Asaph may have been “for” Asaph’s use, or one composed “by” him. We should scarcely think of a Psalm composed “by” the Sons of Korah: much rather “for” their use. And yet one and the same preposition serves in these several applications. An effort has been made in the foregoing version to keep the reader in the enjoyment of his legitimate freedom.

3.—The word *Selah* has long been proof against all endeavours to resolve it. That it literally means “to lift up” has been generally admitted. But “lift up” what?—instruments or voices? And why and how lift up? And so despair has relinquished the inquiry: it was some musical note or sign—precise nature unknown. Others settled down in the conclusion that it simply or chiefly meant “Pause.” And “pause” was nearly successful; save that, to say “pause” at the end of a Psalm, seemed needless. To the Oxford Gesenius belongs the merit of suggesting a more adequate explanation, the substance of which is cited in note [c] to Ps. iii. p. 530, *ante*. As a call upon the people to lift up their voices in praise of Yahweh, a pleasing pause for a practical purpose would be thereby constituted, and one which would suit equally the close of a strophe or the end of a Psalm; and at the same time not be wholly out of place even when it was used to mark a movement of musical rhetoric—interrupting a sentence—a movement akin to the pause for effect familiar in oratory. If the latter part of this explanation be borne in mind, the otherwise unwelcome letting in of a little extra space in connection with some of the occurrences of “*Selah*” in the foregoing pages, will be explained.

4.—We are thus prepared for the more graphic setting of the word *Hallelujah* (= *Hallelu Yah* = “Praise ye Yah”) than was previously familiar to us; and for which we are indebted to Dr. Ginsburg.^b *Hallelu Yah* becomes the more general invitation to the people to join: *Selah* the more precise intimation of the points at which the loud acclaim should come in. That the two words are seldom or never found in company, may merely show that, after all, we have only

^a See note [c] on heading to Ps. iv.

^b See p. 583, *ante*, note [g], end of Ps. civ.

glimpses of the ancient temple worship. At first it may seem a little amusing that by the simple process of resolving the word "hallelujah" into its elements and then translating it in harmony with its force and intent we actually get rid of the word (as one compound word) altogether! That is so; but consider the gain. We not only catch a fresh sight of the ancient worship as a living thing, but we gain an accession to the instances in which the thrice holy Divine Name (in its abbreviated form of "Jah"—"Yah") occurs in the Old Testament; and, to condescend upon the minor matter of pronunciation, it seems peculiarly becoming that the same translation that ventures upon the spelling "Yahweh" should set free from its almost meaningless combination (often flippantly ejaculated, and sometimes lightly used as a badge) the august syllable Yah. The relation of "Yah" to "Yahweh" is so generally admitted, that to accept the obvious pronunciation of the former and refuse the proposed pronunciation of the latter, would appear to be rather inconsistent.

5.—The *Alphabetical Psalms* claim notice, if only because—the fact that there are such Psalms has in this Bible been forced into prominence by the exhibit in the margin of the Hebrew letters which form this characteristic. It will readily be understood that in some cases these letters have been placed in the right-hand margin merely for convenience, and that they still refer to the first Hebrew word in the line. There are seven such Alphabetical Psalms—namely, xxv., xxxiv., xxxvii., xli., xlii., cxix., and cxlv. To these, some scholars add Psalms ix. and x., which were perhaps originally one Psalm, and in which fragments of the alphabetical arrangement are still discernible. The 119th is the most conspicuous of these singular compositions, both owing to the number of verses headed by each Hebrew letter in succession (eight to each), and to the circumstance that the names of the Hebrew letters are preserved as paragraph headings by the Bibles in common use. The device under consideration may be described as an *abecedarian acrostic*. Eight verses in succession begin (in the original) with words commencing with *aleph*; then eight verses start with words beginning with *beth*; and so on to the end of the alphabet of 22 letters, making 176 verses in all. In the other alphabetical Psalms the arrangement is less formidable; a stanza only, or a distich, or even a single line being headed by each Hebrew letter as the initial of the original word employed. This initialling device makes a singularly striking and beautiful re-appearance in the Book of Lamentations, in which book of five chapters four are alphabetical: Chapters i. and ii. having each a single alphabet, hence twenty-two verses each; Chapter iii., a triple alphabet—three *alephs*, three *beths*, etc.—hence sixty-six verses in all; Chapter iv., a single alphabet and twenty-two verses; Chapter v., still twenty-two verses, but, strange to say, no alphabet. In settling the rendering of Chapter iii., it was found easily possible to conform some four or five triplets to the same style, so far as to begin three verses in succession with the same English letter. Ordinarily, as might be anticipated, the imitation has to be given up; but this small measure of success impressed the present translator's mind with the conviction that here we have to do with something more than a literary curiosity. There must have been patient devising on the part of the author; and there must have resulted an aid to memory so effective as scarcely to have been outside the original composer's intention. Truly, a fruitful consideration, bearing on the advantages even now of memorising Holy Scripture, and on the debt of gratitude we owe to paraphrasts and hymn-writers who, by aliteration, rhythm, and rhyme, render aid to the memories of the illiterate, the sick, the blind, and the bookless—aid which tends to keep Divine truth alive in the hearts of men when they most need its influence. Incidentally, the Alphabetical Psalms may yield a valuable lesson in textual criticism. Whoever the author of any one of these Psalms may have been, the intuition comes to us with unanswerable force that if the initial alphabet is nearly unbroken, it must have been originally intended to make it perfect. Hence, when an expert like Dr. Ginsburg says, on Psalm xxv. 2, that he thinks that instead of "O my God, in thee," it should rather be "In thee, O my God," it needs only that we notice that whereas the former in Hebrew is *Elohay, beká*, the latter is *Beká, Elohay*, thus perfecting the sequence of the initials by bringing the letter *beth* next after *aleph*, to feel almost certain that he is right. In like manner, when we observe that, while the nineteenth letter (*koph*) is absent, the twentieth letter (*resh*) starts two verses in succession, we cannot avoid the conclusion that a disturbance has at some time or other crept in, even though we cannot now set the matter right; and perhaps just here it may be of no practical consequence, as some nearly synonymous word to that rendered "Behold" in verse 18, but beginning with a *k*, may have originally commenced that sentence. Where, however, the alphabet is complete, we rest content in the assurance that copyists have had a double safeguard against error.

6.—Something has been done in this translation to resolve the individual Psalms into groups of lines, commonly called *strophes*, thereby marking sub-divisions likely to be of practical service, both as indicating changes of tone, topic, speaker, and drift, and as letting in glimpses of that mighty afflatus by which the psalmists were suddenly or gradually carried away into realms of thought and feeling wholly beyond their actual circumstances. It is probable that more might have been done in this direction, even by one individual, had unlimited time and space been at command; but it may in the end be better that studious readers should help themselves by grafting personal labour upon that which here and elsewhere has been prepared to their hand. Where the interjection of "Selah" has occasioned a division which cannot be justified even by a musical imagination, let some small "closing-up" sign be inserted by the student's own hand in the margin. Where, on the other hand, smaller strophes are seen to group themselves into larger divisions, let extra space, at the larger divisions, be in like manner suggested by some appropriate token.

II.—ESSENTIAL CHARACTERISTICS.

It is impossible here to treat of many of the most obvious of these:—the adaptation of the Psalms, by reason of their direct address to Deity, to lift up man's spirit to his Maker; their powerful hold on

men's deepest sympathies, in that they are sensitively in touch with a wide range of human sin and sorrow; their prevailing tendency to carry the reader onward out of darkness into light, so that although many of them commence in deepest depths of despair, their ending is mostly on the mountain top of exuberant joy; and, not to go further, the happy blending of personal interests with national and world-wide affairs, so that the piety that begins at home in the privacy of the closet and, it may be, the agonies of a broken heart, is speedily borne on eagle wings to survey the glorious majesty of the Divine Kingdom. On these and other grounds, here left untouched, the lasting popularity of the Psalms securely rests.

A few points, however, not overmuch observed, claim brief remark.

1.—The *dramatic structure* of a good many Psalms makes special demand on interpretative inquiry. Take the Second Psalm as an example. In reading this we listen to no fewer than four distinct voices. There is first (and last) the voice of the Psalmist himself, speaking in his own person, however truly he was led of the Spirit in what he uttered; secondly, the language attributed to the lawless conspirators against Yahweh and his Anointed One; thirdly, the counter declaration of the Most High; fourthly, the record of the Son of God, who in turn cites the terms in which he had been addressed by the Divine Father, counselling him (the Son) to ask for and obtain world-wide dominion; the whole being then concluded, as named above, by the resuming voice of the Psalmist, as timely adviser, counselling the kings and rulers of the earth to act with prudence. It is little to say that the Psalm cannot be expounded in the absence of dramatic feeling and insight: it cannot even be read with fitting expression. Perhaps the most difficult of all the dramatic Psalms is the sixty-eighth, which severely taxes, not the expositor alone, but the translator, who has to determine how to render his descriptive tenses, whether as applying to past, present, or future; and, to decide this, he seems bound to apprehend, as best he may, what is the ideal key-note of the whole of this magnificent composition. The ground-thought being almost certainly the bringing up of the ark to Jerusalem, yet how manifestly this concept shrinks into a mere point of departure for a flight into Messiah's coming kingdom, for which the Ascension of the Anointed One into heavenly glory is a stepping-stone—unless indeed our own beloved Apostle Paul is wholly at fault in Ephesians Four.

2.—This feature of dramatic structure naturally leads forward to a deeper question—that of *inspirational prophetic flight into the future*. Were Psalmists and Prophets divinely gifted seers into futurity, or were they not? Were they—as the Apostle Peter affirms they were^a—taken hold of and borne along or carried away out of the present into the future? It may be conceded that to be sent back to the historical starting-points of the prophetic word is well; but to get set fast there is ill indeed. The eagle of prophecy had its nest on the rock of accomplished fact; but to that rock it was not chained. It had a pinion strong enough to bear it up towards the sun, to an elevation from which it could descry things then distant, yea, and things yet to come.

3.—This step emboldens us to take another, landing us in the midst of the problem of *dispensation*. What spirit are we of?—what dispensation are we in? For instance, can we, may we, dare we CURSE as the old Hebrews cursed—as (we might almost say) they were trained to curse? Take Psalm cix. as an example, if you wish to see how whole-heartedly and with what poetry and passion they could execrate their foes. Can we curse like that? or are we in duty bound and in spirit empowered to abstain? We know well we must not curse at all.^b But how is that? It is because we have heard a Voice saying, "Bless and curse not"; because we have seen an Example which would put us to shame if we, even on the strongest provocation, dared to "breathe out threatenings and slaughter"; and, finally, because we can never think the command to abstain from cursing arbitrary so long as we realise that we are at present only followers of the Messiah in his humiliation. In this the whole question of dispensation is involved. But the sword of truth is two-edged. The Church—the called-out assembly—of the Messiah cannot curse; but there is another thing she cannot do—at least if rightly guided. She cannot confound herself with the manifested, world-dominating Kingdom of God. The life of the kingdom is in her by faith—that is all: she sees the kingdom at present only from afar. By faith she brings it nigh, it is true; and that is precisely the angle of vision from which she can say and sing the songs of the kingdom which she finds in the Book of Psalms. She leaps over the intervening "strange work" of overthrowing and breaking in pieces. That belongs not to *her*—least of all at present. That commission is safe in immortal and unerring hands. If we are ever to join in its execution, it can only be when we have "overcome";^c and we cannot overcome if we fail meantime to let patience have her perfect work.^d If it might be said without presumption: When Biblical Criticism knows how to make the reasonable distinction—that what is impossible now may be possible hereafter—it may cease torturing humble souls by seeming to say that there are no Predictions of a Personal Messiah in the Old Testament. In any case, it may safely be said: That in proportion as Christians can see their way to judge simply and clearly as to what in the Psalms they may legitimately decline as inapplicable to them; and what in the Psalms they may simply defer, as unfulfilled at present; and so cease to stretch and strain the Word in order to make it suit our intermediate dispensation, to which in the main it does not belong;—so in proportion will they enjoy these admirable lyrics with a refined delight which, probably, they have not hitherto known.

^a 2 Peter i. 21.

^b Mat. v. 43-48; Rom. xii. 14; Jas. iii. 10.

^c Rev. ii. 26, 27.

^d Jas. i. 3, 4.

THE
E M P H A S I S E D
B I B L E.

A New Translation

D E S I G N E D

TO SET FORTH THE EXACT MEANING, THE PROPER TERMINOLOGY
AND THE GRAPHIC STYLE OF THE SACRED ORIGINALS;

A R R A N G E D

TO SHOW AT A GLANCE NARRATIVE, SPEECH, PARALLELISM, AND
LOGICAL ANALYSIS, ALSO TO ENABLE THE STUDENT READILY
TO DISTINGUISH THE SEVERAL DIVINE NAMES;

A N D E M P H A S I S E D T H R O U G H O U T

AFTER THE IDIOMS OF THE HEBREW AND GREEK TONGUES.

WITH

EXPOSITORY INTRODUCTION, SELECT REFERENCES, & APPENDICES OF NOTES.

THIS VERSION HAS BEEN ADJUSTED, IN THE OLD TESTAMENT, TO THE NEWLY REVISED
“MASSORETICO-CRITICAL” TEXT (OR ASSURED EMENDATIONS) OF DR. GINSBURG; AND, IN THE
NEW TESTAMENT, TO THE CRITICAL TEXT (“FORMED EXCLUSIVELY ON DOCUMENTARY EVIDENCE”)
OF DRS. WESTCOTT AND HORT.

BY

JOSEPH BRYANT ROTHERHAM,

TRANSLATOR OF “THE NEW TESTAMENT CRITICALLY EMPHASISED.”

VOLUME III. PROVERBS—MALACHI.

CINCINNATI

THE STANDARD PUBLISHING COMPANY

Copyright, 1897, by Joseph Bryant Rotherham
Reprinted in the United States by The Standard Publishing Company, 1916

PREFACE.

THE letter of the Bible is the shrine of its spirit and the organism by which it comes into contact with the reader's mind. Hence the most spiritual of Bible students may well feel grateful to all who have toiled at the wearying task of preserving, and—where necessary and possible—restoring the true letter of the Sacred Text in its original tongues. All honour then to men who—like Ginsburg, Tregelles, and Westcott and Hort—have for long years laboured, chiefly that others might enter into their labours.

No English Bible can be more than a translation, since the Sacred Scriptures of the Old and New Testaments were originally written in Hebrew and in Greek. Hence it must be obvious to all, that just in proportion to the importance of these documents must be the obligation to translate them as accurately and adequately as possible; and since in the very nature of things no translation can be perfect, improvement is always possible. Even if no further improvement were attainable, various renderings for different classes of readers would still probably be of service. Besides, Divine favours are freely and widely bestowed; and the humblest individual translator may reasonably deem it possible to contribute something to the common stock of happy and effective renderings. Hence it may not be presumptuous to hope that a useful place will be filled by THE EMPHASISED BIBLE.

Reverent faith and fearless criticism are not necessarily opposed. He that believes may usefully ask—*What?* and *Why?* It may be more imperative than some dream to put such questions, unless faith is to degenerate into superstition. Criticism itself may be subdivided and classified. There is the Lower, which deals with words and sentences, and employs grammar and dictionary to find out their sense and force. There is the Higher, which seeks to get behind the text, and to track the wellnigh hidden streams of origin, using for the purpose literary culture, comparison, conjecture and speculation—sometimes, indeed, to great good purpose, by laying down tracks along which to look for trusty emendation; at others, quite needlessly disturbing the common faith, by confounding editorship (which all books need) with authorship, and, worse still, by imagining ancient inventive liberties falling little short of forgery, without any necessity appreciable by common minds. And, finally, there is the Highest criticism, which springs from sympathy, insight, and experience in divine things; from claiming which modest men instinctively shrink; but which is a reality nevertheless, and is sometimes richly possessed by humble souls who, though unversed in literary problems, know when broad conclusions wound their religious instincts, and whose unsophisticated judgment deserves respectful consideration before any general critical conclusions can be pronounced wholly satisfactory. It is devoutly to be wished that criticism may yet prove itself a greater aid to faith than it has done in the recent past. Its services hitherto must not be forgotten; and candour should be brought to its appreciation. The present Translator has striven to reach absolute freedom from prejudice; and feels constrained to record the seemingly paradoxical testimony—that the so-called higher critics have won the position of worthily occupying the very front rank of workers in the field of the lower criticism, where all learners must begin; and that among Hebrew Lexicons, none approaches—for thoroughness, accuracy, and resolute sobriety—the splendid monument of English, American, and Continental learning, now nearly complete, emanating from the Oxford Press.

The sacred joy experienced during the twelve years of hard work bestowed upon the production of THE EMPHASISED BIBLE might excuse the vain desire that another life could be vouchsafed in which to reap the fruit of antecedent toil; but all this is sobered and subdued by the reflection that *the fire itself*, human and divine, *must prove every man's work, of what sort it is*.

It remains only to render hearty thanks to the Scholars whose labours have made this work possible; to the Reviewers whose encouragement has lightened a protracted though pleasant task; to the Printers and Correctors of the Press whose enterprise and patience have done much to make this Bible a pleasure to look on and an instrument to handle with facility; but first and last—especially in view of preserved life and eyesight and mental freshness—to Him from whom all blessings flow.

July, 1902.

JOSEPH BRYANT ROTHERHAM.

CONTENTS.

	PAGE		PAGE
EXPOSITORY INTRODUCTION:—		II. CHRONICLES	437
CHAPTER I.—THE SPECIAL FEATURES OF THIS TRANSLATION	1	EZRA	469
CHAPTER II.—CONCERNING EMPHASIS AS AUTHORITATIVELY INDICATED IN THE HOLY SCRIPTURES	8	NEHEMIAH	479
CHAPTER III.—THE ORIGINAL TEXTS	17	ESTHER	493
CHAPTER IV.—THE INCOMMUNICABLE NAME	22	JOB	500
TABLE I.—TRANSLITERATION OF HEBREW CHARACTERS INTO ENGLISH	29	PSALMS	529
TABLE II.—ABBREVIATIONS IN THE NOTES TO "THE EMPHA- SISED OLD TESTAMENT"	30	SPECIAL NOTE ON THE PSALMS	606
TABLE III.—SIGNS OF EMPHASIS	32	PROVERBS	609
GENESIS	33	ECCLESIASTES	635
EXODUS	84	SONG OF SONGS	643
LEVITICUS	125	ISAIAH	648
NUMBERS	156	JEREMIAH	712
DEUTERONOMY	198	LAMENTATIONS	779
JOSHUA	236	EZEKIEL	785
SPECIAL NOTE: THE DESTRUCTION OF THE CANAANITE NATIONS	259	DANIEL	844
JUDGES	261	HOSEA	860
RUTH	284	JOEL	869
SPECIAL NOTE: A SUGGESTIVE GENEALOGY	288	AMOS	873
I. SAMUEL	289	OBADIAH	880
II. SAMUEL	321	JONAH	882
I. KINGS	349	MICAH	884
II. KINGS	381	NAHUM	890
I. CHRONICLES	411	HABAKKUK	892
		ZEPHANIAH	896
		HAGGAI	899
		ZECHARIAH	901
		MALACHI	912
		SPECIAL NOTE ON THE APOCRYPHA	916
		APPENDIX	917

CONTENTS.

	PAGE
THE PROVERBS	609
ECCLESIASTES; OR, THE PROCLAIMER	635
THE SONG OF SONGS	643
THE BOOK OF THE PROPHET ISAIAH	648
THE BOOK OF THE PROPHET JEREMIAH	712
THE LAMENTATIONS	779
THE BOOK OF THE PROPHET EZEKIEL	785
THE BOOK OF DANIEL	844
HOSEA	860
JOEL	869
AMOS	873
OBADIAH	880
JONAH	882
MICAH	884
NAHUM	890
HABAKKUK	892
ZEPHANIAH	896
HAGGAI	899
ZECHARIAH	901
MALACHI	912
SPECIAL NOTE ON THE APOCRYPHA	916
APPENDIX	917

SELECTION OF SIGNS AND ABBREVIATIONS.

Signs of Emphasis.

(') and (|) call for slight stress.

(|| ||) and (< >) call for more decided stress.

The latter of these is confined to preplaced words and clauses, leading up to what follows.

Signs connected with Divine Names.

GOD, printed thus, represents the short form *EL*.

God, printed thus, represents the longer *Eloah*.

God, without peculiarity of type, the plural form *Elohim*.

For "Yahweh" instead of "Jehovah," see Intro., Chapter IV.

Abbreviations.

M.C.T. . . . = Current Massoretic Hebrew Text, as critically edited by Dr. Ginsburg.

G.n. . . . = Ginsburg's Notes to Hebrew Bible.

Cod. . . . = Standard Written Copies of Hebrew Bible.

Ear. pr. eds. = Hebrew Bibles printed between 1482 and 1525.

Written . . . = reading preserved in Hebrew text (*kethiv*).

Read . . . = reading as corrected in Hebrew margin (*keri*).

Aram. . . . = Aramæan (or Chaldee)

Sep. . . . = Septuagint (Ancient Greek) } Version.

Syr. . . . = Syriac (Ancient)

Vul. . . . = Vulgate (Ancient Latin)

O.G. . . . = Oxford Gesenius

T.G. . . . = Tregelles' Gesenius

Fu. . . . = Fuerst's

Davies . . . = B. Davies'

} Hebrew Lexicon.

. For fuller information, see *ante*, pp. 29-32.

THE PROVERBS.

General Introduction, in Praise of Wisdom, as the Source whence Proverbs are derived (Chapters I. to IX).

1 ¹ The proverbs of Solomon, son of David, King of Israel:

² For the knowledge of wisdom and correction,
For discerning the sayings of intelligence;

³ For receiving the correction of prudence,
Righteousness and justice, and equity;

⁴ For giving To the simple shrewdness,^a
To the young man, knowledge and discretion.

⁵ A wise man [will hear], and will increase learning,
And a [discreet man] <wise counsels> will acquire,

⁶ By gaining discernment of proverb, and satire,
The words^b of the wise, and their dark sayings.

⁷ [The reverence of Yahweh] is the beginning of knowledge,
<Wisdom and correction> the foolish have despised.

⁸ Hear, my son, the correction of thy father,
And do not reject the instruction of thy mother;

⁹ For <a wreath of beauty> shall they' be to thy head,
And chains of ornament, to thy neck.

¹⁰ My son, <if sinners entice' thee> do not consent.

¹¹ <If they say—
Come with us,—
Let us lie in wait for blood,
Let us watch in secret for him who is need-
lessly innocent;>^c

¹² Let us engulf them, like hades, [alive],
<While in health> like them who are going
down to the pit;

¹³ <All costly substance> shall we find,
We shall fill our houses with spoil;

¹⁴ <Thy lot> shalt thou cast into my midst,
<One purse> shall there be [for us all]!>

¹⁵ My son, do not walk in the way with them,
Withhold thy foot from their path.^d

¹⁶ For [their feet] <to mischief> do run,
And haste to the shedding of blood.

¹⁷ Surely <in vain> is spread the net,
In the sight of aught that hath wings!^e

^a Or: "prudence."

^b Or: "sentences."

^c Or: "who is innocent in vain."

^d Some cod. (w. Aram., Sep., Syr., Vul.): "paths"

(pl.)—G.n.

^e Ml.: "any owner (baal) of a wing." Somecod. (w. Sep., Vul.): "owners"

(pl.)—G.n.

¹⁸ Yet [they] <for their own blood> lie in wait,
They watch in secret for their own life.^a

¹⁹ Such' are the ways of every one that graspeth
with greed,
<The life^a of the owners thereof> it taketh
away!

²⁰ [Wisdom] <in the open place> soundeth forth,
<In the broadways> she raiseth her voice;

²¹ <At the head of bustling streets> she crieth
aloud,—

<At the openings of the gates in the city—her
sayings> she doth utter:—

²² How long, ye simple ones, will ye love sim-
plicity?

And [scoffers] <in scoffing> delight them?
And [dullards] hate knowledge?

²³ Will ye turn, at my reproof?

Lo! I will pour out to you my spirit,
I will make known my words to you.

²⁴ <Because I called, and ye refused,
I stretched out my hand, and no' one
regarded;

²⁵ But ye dismissed all my counsel,
And <to my rebuke> would not yield>

²⁶ [I also] <at your calamity> will laugh,
I will mock, when cometh your dread;

²⁷ When cometh as a crashing' your dread,
And [your calamity] <as a storm-wind>
overtaketh,

When there come upon you, distress and
anguish.

²⁸ [Then] will they call me, but I will not
answer,
They will seek me diligently, but shall not
find me.

²⁹ <Because they hated knowledge,
And <the reverence of Yahweh> did not
choose;

³⁰ Consented not to my counsel,
Disdained all my rebuke>

³¹ Therefore shall they eat of the fruit of their
own way,
And <with their own counsels> be filled.

³² For [the turning away of the simple] will
slay them,—
And [the carelessness of dullards] will
destroy them.

³³ Whereas [he that hearkeneth unto me] shall
dwell safely,

And be at rest, without dread of misfortune.

¹ My son, <if thou wilt receive my sayings, ²
And <my commandments> wilt treasure up by
thee;

^a U.: "soul"

- ² So that thou Direct unto wisdom thine ear,
Bend thy heart unto understand-
ing;
- ³ Yea if <for understanding> thou cry aloud,
<For knowledge> utter thy voice;
- ⁴ If thou seek her as silver,
And <like hid treasure> thou search for
her >
- ⁵ Then|| shalt thou understand the reverence of
Yahweh,
And <the knowledge of God> shalt thou
find.
- ⁶ For ||Yahweh|| giveth wisdom,
<Out of his mouth> knowledge and under-
standing;
- ⁷ Yea he treasureth, for the upright, safety,
A shield [is he] to them who walk in integrity.^a
- ⁸ To him that observeth the paths of justice,
Yea <the way of his men^b of lovingkindness>
he doth guard.
- ⁹ Then|| shalt thou understand righteousness
and justice,
And equity—every noble course.
- ¹⁰ <When wisdom entereth thy heart,
And ||knowledge|| to thy soul| is sweet >
- ¹¹ Discretion|| shall watch over thee,
Understanding|| shall preserve thee:—
- ¹² To rescue thee from the way of the wrongful,
From the man that speaketh perverse things;
- ¹³ From them who forsake the paths of rectitude,
To walk in the ways of darkness;
- ¹⁴ Who rejoice to do wrong,
Exult in the perversities of the wrongful;
- ¹⁵ Whose paths|| are twisted,
And they are tortuous^c in their tracks;
- ¹⁶ To rescue thee from the woman that is a
stranger,
From the female unknown, who with her
speeches seduceth;
- ¹⁷ Who forsaketh the friend of her youth,^c
And <the covenant of her God> hath for-
gotten;
- ¹⁸ For she hath appointed^d unto death, her house,
And unto the shades, her courses;
- ¹⁹ None who go in unto her|| come back,
Neither attain they unto the paths of life:^e
- ²⁰ To the end that thou walk in the way of good
men,
And <the paths of the righteous> that thou
observe.
- ²¹ For ||the upright|| shall abide on the earth,^f—
And ||the men of integrity||^g shall remain^h
therein;
- ²² But ||the lawless|| [out of the earth] shall be
cut off,
And ||traitors|| shall they tear awayⁱ therefrom.

^a Or: "without blame."

^b Written: "man"; read: "men."

^c Prob. her husband: cp. Jer. lii. 4.

^d So it shd be (w. Sep.)—G.n.

^e Sep. expands this line into two:—

"Neither attain they unto paths of rectitude,

For they find not the years of life"—G.n.

^f Or: "in the land." Cp. Ps. xxxvii. 11.

^g Or: "the blameless."

^h Or: "be left over."

ⁱ "Read perh. shall be torn away"—O.G. 650^b.

- ¹ My son, <mine instruction> do not thou **3**
forget,
And <my commandment> let thy heart
observe;
- ² For <length of days and years of life,
And blessedness> shall they add to thee.
- ³ <Lovingkindness and faithfulness> let them
not forsake thee,—
Bind them upon thy neck,
Write them upon the tablet of thy heart:^a
- ⁴ So find thou favour and good repute,
In the eyes of God and man.
- ⁵ Trust thou in Yahweh, with all thy heart,
And <unto thine own understanding> do not
lean:
- ⁶ <In all thy ways> acknowledge^b him,
And ||he|| will make straight thy paths.
- ⁷ Do not become wise in thine own eyes
Revere Yahweh, and avoid evil:^c
- ⁸ <Healing> shall it be to thy body,^d
And refreshing, to thy bones.
- ⁹ Honour thou Yahweh, with thy substance,
And with the firstfruit of all thine increase;
- ¹⁰ So shall thy storehouses be filled^e with plenty,
And <with new wine>^e shall thy vats over-
flow.
- ¹¹ The <chastening of Yahweh> my son, do not
reject,
Nor loathe his rebuke;
- ¹² For <whom Yahweh loveth> he correcteth,^f
He causeth pain^g to the son in whom he
delighteth.
- ¹³ How happy the man who hath found wisdom,
And the man who draweth forth understanding,
- ¹⁴ For better^h is her merchandise, than the mer-
chandise of silver,
Yea <than gold> her increase;
- ¹⁵ More preciousⁱ is she, than corals,^h
Yea [none of thy delightful things] doth equal
her:
- ¹⁶ Length of days|| is in her right hand,
<In her left> are riches and honour;ⁱ
- ¹⁷ Her ways|| are ways of pleasantness,
And ||all her paths|| are peace;^k
- ¹⁸ <A tree of life> is she, to them who secure
her,—
And ||they who hold her fast|| are every one to
be pronounced happy.
- ¹⁹ Yahweh|| <in wisdom> founded the earth,
Establishing the heavens' with understanding;
- ²⁰ <By his knowledge> the resounding deeps
were burst open,
And ||the skies|| drop^l down dew.

^a "Memory"—O.G. 524^b, d.

^b U.: "know."

^c Job i. 1, etc.

^d So it shd be (w. Sep. and Syr.). Cp. G. Intro. 141.

^e Or: "must."

^f Cp. Job v. 17; Heb. xii. 6.

^g So it shd be (w. Sep.)—G.n.

^h Sep. inserts here:—

"No harmful thing will compare with her,

Well-known is she to all who draw ~~and~~ unto her"

—G.n.

ⁱ Sep. inserts here:—

"<Out of her mouth> proceedeth righteousness,

Law and lovingkindness|| are on her tongue."—G.n.

^k Or: "well-being."

^l Cp. chap. viii. 22-31.

- ²¹ My son, let them not depart from thine eyes,
Guard thou counsel, and purpose :
- ²² So shall they become life to thy soul,
And an adorning^a to thy neck ;^a
- ²³ ||Then|| shalt thou walk securely in thy way,
And ||thy foot|| shall not stumble ;
- ²⁴ <When thou sittest^b down> thou shalt have no dread,
Yea thou shalt lie down, and sweet^c shall be thy sleep.
- ²⁵ Be not thou afraid of sudden^d dread,
Nor of the desolation of the lawless, when it cometh.
- ²⁶ For ||Yahweh|| will be in all thy ways,^b
And will keep thy foot from the snare.
- ²⁷ Withhold not good from them who ask it,^b
When it is in power of thy hand^e to do it :
- ²⁸ Do not say to thy neighbour,^d
Go and come again,
And to-morrow^f I will give,
When thou hast it by thee.^g
- ²⁹ Devise not against thy neighbour an injury,
Seeing that ||he|| dwelleth securely by thee.
- ³⁰ Contend not with a man without cause,
If he hath dealt thee no wrong.
- ³¹ Do not thou envy the man of violence,
Neither choose thou any of his ways ;
- ³² For <an abomination to Yahweh> is the tortuous man,
But <with the upright> he is intimate.
- ³³ ||The curse of Yahweh|| is in the house of the lawless one,
But <the home of the righteous> he blesseth.
- ³⁴ <Though^h at scoffers he scoffeth>
Yet <to the humbled> he granteth favour.
- ³⁵ <Honour> shall the wise inherit.—
But <as for dullards> shame shall carry them away.
- 4** ¹ Hear, ye sons, the correction of a father,
And attend, that ye may know understanding.
- ² For <good teaching> have I given you,
—<Mine instruction> do not ye forsake.
- ³ For <a son> became I to my father,
Tender and most precious in the sight of my mother.ⁱ
- ⁴ So he taught me, and said to me—
Let thy heart |lay hold of my words|,
Keep my commandments and live!
- ^a Sep. adds:—
“Yea it shall be healing to thy flesh (or body),
And refreshing to thy bones”—G.n.
- ^b So it shd be (w. Sep. —G.n.)
- ^c Written: “hands”; read: “hand.” In some cod. (w. 2 ear. pr. edns. and Sep.): “hand” (sing.) both written and read—G.n.
- ^d Written: “neighbours”; read: “neighbour.” Some cod. (w. 4 ear. pr. edns.: “neighbour” (sing.) both written and read—G.n.)
- ^e Sep. adds:—
“to do good,
For thou knowest not what a day may bring forth.”
Cp. chap. xxvii. 1—G.n.
- ^f The word “Though” not in Aram., Sep., Syr., Vul.—G.n.
- ^g A sp. v.r. (sevi): “Most tender and precious of the children of my mother”; and so in some cod. both written and read (w. 7 ear. pr. edns. [2 Rabb.])—G.n. Cp. G. Intro. 188.
- ^h Or: “The beginning of wisdom [is]. Acquire wisdom.”
- ⁱ Or: “promote thee.”
- ^j Written: “if they cannot stumble”; read: “cause to stumble.” Some cod. w. 2 ear. pr. edns. have the causative—G.n.
- ^k Or: “bright light”; ml.: “a light of brightness.”
- ⁵ Acquire wisdom, acquire understanding,
Do not forget, neither decline thou from the sayings of my mouth.
- ⁶ Do not forsake her, and she will guard thee,—
Love her and she will keep thee.
- ⁷ ||The principal thing|| is wisdom, acquire thou wisdom,^a
—<With all thine acquisition> acquire thou understanding.
- ⁸ Exalt her, and she will set thee on high,^b
She will bring thee to honour, when thou dost embrace her :
- ⁹ She will give for thy head a wreath of beauty,
—<A crown of adorning> will she bestow upon thee.
- ¹⁰ Hear, my son, and receive my sayings,
And they will multiply to thee the years of life.
- ¹¹ <In the way of wisdom> have I taught thee,
I have guided thee in tracks of uprightness.
- ¹² <When thou walkest> thy step^c shall not be hemmed in,
And <if thou runnest> thou shalt not stumble.
- ¹³ Take fast hold of correction, let her not go,—
Keep her for ||she|| is thy life.
- ¹⁴ <Upon the path of the lawless> do not thou enter,
And do not advance in the way of the wicked :
- ¹⁵ Avoid it, do not pass thereon—
Turn from it, and depart.
- ¹⁶ For they sleep not, unless they can do mischief,—
They rob themselves of their sleep, if they cannot cause someone to stumble.^c
- ¹⁷ For they consume bread gotten by lawlessness,
And <wine obtained by violence> they drink.
- ¹⁸ But ||the path of the righteous|| is as the light of dawn,^d—
Going on and brightening, unto meridian day.^e
- ¹⁹ ||The way of the lawless|| is like^f darkness,
They know not at what they stumble.
- ²⁰ My son <to my words> attend,
—<To my sayings> incline thou thine ear ;
- ²¹ Let them not depart^g from thine eyes,
Keep them in the midst of thy heart ;
- ²² For <life> they are^h to them who find them,—
And <to every part of one's flesh> they bring healing.
- ²³ <Above all that must be guarded> keep thou thy heart,
For <out of it> are the issues^h of life.
- ^a Or: “the stable part of day”—“when the sun seems motionless in mid-heaven”—O.G. 465^b.
- ^b Some cod. (w. 1 ear. pr. edn.): “in”—G.n.
- ^c (Strictly let them not practise, exhibit, deviation)—O.G. 531^b.
- ^d “Sources (origin and direction)” —O.G. 313, 426.

- 24 Remove from thee perverseness of mouth,
And <craftiness of lips> put far from thee.
- 25 Let ||thine eyes|| <right onward> look,—
And ||thine eyelashes|| point straight before thee.
- 26 Make level the track of thy foot,^a
That ||all thy ways|| may be directed aright:
- 27 Decline not, to the right hand or to the left,—
Turn away thy foot from wickedness.^b
- 5 1 My son, <to my wisdom> attend,
And <to mine understanding> incline thou thine ear:
- 2 That thou mayest preserve discretion,—
And <as for knowledge> that thy lips may guard it.
- 3 For <with sweet droppings> drip the lips of her that is a stranger,
And <smoother than oil> is her mouth;^c
- 4 But ||the latter end of her|| is bitter as worm-wood,
Sharp, as a two-edged sword!
- 5 ||Her feet|| are going down to death,—
<On hades> will her steps take firm hold.
- 6 <Lest ||the path of life|| she should ponder>
Her tracks have wandered she knoweth not [whither].
- 7 ||Now|| therefore, ye sons, hearken unto me,
And do not turn away from the sayings of my mouth.
- 8 Keep far from her^d thy way,
And do not go near the opening of her house:
- 9 Lest thou give, to other men, thy vigour,
And thy years, to him that is cruel:
- 10 Lest strange men |be well fed| by thy strength,
And ||thy toils|| be in the house of the alien.
- 11 So shalt thou grieve^e in thy latter end,
In the failing of thy flesh and of thy healthy condition;^f
- 12 And thou shalt say—
How' I hated correction!
And <reproof> my heart disdained';
- 13 Neither hearkened I to the voice of my teachers,
Nor <to my instructors> inclined I mine ear:
- 14 Soon' was I in all evil,
||In the midst of convocation and assembly||.
- 15 Drink thou water out of thine own cistern,
And flowing streams out of the midst of thine own well.
- 16 Let not^g thy fountains |flow over| abroad
In the streets, dividings of waters:

^a Some cod. (w. 4 ear. pr. edns. [1 *Rabb.*], Sep., Vul.): "feet"—G.n.

^b Sep. here adds:—

"From the way of wickedness,
For <the ways on the right hand> God' approveth,
While perverted' are those on the left,
But ||he|| will make level thy tracks,
And <thy goings—in peace> will he prosper."

^c Or: "palate," ^d Ml.: "from unto her,"—G.n.

^e So it shd be (w. Sep.).—G.n. ^f Ml.: "plumpness."

- 17 Let them be for thyself |alone|,—
And not' for strangers with' thee.
- 18 Let thy well-spring be blessed,—
And get thy joy from^a the wife of thy youth:—
- 19 A loving hind! a graceful doe!
Let |her bosom| content thee at all times,
And <in her love> mayst thou stray evermore.
- 20 Wherefore, then, shouldst thou stray, my son,
with a strange woman?
Or embrace the bosom of a woman unknown?
- 21 For <before the eyes of Yahweh> are the ways of a man,—
And <all his tracks> doth he consider;^b
- 22 ||His own iniquities|| shall entrap him with the lawless,
And <by the cords of his own sin> shall he be seized.
- 23 ||He|| shall die, for lack of discipline,
And <by the abounding of his perversity> shall he be lost.

- 1 My son <if thou
have become surety for thy neighbour,—
have struck for a stranger thy hands>^c
- 2 Thou hast been snared by the sayings of thy mouth,—
Thou hast been caught' by the sayings of thy mouth.
- 3 Do this then, my son, and deliver thyself,
When thou hast come into the hand of thy neighbour,
Go, haste thee, and urge thy neighbour;^d
- 4 Do not give Sleep to thine eyes, or
Slumber to thine eyelashes;
- 5 Deliver thyself, as a gazelle out of the hand,
And as a bird, out of the hand^e of the fowler.
- 6 Go to the ant, thou sluggard,
Observe her ways, and be wise;
- 7 Which, <having no harvest,^f scribe, or ruler>
- 8 Prepareth |in the summer| her food,
Hath collected |in the harvest| her sustenance.^g
- 9 How long, O sluggard, wilt thou lie?
How long ere thou rise from thy sleep?
- 10 A little sleep, a little slumber,
A little folding of the hands to rest:—
- 11 So shall come in, as a highwayman, thy poverty,
And ||thy want|| as one armed with a shield.^h

^a Some cod. (w. Sep., Syr., Vul.): "in" ("find thy joy in")—G.n.

^b Or: "carefully weigh." Or perh.: "make level."

^c Ml.: "palms." Some cod. (w. 5 ear. pr. edns., Sep., Syr., Vul.): "palm"—G.n.

^d Ml.: "neighbours." But some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.) have: "neighbour" (sing.)—G.n.

^e Some cod. (w. Aram., Sep., Syr.): "snare"—G.n.

^f So it shd be (w. Aram., Sep.).—G.n.

^g Sep. here adds:—

"Or go to the bee,
And learn ||how abundantly busy|| she is,
How precious' she maketh her work—
So that <the product of her toil> is procured by kings and peasants for healing."
It is coveted by all, and highly esteemed;
Lo! then <feeble in strength> though she is,
Yet hath she done honour to wisdom and thus is extolled."

^h Cp. chap. xvi. 24.

ⁱ Cp. chap. xxiv. 33, 34.

- ¹² <An abandoned man, a man of iniquity> [is he] who—
Goeth on in perversity of mouth;
¹³ Winketh with his eyes,^a
Speaketh^b with his foot,^c
Pointeth with his fingers;
¹⁴ [Hath] perverse things in his heart,
Deviseth mischief on every occasion,
<Strifes> he sendeth forth.
¹⁵ <For this cause> suddenly^d cometh his doom,
<In a moment> shall he be torn in pieces and
there be no^e mending.
¹⁶ <These six things> doth Yahweh hate,
Yea [seven] are the abomination of his soul:—
¹⁷ Eyes^f that are lofty,
A tongue^g that is false,
And hands^h shedding innocent blood;
¹⁸ A heartⁱ contriving iniquitous devices,
Feet^j hasting to run into mischief;
¹⁹ One that uttereth lies—a false witness,
And one sending forth strifes between
brethren.
²⁰ Observe thou, my son, the commandment of thy
father,
And do not decline from the instruction of thy
mother:
²¹ Fasten them upon thy heart continually,
Fasten them upon thy neck;
²² <When thou walkest abroad> it shall guide
thee,
<When thou sleepest> it shall watch over
thee,
<When thou wakest> it shall speak to thee:
²³ For <a lamp> is the commandment,
And [the instruction]^k a light,
And <the way of life> are the reproofs of
correction:
²⁴ To keep thee from the wicked woman,
From the flattery of the tongue of her that is a
stranger.
²⁵ Do not covet her beauty, in thy heart,
Neither let her take thee, by her eyelashes;
²⁶ Because <for the sake of an impure woman>
[a man may be brought] even to a cake of
bread,—
And [a man's wife]
<For^l a precious soul> may hunt!
²⁷ Can a man snatch up fire in his bosom,
And [his clothes] not be burned?
²⁸ Or can a man walk upon hot coals,
And [his feet] not be burned?
²⁹ [So] he that goeth in unto his neighbour's
wife,
No man shall be guiltless^m who toucheth her!
³⁰ Men despise not a thief, when he stealeth,
To satisfy his appetite,ⁿ because he is famished;
³¹ Yet <if found> he must pay back seven-
fold,
<All the substance of his house> must he
give:

^a Written: "eye"; read: "eyes"—G.n.
^b Or, less probably: "scrapeth"—O.G.
^c Written: "foot"; read: "feet"—G.n.
^d Cp. ver. 20.
^e M.L.: "fill his soul."

- ³² [He that committeth adultery with a woman]
lacketh sense,^a
[A destroyer of his own life]^b is he^c that doeth it;
³³ <Smiting and shame> shall he find,
And [his reproach] shall not be wiped out;
³⁴ For [jealousy] is the rage of a man,
Nor will he spare, in the day of avenging;
³⁵ He will not look at any ransom,
Neither will he consent, though thou increase
the bribe.
¹ My son, keep my sayings,
And <my commandments> treasure by thee;^d
² Keep my commandments and live,
And mine instruction, as the pupil^e of thine
eye;
³ Bind them upon thy fingers,
Write them, on the tablet of thy heart;
⁴ Say unto wisdom, <My sister> thou!
And <an acquaintance>^f call thou [under-
standing]:
⁵ That thou mayest be kept, from the woman that
is a stranger,
From the female unknown, who [with her
speeches] doth flatter.
⁶ For <in the window of my house,
Through my lattice> I looked out;
⁷ And saw among the simple ones,
Discerned among the youths,
A young man lacking sense;^g
⁸ Passing through the street, near her corner,
And <on the way to her house> he sauntered
along;
⁹ In the twilight, in the evening of the day,
In the midst of the night, and the gloom;
¹⁰ And lo! [a woman] came to meet him,
Attired as one unchaste, of a wily heart.
¹¹ <Boisterous> is she, and rebellious,
In her house^h abide not her feet;
¹² Nowⁱ outside, now^j in the broadways,
And <near every corner> she lieth in wait:
¹³ So she caught him, and kissed him,
And <emboldening her face> she said to him:
¹⁴ [Peace-offerings] are by^k me,
<To-day> have I paid my vows;
¹⁵ <For this cause> came I forth to meet thee,
To seek diligently thy face, and I have found
thee:
¹⁶ <Coverlets> have I spread on my couch of
pleasure,
Dark-hued stuffs, of the yarn of Egypt;
¹⁷ I have sprinkled my bed,
With myrrh, aloes, and cinnamon:
¹⁸ Come! let us take our fill of endearments,
until morning,
Let us delight ourselves with caresses;

^a M.L.: "heart." Cp. Hos. iv. 11, n.

^b U.: "soul."

^c Sep. adds:—

"My son, honour thou Yahweh, and be bold,
And <apart from him> be afraid of no other."
—G.n.

^d M.L.: "little man."

^e "Kinsman"—O.G.

^f M.L.: "heart." Cp. chap. vi. 32, n.

^g Or: "upon." Perh. = "were due from me"—R.V.
marg. Or: the suggestion may be—of plenty for
feasting; or even—a pretence of piety.

- 19 For the husband is not^a in his house,
He hath gone on a journey afar ;
- 20 <A bag of silver> hath he taken in his hand,
<On the day of the full moon>^a will he enter his house.
- 21 She turneth him aside, with her great persuasiveness,—
<With the flattery of her lips> she compelleth him :
- 22 <Going after her instantly>
<As an ox, to the slaughter> he entereth,
And, as in fetters, unto the correction of a fool.
- 23 Until an arrow cleaveth^a his liver,
As a bird hasteth^a into a snare,
And knoweth not, that <for his life> it is !
- 24 ||Now, therefore|| ye sons, hearken unto me,
And attend, to the sayings of my mouth ;
- 25 Let not thy heart |turn aside to her ways|,
Do not go astray, in her paths.
- 26 For <many, wounded> hath she caused to fall,—
Yea strong men, slain wholly by her :
- 27 ||Ways to hades||^b are in her house,
Descending into the chambers of death.
- 8^a I Doth not ||wisdom|| cry aloud ?
And ||understanding|| send forth her voice ?
- 2 <At the top of the high places above the way,
At the place where paths meet> she taketh her stand :
- 3 <Beside the gates, at the entrance of the city,—
At the going in of the openings> she shouteth :—
- 4 <Unto you, O men> I call,
And <my voice> is unto the sons of men ;
- 5 Understand, ye simple ones, shrewdness,
And |ye dullards| understand sense ;
- 6 Hear, for <princely things> will I speak,
And the opening of my lips shall be of equity ;
- 7 For <faithfulness> shall my mouth softly utter,
But <the abomination of my lips> shall be lawlessness ;
- 8 <In righteousness> shall be all the sayings of my mouth,
||Nothing therein|| shall be crafty or perverse ;
- 9 ||All of them|| shall be plain, to them who would understand,
And just, to such as would gain knowledge.
- 10 Receive my correction, and not silver,
And knowledge, rather than choicest gold.
- 11 For better^a is wisdom, than ornaments of coral,
And ||no delightful things|| can equal her.
- 12 ||I, wisdom|| inhabit shrewdness,^c—
And <the knowledge of sagacious things> I gain.
- 13 ||The reverence of Yahweh|| is to hate wickedness :
<Pride, arrogance, and the way of wickedness ;
And a mouth of perverse things> do I hate.
- 14 ||Mine|| are counsel, and effective working,
||I|| am understanding, ||mine|| is valour :
- 15 <By me> kings reign,
And dignitaries decree righteousness ;^a
- 16 <By me> rulers govern,
And nobles—all the righteous^a judges :^b
- 17 ||I|| love |them who love me|,^c
And ||they who diligently seek me|| find me :
- 18 ||Riches and honour|| are with me,
Lordly wealth, and righteousness ;
- 19 Better^a is my fruit, than gold—yea fine gold,
And mine increase, than choice silver ;
- 20 ||In the way of righteousness|| I march along,
In the middle of the paths of justice :
- 21 That I may cause them who love me to inherit substance,
And <their treasures> I may fill.^d
- 22 ||Yahweh|| had constituted me the beginning of his way,
Before his works,
At the commencement of that time ;
- 23 <At the outset of the ages>^e had I been established,^f
In advance of the antiquities of the earth ;
- 24 <When there was no resounding deep> I had been brought forth,
When there were no fountains, abounding with water ;
- 25 <Ere yet the mountains had been settled,^g
Before the hills> had I been brought forth ;
- 26 Or ever he had made the land and the wastes,
Or the top of the dry parts^h of the world :
- 27 <When he prepared the heavens> ||there|| was I !
When he decreed a vault upon the face of the resounding deep ;
- 28 When he made firm the skies above,
When the fountains of the resounding deep |waxed strong| ;
- 29 When he fixed for the sea its bound,
That ||the waters|| should not go beyond his bidding,
When he decreed the foundations of the earth :—
- 30 Then became I beside him, a firm and sure worker,
Then became I filled with delight, day by day,
Exulting before him on every occasion ;
- 31 Exulting in the fruitful land of his earth,
Yea ||my fulness of delight|| was with the sons of men.ⁱ

^a Or (mf.) : "make righteous decrees."

^b Some cod. (w. 2 ear. pr. edns., Aram., Syr., Vul.) : "judges of righteousness" [= "righteous judges"]—G.n. Cp. G. Intro. 862-3.

^c Written : "her" : read : "me." Some cod. (w. 1 ear. pr. edn., Aram., Syr., Sep. and Vul.) both write and read : "me"—G.n.

^d Sep. here adds :—

" < If I tell you the things which daily come to pass > I must mention those which from the outset of the ages may be recounted"—G.n.

^e Or : "age-during time."

^f So it shd be (w. Sep.)—G.n.

^g Cp. Ps. civ. 8.

^h Or : "first of the earth-particles"—Q 9.

ⁱ Or : "Adam."

^a Cp. Ps. lxxxii. 3.

^b ML : "The ways of hades."

^c Or : "prudence."

- 32 | Now, therefore | ye sons, hearken to me,
For how happy are they who <to my ways>
pay regard !
- 33 Hear ye correction, and be wise,
And do not neglect.
- 34 How happy the man that doth hearken to
me,—
Keeping guard at my doors, day by day,
Watching at the posts of my gates ;
- 35 For ||he that findeth me|| findeth life,
And hath obtained favour from Yahweh ;
- 36 But ||he that misseth me|| wrongeth his own
soul,
||All who hate me|| love death.

- 9 1 ||Wisdom|| hath builded her house,
hath hewn out her seven pillars ;
- 2 hath slaughtered her beasts,^a
hath mingled^b her wine,
hath even set in order her table ;
hath sent forth her maidens,
She crieth aloud
Upon the tops of the heights of the city :
- 4 Whoso is simple, let him turn in hither,
<As for him that lacketh sense>^c she saith to
him—
- 5 Come, feed on my food,
And drink of the wine I have mingled ;
- 6 Forsake the simple ones, and live,
And advance in the way of understanding.
- 7 ||He that rebuketh a scoffer|| getteth to himself
contempt,
And ||he that reproveth a lawless man|| [getteth
to himself] his shame.^d
- 8 Do not reprove a scoffer, lest he hate thee,
Reprove a wise man, and he will^e love thee.
- 9 Give to a wise man, and he will^e be wiser
still,
Inform a righteous man, and he will^e increase
learning.
- 10 <The beginning of wisdom> is the reverence of
Yahweh,
And ||the knowledge of the Holy||^f is under-
standing ;
- 11 For <by me> shall be multiplied—thy days,
And there be added to thee—the years of life.
- 12 <If thou art wise> thou art wise for thyself,
But <if thou scoff> |alone| shalt thou bear
it.^g
- 13 ||The woman Stupidity|| is boisterous,
So simple^h that she knoweth not what she would
do ;^h

^a ML : "slain food."

^b Cp. Is. v. 22, n.

^c ML : "heart." Cp. vi. 32, n.

^d ML : "blemish."

^e Or : "that he may."

^f ML : "holy ones" ; but pl. may be that "of excellence."

^g Sep. and Syr. add :—

"||He that leaneth on falsehoods|| the same |is feeding
on wind|,

Yea ||he|| pursueth flying birds ;

For he hath forsaken the paths of his own vineyard,

And <on the tracks of his field> he doth stray ;

<Going therefore through a parched desert,

And a land given up to thirst>

He gathereth worthless fruit in his hands"—G.n.

^h "Knoweth not anything."—O.G. 553^b. ML : "knoweth
not what."

- 14 So she sitteth at the entrance of her house,
Upon a seat, in the heights of the city ;
- 15 To invite them who pass by the way,
Who are going straight on in their paths :
- 16 ||Whoso is simple|| let him turn aside hither,
And <as for him that lacketh sense>^a she saith
to him :
- 17 ||Stolen waters|| will be sweet,—
||And a secret meal||^b will be pleasant ;
- 18 But he knoweth not, that the shades are
there ;
<In the depths of hades> are her guests.^c

*The Proverbs proper—the First and Principal
Collection (Chapters X. to XXIV.).*

- 1 The Proverbs of Solomon : 10
- ||A wise son|| maketh a glad father,
But ||a foolish^d son|| is the grief of his mother.
- 2 The treasures of lawlessness |do not profit|,
But ||righteousness|| delivereth from death.
- 3 Yahweh |suffereth not to famish| the soul of
the righteous,
But ||the desire of the lawless||^e he thrusteth
away.
- 4 He' becometh poor, who dealeth with a slack
hand,
But ||the hand of the diligent|| maketh rich.^f
- 5 |He that gathereth in summer| is a prudent
son,
||He that sleepeth long in harvest|| is a son
causing shame.
- 6 ||Blessings|| are for the head of the righteous
man,
But ||the mouth of the lawless|| covereth up
wrong.
- 7 ||The memory of the righteous|| yieldeth
blessing,
But ||the name of the lawless|| dieth out.^g
- 8 ||The wise in heart|| will accept command-
ments,
But ||he that is foolish with his lips|| shall be
thrust away.
- 9 ||He that walketh uprightly|| may walk securely,
But ||he that maketh crooked his ways|| shall
be found out.

^a ML : "heart." Cp. vi. 32, n.

^b ML : "Bread of concealments."

^c Sep. and Syr. here add :—

"But turn thou away—do not linger in the place,

Neither set thine eyes upon her,

For so shalt thou pass by strange waters ;

Refrain thou from strange waters.

And <from a strange fountain> do not drink,

That thou mayest multiply thy days,

And there be added to thee the years of life"—G.n.

^d Or : "stupid."

^e Some cod. (w. 1 ear, pr. edn.) : "the treacherous." Cp.

chap. xi. 6—G.n.

^f Sep. here adds :—

"A son trained by discipline becometh wise,

But <on a dullard> one may labour."

^g Or : "decayeth."

- 10 ||He that winketh with the eye|| causeth sorrow,
And ||he that is foolish with his lips|| shall be
thrust aside.^a
- 11 <A well-spring of life> is the mouth of the
righteous,
But ||the mouth of the lawless|| covereth
wrong.
- 12 ||Hatred|| stirreth up strifes,
But <cover all transgressions> love' throweth a
covering.
- 13 <In the lips of the intelligent> is found
wisdom,
But ||a rod|| is for the back of him that lacketh
sense.^b
- 14 ||Wise men|| treasure up knowledge,
But ||the mouth of the foolish|| is a terror^c near
at hand.
- 15 ||The substance of the rich|| is his strong city,
||The terror^c of the poor|| is their poverty.
- 16 ||The labour of the righteous|| [leadeth] to life,
||The increase of the lawless|| to sin.
- 17 <On the way to life> is he that heedeth
correction,
But ||he that hateth^d reproof|| is going^e astray.
- 18 ||He that concealeth hatred|| hath false lips,
<And he that sendeth forth slander> ||the
same|| is a dullard.
- 19 <In the multitude of words> there wanteth
not transgression,
But ||he that restraineth his lips|| sheweth
prudence.
- 20 <Choice silver> is the tongue of the righteous,
But ||the sense^b of the lawless|| is very small.
- 21 ||The lips of the righteous|| feed^f multitudes,
But ||the foolish|| <for lack of sense>^b shall
die.
- 22 ||The blessing of Yahweh|| itself' maketh rich,
And he addeth no grievance therewith.
- 23 It is <mere sport to a stupid man> to commit
lewdness,
But <wisdom> pertaineth to a man of under-
standing.
- 24 <The dread of the lawless one> ||the same||
shall overtake him,
But ||the desire of the righteous|| shall be
granted.^g
- 25 <Like the passing away of a tempest> so the
lawless' one is' not,
But ||the righteous|| [hath] an age-abiding
foundation.

^a Instead of this line Sep. and Syr. read:—

"But ||he that reproveth to the face|| maketh peace"
—G.n.

^b Ml.: "heart." Cp. chap. vii. 32, n.

^c "Ruin"—O.G.

^d So "the clause ought to be rendered"—G. Intro. 863.

^e Or: "leadeth."

^f Or: "shepherd."

^g So it shd be (w. Aram. and Syr.); or: "favoured" (w.
Sep.)—G.n. [M.C.T.: "let him give."]

- 26 <As vinegar to the teeth, and as smoke to the
eyes>
||So|| is the sluggard, to them who send him.
- 27 ||The reverence of Yahweh|| addeth days,
But ||the years of the lawless|| shall be
shortened.
- 28 ||The hope of the righteous|| shall be glad-
ness,
But ||the expectation of the lawless|| shall
vanish.
- 29 <A refuge for the blameless> is the path of
Yahweh,
But ||destruction||^a [awaiteth] the workers of
iniquity.
- 30 ||The righteous|| <to times age-abiding> shall
remain unshaken,
But ||the lawless|| shall not inhabit the earth.
- 31 ||The mouth of the righteous|| beareth the fruit
of wisdom,
But ||a perverse tongue|| shall be cut off.
- 32 ||The lips of the righteous|| know what is
pleasing,
But ||the mouth of the lawless|| [speaketh]
perversities.
- 1 ||A deceptive balance|| is an abomination to 11
Yahweh,
But ||a full weight|| is his delight.
- 2 <When pride cometh> then cometh con-
tempt,
But <with the modest> is wisdom.
- 3 ||The integrity of the upright|| shall guide them,
But ||the crookedness of the treacherous|| shall
be their ruin.
- 4 Wealth [shall not profit] in the day of wrath,
But ||righteousness|| shall deliver from death.
- 5 ||The righteousness of the blameless|| shall
smooth his way,
But <by his own lawlessness> shall the lawless
one [fall].
- 6 ||The righteousness of the upright|| shall deliver
them,
But <by their own craving> shall the treacher-
ous be captured.
- 7 <When the lawless man dieth> his expectation
[perisheth],
And ||the hope of strong men|| hath vanished.
- 8 ||The righteous man|| [out of distress] is
delivered,
Then cometh a lawless man into his place.
- 9 <With the mouth> a profane man destroyeth
his neighbour,
But <through knowledge> shall righteous men
be delivered.
- 10 <When it is [well with the righteous]> the
city [exulteth],
<When the lawless perish> there is a shout of
triumph.

^a "Ruin"—O.G.

- 11 <When the upright are blessed> exalted' is the city,
But <by the mouth of the lawless> it is overthrown.^a
- 12 ||He that sheweth contempt for his neighbour|| lacketh sense,^b
But ||a man of understanding|| observeth silence.
- 13 ||He that goeth about talebearing|| revealeth a secret,
But ||he that is faithful in spirit|| concealeth a matter.
- 14 <With no' guidance> a people will fall,
But ||safety|| lieth in the greatness of the counsellor.
- 15 He that becometh surety for a stranger ||goeth to utter ruin||,
But ||he that hateth striking hands|| is secure.
- 16 ||A gracious wife|| obtaineth honour,^c
But ||the diligent||^d shall obtain wealth.
- 17 The man of lovingkindness |dealeth well with his own soul|,
But the cruel man |troubleth his own flesh|.
- 18 ||The lawless man|| earneth the wages of falsehood,
But ||he that soweth righteousness|| hath the reward of fidelity.
- 19 ||A righteous son||^e [turneth] to life,
But ||he that pursueth wickedness|| to his own death.
- 20 |The abomination of Yahweh| are they of perverse heart,
But <his delight> are the men of blameless life.
- 21 <Hand to hand>^f the wicked' man shall not be held innocent,
But ||the seed of the righteous|| hath been delivered.
- 22 <As a ring of gold in the snout of a swine>
Is a woman of beauty who hath abandoned discretion.
- 23 ||The desire of the righteous|| is only' good,
||The expectation of the lawless|| is wrath.
- 24 There is' who scattereth, and increaseth yet more,
And who withholdeth of what is due, only' to come to want.
- 25 ||The liberal soul|| shall be enriched,^g
And ||he that refresheth|| shall himself also' be refreshed.

^a Or: "ruined."

^b Ml.: "heart." Cp. chap. vi. 32, n.

^c Sep. and Syr. add:—

"But a seat of contempt—a wife that hateth righteousness;

||Sluggards|| shall come to poverty"—G.n.

^d So it shd be (w. Sep. and Syr.)—G.n.

^e So it shd be [ben for kén] (w. Sep. and Syr.)—G.n. [See Table I. at end of Intro.]

^f Perh. = "through all generations"—T.G.; or: "assuredly"—Fuerst, Davies. Cp. chap. xvi. 5.

^g Ml.: "made fat."

- 26 <He that keepeth back corn> the populace' will curse him,
But there is ||a blessing|| for the head of him that selleth.
- 27 ||He that diligently seeketh good|| aimeth at favour,
But ||he that studieth mischief|| it shall come on himself.
- 28 <He that trusteth in his riches> ||the same|| shall fall,^a
But <like the leaf> shall the righteous break forth.
- 29 ||He that troubleth his own house|| shall inherit the wind,
But <a servant> shall the foolish' be, to the wise in heart.
- 30 ||The fruit^b of the righteous|| is a tree of life,
And ||he that rescueth^c souls|| is wise.
- 31 Lo! ||the righteous|| in the earth' shall be recompensed,
How much more' the lawless and the sinner.
- 1 ||He that loveth correction|| loveth knowledge, 12
But ||he that hateth reproof|| is brutish.
- 2 ||A good man|| obtaineth favour from Yahweh,
But <a man of wicked devices> will he condemn.
- 3 A son of earth |shall not be established| by lawlessness,
But ||the root of the righteous|| shall not be disturbed.
- 4 ||A virtuous^d woman|| is the crown of her husband,^e
But <a veritable decay in his bones> is she that causeth shame.
- 5 ||The plans of the righteous|| are just,
But ||the counsels^f of the lawless|| are deceitful.
- 6 ||The words of the lawless|| are—of lying in wait for blood,
But ||the mouth of the upright|| shall deliver them.
- 7 Overthrown' are the lawless and they are' not,
But ||the house of the righteous|| shall stand.
- 8 <In proportion to his prudence> is a man |to be praised|,
But ||the perverse in heart|| shall be an object of contempt.
- 9 Better' slighted, and have a servant,
Than to honour oneself, and come short of bread.
- 10 ||A righteous man|| regardeth the desire^g of his beast,
But ||the compassions of the lawless|| are cruel.

^a Gt.: "fade," "wither away"—G.n.

^b Gt.: "mouth."

^c Ml.: "taketh."

^d Or: "strong," "worthy," "capable," Cp. chap.

xxx. 10-31.

^e Ml.: "owner" (Heb.

ba'al).

^f Or: "directions" ("steerings").

^g U.: "soul."

11 ||He that tilleth his land| shall be filled with food,
But ||he that runneth after worthless men|| lacketh sense.^{a b}

12 A lawless man craveth^c the prey^e of the wicked,
But ||the root of the righteous|| is enduring.^d

13 <By the transgression of the lips> is the wicked^f man |ensnared|,
But the righteous^g |cometh out of distress|.°

14 <Of the fruit of a man's mouth> shall he be satisfied with good,
And ||the dealing of the hands of a son of earth|| shall be paid back to him.

15 ||The way of the foolish|| is right in his own eyes,
But ||he that hearkeneth to counsel|| is wise.

16 ||A foolish man|| <on the [same] day>^f letteth his vexation be known,
But ||he that concealeth an affront|| is prudent.

17 ||He that whispereth faithfulness|| declareth righteousness,
But ||a false witness|| is a fraud.

18 There is^h who babbleth, as with thrusts of a sword,
But ||the tongue of the wise|| hath healing.

19 ||A lip that is faithful|| shall be firm to futurity,
But <only for a twinkling>^g is the tongue that is false.

20 ||Deceit|| is in the heart of contrivers of mischief,
But <to the counsellors of peace> shall be joy.

21 <Unseemly^h to the righteous> is any trouble,
But ||the lawless|| are full of misfortune.

22 ||An abomination to Yahweh|| are lips that are false,
But ||he that dealeth faithfully|| isⁱ his delight.

23 ||A prudent man|| concealeth knowledge,
But ||the heart of dullards|| proclaimeth folly.

24 ||The hand of the diligent|| shall bear rule,
But ||the indolent|| shall come under tribute.

25 <When anxiety is in the heart of a man> one may bow him down,
But ||a good^k word|| maketh him glad.

26 The righteous man guideth his neighbour,^l
But ||the way of the lawless|| leadeth them astray.

^a Or: "brains"; ml.: "heart." Cp. chap. vi. 32, n.

^b Sep. adds:—

"||He that delighteth himself in the drinking of wine|| Shall leave his own stronghold a disgrace."—G.n.

^c Or: "gain"; ml.: "net."

^d So it shd be (w. Sep.).—G.n.

^e Sep. adds:—

"||He that observeth equity|| shall find compassion,
But ||he that assaileth in the gates|| woundeth souls"—G.n.

^f Gt.: "at once"—G.n. ^g ML.: "while I wink."

^h So it shd be (w. Sep., Syr.).—G.n.

ⁱ Some cod. (w. Sep.): "he who dealeth f. is" (sing.).—G.n.

^j So "the close ought to be rendered"—G. Intro. 863.

^k "Agreeable"—O.G.

^l Gt.: "A righteous man searcheth out his own pasture."
Cp. Job xxxix. 8—G.n.

27 Indolence |roasteth not| his own game,^a
But ||the substance of a man|| is precious |when he is diligent|.

28 <In the way of righteousness> is life,
And <in the path thereof> immortality.^b

1 ||A wise son|| [cometh of] a father's correction, 13
But ||a scoffer|| heareth not a rebuke.

2 <Of the fruit of his mouth> shall a man eat^c what is good,
But ||the soul of the treacherous|| [shall be sated with] violence.

3 ||He that watcheth his mouth|| guardeth his soul,^d
<He that openeth wide his lips> [it shall be] his ruin.

4 The sluggard ||desireth||, but his soul^e hath |nothing|.
But ||the soul of the diligent|| shall be enriched.^f

5 <A word of falsehood> the righteous^g man |hateth|,
But ||the lawless|| causeth shame and disgrace.

6 ||Righteousness|| guardeth the man of blameless way,
But ||lawlessness|| overthroweth the sinner.^h

7 There isⁱ Who feigneth himself rich, yet hath nothing at all,
Who pleadeth poverty, yet hath great substance.

8 ||The ransom of a man's life||^j is his wealth,
But ||the poor|| heareth not rebuke.

9 ||The light of the righteous|| rejoiceth,^k
But ||the lamp of the lawless|| goeth out.

10 <Only by pride> doth one cause contention,
But <with the well-advised>^l is wisdom.

11 ||Wealth gotten by greed||^m diminisheth,
But ||he that gathereth by little||ⁿ increaseth.^o

12 ||Hope deferred|| sickeneth the heart,—
But <a tree of life> is desire fulfilled.

13 ||He that despiseth a matter|| shall get pledged thereto,
But ||he that revereth a commandment|| the same shall be recompensed.^p

^a "Slackness doth not start its game"—O.G. 355.

^b So O.G. 399, 677^a. But Gt. that instead of "the path thereof" shd be read: "an abominable way"; in which case we must needs adopt his next v.r. ('ol for 'ol) and complete the line thus: "But an abominable way [leadeth] to death"—G.n.

^c Some cod. (w. Aram., Syr., Vul.): "be filled with"—G.n.

^d Or: "life." ^e Or: "appetite."

^f Or: "be made fat."

^g ML.: "sin."

^h U.: "soul."

ⁱ Gt.: "ariseth."

^j Gt.: "with the modest." Cp. chap. xi. 2—G.n.

^k So it shd be (w. Sep., Vul.). Cp. chap. xx. 21—G.n.

^l ML.: "on the hand."

^m Sep. and Syr. add:—

"||A righteous man|| sheweth favour and lendeth;
Better is he that sustaineth the heart at the beginning,
Than he that inspireth confidence and deferreth hope."

ⁿ Sep. and Syr. add:—

"||A crafty son|| hath nothing good,
But <as for a wise servant> his doings prosper, and
his way is directed aright"—G.n.

- ¹⁴ ||The instruction of the wise|| is a well-spring of life,
By departing from the snares of death.
- ¹⁵ ||Sound discretion|| yieldeth favour,^a
But ||the way of the treacherous|| is rugged.^b
- ¹⁶ ||Every prudent man|| maketh use of knowledge,
But ||a dullard|| spreadeth folly.
- ¹⁷ ||A lawless messenger|| falleth into mischief,
But ||a faithful herald|| bringeth healing.
- ¹⁸ ||Poverty and contempt|| are for him that neglecteth correction,
But ||he that regardeth reproof|| shall be honoured.
- ¹⁹ ||A desire fulfilled|| is sweet to the soul,
But it is ||an abomination to the lawless||^c to depart from evil.
- ²⁰ ||He that walketh with the wise|| becometh wise,
But ||the friend of dullards|| becometh foolish.^d
- ²¹ Evil pursueth ||sinners||,
But <unto the righteous> shall good^e be recompensed.
- ²² ||A good man|| leaveth an inheritance to children's children,
But <laid up for the righteous> is the wealth of the sinner.
- ²³ ||Much food|| is in^e the fallow ground of the poor,
But there is^e that is swept away for want of justice.
- ²⁴ ||He that withholdeth his rod|| hateth his son,—
But ||he that loveth him|| carefully correcteth him.^f
- ²⁵ ||The righteous|| eateth to satisfy his appetite,^g
But ||the belly of the lawless|| shall want.
- ¹⁴ ¹ Every ||wise woman|| buildeth up her house,
But ||a foolish one|| <with her own hands> would break it down.
- ² ||He that walketh in his uprightness|| is one who revereth Yahweh,
But ||he that is crooked in his way|| is one who despiseth him.
- ³ <In the mouth of the foolish> is a haughty^h rod,
But <as for the lips of the wise> thou shalt give heed to them!
- ⁴ <Without cattle> the crib is clean,
But ||much increase|| is in the strength of the ox.
- ⁵ ||A faithful witness|| will not deceive,
But a false witness ||uttereth deceitful things||.
- ⁶ A scoffer seekethⁱ wisdom, and there is none,
But ||knowledge|| <to the discerning> is easy.
- ⁷ Get thee from the presence of a man that is a dullard,
When thou perceivest not the lips of knowledge.^a
- ⁸ ||The wisdom of the prudent|| is to understand his way,
But ||the folly of dullards|| is a fraud.
- ⁹ ||The foolish|| scoff at guilt,
But <between the upright> is good pleasure.
- ¹⁰ ||The heart|| knoweth its own bitterness,^b
And <in its joy> no stranger shareth.
- ¹¹ ||The house of the lawless|| shall be destroyed,
But ||the tent of the upright|| shall flourish.^c
- ¹² There is^d a way that enticeth a man,^d
But <at the latter end thereof> are the ways of death!
- ¹³ <Even |in laughter|> the heart^e may be in pain,
And ||the latter end of gladness|| be grief.^e
- ¹⁴ <With his own ways> shall be filled the backslider in heart,
And <from himself>^f shall a good man [be satisfied].
- ¹⁵ ||The simple|| believeth every word,
But ||the prudent|| looketh well to his going.
- ¹⁶ ||A wise man|| feareth, and avoideth evil,
But ||a dullard|| is haughty and confident.
- ¹⁷ ||The impatient|| worketh folly,
And ||a man of wicked devices|| is hated.
- ¹⁸ The simple inherit^g folly,
But ||the shrewd|| crowneth himself with knowledge.
- ¹⁹ Abased are the wicked, before the good,
And ||the lawless||, at the gates of the righteous.
- ²⁰ <Even by his neighbour> is a poor man hated,
But ||the lovers of the rich man|| are many.
- ²¹ ||He that sheweth contempt for his neighbour|| sinneth,
But <he that sheweth favour to the afflicted>^h how happy is he!
- ²² Shall they not |become vagrants|, who devise evil?
But ||lovingkindness and faithfulness|| [be to] them who devise good.
- ²³ <By all labour> there will be abundance,
But ||the talk of the lips|| tendeth onlyⁱ to want.

^a Sep. adds:

"And ||the knowledge of the law|| is |good understanding|,

But," etc. [as in text].—G.n.

^b Meaning uncertain. Cp. O.G. 451a.^c So the clause ought to be rendered (w. Sep. and Syr.)—G. Intro. 863. ^d Or: "wicked;" or "worse."^e Or: "yieldeth the f. g. (w. Y.'s blessing)"—O.G. 644b.^f Ml.: "carefully seeketh for him correction."^g L.: "soul."^a Some cod. (w. 1 ear. pr. edn. [Rabb.]: "falsehood"—G.n. [? "And acknowledge not the lips of falsehood."])^b Ml.: "the b. of its own soul."^c Or: "break forth."^d Ml.: "is pleasing before a man."^e So it shd be (w. Aram., Sep., Syr., Vul.)—G.n. [Heb.: mended by simple regrouping of letters.]^f Gt.: "from his own doings." Cp. Jer. xvii. 10—G.n.^g Or: "oppressed," "humiliated."

- 24 ||The crown of the wise|| is their wealth,
But ||the folly of dullards|| is „folly“.
- 25 <A deliverer of souls> is a faithful witness,
But ||he that uttereth falsehoods|| is a fraud.
- 26 <In the reverence of Yahweh> is strong security.
And ||his children|| shall have a place of refuge.
- 27 ||The reverence of Yahweh|| is a well-spring of life,
That a man may avoid^a the snares of death.
- 28 <In the multitude of a people> is the majesty of the king,
But <in the ceasing of population> is the ruin of the prince.
- 29 ||One slow to anger|| hath great understanding,
But ||the hasty in spirit|| exalteth folly.
- 30 <The life of the whole body> is a tranquil mind,^b
But <a decay of the bones> is jealousy.
- 31 ||The oppressor of the poor|| hath reproached his Maker,
But he that sheweth favour to the needy, is one who [holdeth Him in honour].
- 32 <By his own wickedness> shall the lawless man [be thrust down],
But the righteous^c seeketh refuge in his integrity.^d
- 33 <In the heart of the intelligent> reposeth wisdom,
But <in the midst of dullards> it maketh itself known.
- 34 ||Righteousness|| exalteth a nation,
But <a reproach to any people>^e is sin^f.
- 35 ||The good-pleasure of a king|| is due to a servant who is discreet,
But ||his indignation|| shall be against him that bringeth shame.
- 15 ¹ ||A soft answer|| turneth away wrath,
But a cutting word raiseth anger.
- ² ||The tongue of the wise|| adorneth knowledge,—
But ||the mouth of dullards|| belcheth out folly.
- ³ <In every place> are the eyes of Yahweh,
Observing the evil and the good.
- ⁴ ||Gentleness of the tongue|| is a tree of life,
But ||crookedness therein|| a grievous wound in the spirit.
- ⁵ ||A foolish [son]|| spurneth the correction of his father,
But ||he that heedeth a reproof|| sheweth prudence.^g
- ^a MI. and tersely: “To avoid.”
^b MI.: “heart.”
^c So it shd be (w. Sep.).—G.n.
^d MI.: “to peoples.”
^e Sep. here adds:—
“<In the abounding of righteousness> is great treasure,
But ||the lawless|| out of the land^h shall be uprooted.”
—G.n.
- ⁶ ||The household of the righteous man|| is a great treasure,
But <in the increase of the lawless> is disturbance.
- ⁷ ||The lips of the wise|| scatter abroad knowledge,
But ||the heart of dullards|| is not right.^a
- ⁸ ||The sacrifice of lawless men|| is an abomination to Yahweh,
But ||the prayer of the upright|| is his delight.
- ⁹ ||An abomination to Yahweh|| is the way of the lawless,
But <the pursuer of righteousness> he loveth.
- ¹⁰ There is ||grievous correction|| for him that forsaketh the right path,
||He that hateth rebuke|| shall die.
- ¹¹ ||Hades and destruction|| are before Yahweh,
How much more^b then the hearts of the sons of men.^b
- ¹² A scoffer [loveth not] one who reproveth him,
<Unto the wise> doth he not go.
- ¹³ ||A joyful heart|| maketh a pleasing countenance,—
But <in sorrow of heart> is a stricken spirit.
- ¹⁴ ||The heart of the intelligent|| seeketh knowledge,
But ||the mouth^c of dullards|| feedeth on folly.
- ¹⁵ ||All the days of the afflicted|| are sorrowful,
But ||a cheerful heart|| is a continual banquet.
- ¹⁶ Better^d is a little with the reverence of Yahweh,
Than great treasure and disquietude therewith.
- ¹⁷ Better^e is an allowance of herbs,^d and love [there],
Than a fatted ox and hatred therewith.
- ¹⁸ ||A wrathful man|| stirreth up strife,
But ||he that is slow to anger|| calmeth contention.^e
- ¹⁹ ||The way of the sluggard|| is like a thorn hedge,
But ||the path of the upright|| is a raised road.
- ²⁰ ||A wise son|| maketh a glad father,—
But ||a dullard||^f despiseth his own mother.
- ²¹ ||Folly|| is joy to him that lacketh sense,^g—
But ||a man of understanding|| taketh a straight course.
- ²² Plans [are frustrated] for lack of consultation,
But <by the multitude of counsellors> shall counsel^h [be established].

^a Cp. O.G. 467^a; Davies' H.L. 299.

^b Or: “Adam.”

^c “Face,” written; “mouth,” read. In some cod. (w. 1 ear. pr. edn., Aram., Sep. and Syr.): “mouth” is both written and read; but in others (w 1 ear. pr. edn. and Vul.): “face” is both written and read—G.n.

^d Or: “vegetables.”

^e Sep. adds:—

“A man slow to anger calmeth contention,
But a lawless man rouseth it again”—G.n.

^f Some cod. (w. Aram., Sep., Syr.): “a son who is a dullard”—G.n.

^g MI.: “heart.” Cp. chap. vi. 32, n.

^h So it shd be (w. Aram., Sep. Syr.). Cp. chap. xix. 21—G.n.

- ²³ A man hath joy, in the answer of his own mouth,
And ||a word in its season||—how good!
- ²⁴ ||The way of life|| is upwards to the prudent,
That he may depart from hades beneath.
- ²⁵ <The house of proud men> will Yahweh tear
down,
But he will maintain the boundary of the
widow.
- ²⁶ <An abomination to Yahweh> are the plot-
tings of the wicked,
But <with the pure> are sayings of sweetness.
- ²⁷ He |troubleth his own house| who graspeth
with greed,
But ||he that hateth gifts||^a shall live.
- ²⁸ ||The heart of the righteous|| studieth^b to
answer,
But ||the mouth of the lawless|| belcheth out^c
mischiefs.
- ²⁹ Far off^d is Yahweh, from the lawless,
But <the prayer of the righteous> will he hear.
- ³⁰ ||The sparkling of bright eyes|| rejoiceth the
heart,
||Good news|| giveth marrow to the bones.^d
- ³¹ ||The ear that heareth the reproof which giveth
life||
<In the midst of the wise> shall remain.
- ³² ||He that declineth correction|| despiseth his
own soul,^e
But ||he that heareth reproof|| gaineth sense.^f
- ³³ ||The reverence of Yahweh|| is the correction of
wisdom,
And <before honour> is humility.
- 16 ¹ <To man> belong the preparations of the heart,
But <from Yahweh> cometh the answer of the
tongue.
- ² ||All the ways of a man|| [may be] pure in his
own eyes,
But ||he that testeth spirits|| is Yahweh.
- ³ Roll upon Yahweh, thy doings,
That thy plans |may be established|.
- ⁴ <Everything> hath Yahweh made for its own
purpose,
Yea ||even the lawless one|| for the day of
calamity.
- ⁵ <An abomination to Yahweh> is every one who
is haughty in heart,
<Hand to hand> he shall not be held innocent.^g

^a Or: "bribes."

^b Ml.: "muttereth" = "repeateth to himself."

^c Cp. verse 2.

^d Or: "fatteneth the body." ^e Or: "life."

^f Ml.: "heart." Cp. vi. 32, n.

^g Sep. here adds:—

"<At the beginning of a way> it is good to do
righteousness,
And more pleasing before God, than to offer sacrifices.
||He that seeketh Yahweh|| shall find knowledge and
righteousness,
Yea they who seek him uprightly shall find peace.
||All the doings of Yahweh|| are in righteousness,
But the lawless one is kept for the day of calamity"
—G.n.

⁶ <By lovingkindness and fidelity> shall iniquity
be covered.^a

And <in the revering of Yahweh> is a turning
away from wrong.

⁷ <When |acceptable to Yahweh| are the ways
of a man>

<Even his enemies> doth he cause to make
peace with him.

⁸ Better^d a little with righteousness,
Than large revenues, without justice.

⁹ ||A man's heart|| deviseth his way,
But ||Yahweh|| directeth his steps.

¹⁰ ||An oracle|| is on the lips of a king,
<In giving sentence> his mouth must not be
unfaithful.

¹¹ ||The balance and scales of justice|| belong to
Yahweh,
And <his handiwork> are all the weights of
the bag.

¹² <The abomination of kings> is to work law-
lessness,
For <by righteousness> is established a
throne.

¹³ <The delight of kings>^b are lips of righteous-
ness, —
And <the words of uprightness>^c he loveth.

¹⁴ ||The wrath of a king|| [meaneth] messengers of
death,
But ||a man who is wise|| will appease it.

¹⁵ <In the light of a king's countenance> is
life,
And ||his good-pleasure|| is like the cloud of
harvest-rain.^d

¹⁶ <To acquire wisdom> how much better than
gold!
And <to get hold of understanding> more
choice than silver!

¹⁷ ||The highway of the upright|| is to avoid evil,^e
|He preserveth his soul| who guardeth his
way.^f

¹⁸ <Before grievous injury> pride!
And <before a fall> haughtiness of spirit!

¹⁹ Better^g is lowliness of spirit, with the patient,^g
Than a portion of spoil, with the proud.

²⁰ ||He that sheweth discretion concerning a
matter|| shall find good,
And <he that trusteth in Yahweh> how
happy is he!

^a Or: "shall a propitiatory covering be put over iniquity."

^b Some cod. (w. Aram., Sep., Syr.): "a king." In others
"king" is written, and "kings" read—G.n.

^c So it shd be (w. Sep.)—G.n.

^d "Spring-rain cloud"—O.G. Cp. Deu. xi. 14.

^e Sep. adds:—

"And <length of life> are the ways of righteousness.
||He that accepteth correction|| shall prosper,
And |he that heedeth reproofs|| shall gain wisdom"
—G.n.

^f Sep. adds:—

"And |he that loveth his life|| restraineth his mouth"
—G.n.

^g Or: "afflicted," "oppressed," "humbled."

- ²¹ ||The wise in heart|| shall be called intelligent,
And ||sweetness of lips|| increaseth persuasive-
ness.
- ²² ||A well-spring of life|| is discretion to its
owner,
But ||the correction of the foolish|| is folly.
- ²³ ||The heart of the wise|| giveth discretion to his
mouth,
And <upon his lips> increaseth persuasive-
ness.
- ²⁴ <A comb of honey> are pleasant words,
Sweet to the taste^a, and healing^b to the bone.
- ²⁵ There is' a way that enticeth a man,
But <at the latter end thereof> are the ways of
death.^c
- ²⁶ ||The appetite^a of the toiler|| hath toiled for
him,
For his mouth |hath urged him on|.
- ²⁷ ||An abandoned man||^d diggeth up mischief,—
And <upon his lips> as it were a fire is
scorching.
- ²⁸ ||A perverse man|| sendeth forth strife,
And ||a tattler|| separateth intimate friends.
- ²⁹ ||A ruthless man|| enticeth his neighbour,
And leadeth him in a way |not good|. ^e
- ³⁰ <Closing his eyes> to devise perverse things,
<Biting his lips> he hath plotted mischief.
- ³¹ <A crown of adorning> is a hoary head,
<In the way of righteousness> it should be
found.
- ³² Better' he that is slow to anger, than a hero,
And he that ruleth his spirit, than he that
captureth a city.
- ³³ <Into the lap> is cast the lot,
But <from Yahweh> is its every decision.^f
- 17** ¹ Better' a dry morsel, and peace therewith,
Than a house full of contentious' sacrifices.
- ² ||A prudent servant|| shall rule over a son who
causeth shame,
And <in the midst of brothers> shall he
share the inheritance.
- ³ Fining-pot for silver, crucible for gold,
But |he that trieth hearts| is ||Yahweh||.
- ⁴ ||Discord|| giveth heed to the aggrieving lip,—
||Falsehood|| giveth ear to the destroying
tongue.
- ⁵ ||He that mocketh the poor|| hath reproached
his Maker,
|He that maketh merry at distress| shall not be
held innocent.^g
- ⁶ |The crown of old men| consists of children's
children,
|And the adornment of children| is their
fathers.^a
- ⁷ <Unseemly in an unworthy man> is the lip of
excellence,^b
Much more' <in one of noble mind> the lip of
falsehood.
- ⁸ A gift, in the eyes of its owner, is ||a stone of
beauty||,
<Whithersoever it turneth> it bringeth pros-
perity.
- ⁹ ||He that hideth a transgression|| seeketh love,
But ||he that repeateth a matter|| separateth
intimate friends.
- ¹⁰ A reproof sinketh more deeply into an intelli-
gent man
Than a hundred stripes, into a dullard!
- ¹¹ <Nothing less than rebellion> doth a wicked'
man seek,
And ||a relentless messenger|| shall be sent out
against him.
- ¹² Let a bereaved bear encounter' a man,
Rather than a dullard, with his folly!
- ¹³ <He that returneth evil for good>
Evil shall not depart' from his house.
- ¹⁴ <A letting forth of water> is the beginning of
strife,
Therefore <before it breaketh out> abandon
||contention||.
- ¹⁵ <He that justifieth the lawless, and he that
condemneth the righteous>
<An abomination to Yahweh> are they
||both||.
- ¹⁶ Wherefore' is there a price in the hand of a
dullard?
That he who is without sense |may acquire
wisdom|.
- ¹⁷ <At all times> doth a friend love,
And ||a brother for distress|| must be born.
- ¹⁸ <A man lacking sense>^c is one who striketh
hands,
Giving security, before his neighbour.
- ¹⁹ <A lover of transgression> is one who loveth
strife,
||He that heighteneth his door||^d seeketh
grievous harm.
- ²⁰ ||The crooked in heart|| shall not find good,
And ||he that is perverse with his tongue|| shall
fall into wickedness.
- ²¹ ||He that begetteth a dullard|| it is to his own
grief,
Neither can the father of the base |rejoice|.

^a U.: "soul."^b Cp. chap. vi. 8, n.^c Same as chap. xiv. 12.^d ML.: "A man of Belial." Cp. 1 S. i. 16; ii. 12, n.^e Or: "right."^f Or: "sentence."^g Sep. adds:—"But ||he that sheweth him favour|| shall find compas-
sion."^a Sep. adds:—

"||The faithful|| hath all the fulness of wealth,

But ||the rebellious|| hath not a small coin"—G.n.

^b L.e.: "commanding speech"—Fuerst. Or: "excess."

i.e., "arrogant speech"—O.G.

^c ML.: "heart." Cp. chap. vi. 32, n.^d Or: "gate." Some read: "mouth." See O.G.

- 22 ||A joyful heart|| worketh an excellent cure,—
But ||a stricken spirit|| drieth up the bone.
- 23 <A bribe out of his bosom> doth a lawless man take,
To pervert the ways of justice.
- 24 <Before the face of the discerning> is wisdom,
But ||the eyes of a dullard|| are in the ends of the earth.
- 25 <A vexation to his father> is the son that is a dullard,
And a bitterness to her that bare him.
- 26 Surely ||to chastise the righteous|| is not good,
To smite the noble-minded for equity.
- 27 <Sparing of his words> is one who valueth knowledge,
And <of a thoughtful* spirit> is a man of intelligence.
- 28 ||Even a fool, holding his peace|| is accounted |wise|,—
||He that closeth his lips|| [is thought] to have understanding.
- 18 1 A man seeketh ||for satisfaction|| going his own way,
<Through all safe counsel> he breaketh.
- 2 A dullard |delighteth not| in understanding,
In nothing save the exposing of his own heart.^b
- 3 <When the lawless man cometh in> then cometh also contempt,
And <with shame> reproach.
- 4 <Deep waters> are the words of a man's mouth,—
<A bubbling brook> the well-spring of wisdom.
- 5 ||To prefer a lawless man|| is not good,
Thrusting away the righteous in judgment.
- 6 ||The lips of a dullard|| enter into contention,
And ||his mouth|| <for blows> crieth out.
- 7 ||The mouth of a dullard|| is his ruin,
And ||his lips|| are a snare to his soul.
- 8 ||The words of a tattler|| are dainties,^c
||They|| therefore go down into the chambers of the inner man.^d
- 9 <Surely he that is slothful in his work>
||Brother|| is he' to a master at laying waste.
- 10 <A tower of strength> is the Name of Yahweh,
<Thereinto> runneth the righteous and is safe.
- 11 ||The substance of a rich man|| is his strong city,
And like a high wall in his imagination.
- 12 <Before grievous injury> a man's heart is haughty,
And <before honour> is humility.^e
- 13 ||He that answereth before he heareth||
<A folly> it is' to him and |a reproach|.

a Written: "cool"; read: "calm," or [Fuerst] "thoughtful"—G.n.
b Or: "mind." Cp. chap. vi. 32, n.
c "Bits greedily swallowed"—O.G. 529b. "Are oracular"—Fuerst.
d Cp. chap. xxvi. 22.
e Cp. chap. xv. 33.

- 14 ||The spirit of a man|| sustaineth his sickness,
But <a dejected spirit> who can bear it?
- 15 ||The heart of the intelligent| acquireth knowledge,
Yea ||the ear of the wise|| seeketh knowledge.
- 16 ||The gift of a man|| maketh room for him.
And <before great men> setteth him down.
- 17 Righteous' is he that is first in his own cause,
Then cometh* his neighbour and thoroughly searcheth him.
- 18 The lot causeth ||contentions|| to cease,
And <the mighty> it parteth.
- 19 ||A brother estranged||^b [is worse] than a strong city,—
And ||contentions|| are as the bar of a citadel.
- 20 <Of the fruit of a man's mouth> shall his inmost mind^c be satisfied,
<With the product of his lips> shall he be satisfied.
- 21 ||Death and life|| are in the power of the tongue,
And ||its friends|| shall eat its fruits.
- 22 |Who hath found a wife||^d hath found a blessing,
And hath obtained favour from Yahweh.^e
- 23 <Supplications> doth the poor' man utter,
But ||the rich| answereth fiercely.
- 24 ||A man| having [many] friends|| shall come to ruin,
But there is' a loving one, who sticketh closer than a brother.
- 19 Better' is a poor man, walking in his integrity,
Than one of perverse lips^f and |he| a dullard.
- 2 Surely <for the soul to be |without knowledge|> is not good,
And ||he that hasteth with his feet|| strayeth.
- 3 ||The folly of a man|| subverteth his way,
And <against Yahweh> his heart is angry.
- 4 ||Wealth|| addeth many friends,
But ||the poor man|| <from his own friend> is parted.
- 5 ||A false witness|| shall not be held innocent,
And ||he that uttereth lies|| shall not escape.

a Written: "cometh"; read: "then cometh." Some cod. (w. 3 ear. pr. eds.): "then cometh"—G.n.

b Or: "discordant brethren"—T.G. "Very dubious"—O.G.

c Mt.: "belly."

d Some cod. (w. Aram. MSS., Sep., Syr., Vul.): "a good wife"—G.n.

e Sep. and Vul. here add:—

"||He that putteth away a good wife|| putteth away a blessing,
And taketh a woman who is unchaste, stupid, or lawless"—G.n.

f Sp. v.r. (*sapir*), which in some cod. (w. Aram. and Syr.) is both written and read—G.n. Following this v.r. and preferring *rua'* as the root at the end of the line, we might render thus:—

"There are' friends, who can shout for joy,
But there is' a loving one, who sticketh closer than a brother."

That is—Many will shout with us in prosperity, for one who will stick close to us in adversity.

g Some cod. (w. Aram. and Syr.): "ways"—G.n.

⁶ ||Many|| will entreat the favour^a of a noble,
And ||every one|| is a friend to a man abounding
in gifts.

⁷ ||All the brethren of a poor man|| hate him,
How much more have ||his friends|| gone far
from him,^b
He may hunt up promises—there are none.^c

⁸ ||He that acquircth sense||^d loveth his own
soul,
||He that guardeth understanding|| shall find
blessing.

⁹ ||A false witness|| shall not be held innocent,
And ||he that uttereth lies|| shall perish.

¹⁰ <Unseemly for a dullard> is delicate living,
How much more for ||a servant|| to bear rule
over princes.

¹¹ ||The discretion of a man|| deferreth his anger,
And ||his adorning|| is to pass over trans-
gression.

¹² <The growl as of a young lion> is the rage of a
king,
But <like dew upon the grass> is his good
pleasure.

¹³ <Engulfing ruin to his father> is a son that
is a dullard,—
And <a continuous dripping> are the conten-
tions of a wife.

¹⁴ ||House and substance|| are an inheritance from
one's fathers,
But <from Yahweh> cometh a wife who is
prudent.

¹⁵ ||Sloth|| falleth into a deep sleep,
And ||a soul that is indolent|| shall famish.

¹⁶ ||One who guardeth the commandment|| guardeth
his life,^e
||He that is reckless in his ways|| shall die.^f

¹⁷ <A lender to Yahweh> is one who sheweth
favour to the poor,
And <his good deed> He will pay him back.

¹⁸ Correct thy son, because there is hope,
Yet <not so as to slay him> let thy passion^g be
excited.

¹⁹ ||A man in a rage|| taketh away the penalty,—
Nevertheless <if thou let him go free> the
more [stripes] must thou add.

²⁰ Hear counsel, receive correction, that thou
mayest be wise in thine after-life.

²¹ Many are the devices in a man's heart,
But <the counsel of Yahweh> ||that|| shall
stand.

^a MI.: "appease (make sweet or pleasant) the face."

^b Sep. here adds:—

"||A good purpose|| <to such as can discern it> will
draw near,
And ||a wise man|| will find it,
<He that aboundeth in doing evil> evil shall repay
him"—G.n.

^c Or: "which are nothing."

^d MI.: "heart." Cp. chap. vi. 32, n.

^e Heb.: *nephesh*. U.: "soul."

^f "Die prematurely"—O.G.

²² ||The charm of a man|| is his lovingkindness,—
And better a poor man, than one who deceiveth.

²³ ||The reverence of Yahweh|| leadeth to life,
Satisfied then, let a man remain—let him not
be visited by calamity.

²⁴ A sluggard burieth his hand in the dish,
<Even unto his own mouth> will he not bring
it back.

²⁵ <The scoffer> thou shalt smite, and ||the
simple|| will beware,
But correct^a a man of intelligence—he will
understand teaching.^b

²⁶ <He that ruineth his father, and chaseth away
his mother>
Is a son causing shame and reproach.

²⁷ Cease, my son, to hear instruction that would
cause thee to wander from the sayings of
knowledge.

²⁸ ||An abandoned witness||^c scorneth justice,
And ||the mouth of lawless men|| swalloweth
iniquity.

²⁹ <Prepared for scoffers> are punishments,
And stripes, for the back of dullards.

¹ Wine is ||a scoffer||, and strong drink ||a brawler||, ²⁰
||Every one therefore who erreth therein|| is
unwise.

² <The growl as of a young lion> is the dread
inspired by a king,
||He that provoketh him|| endangereth^d his own
life.^e

³ <Honour> hath the man who sitteth away from
strife,
But ||any fool|| may break through.

⁴ <By reason of the autumn>^f a sluggard will
not plough,
Therefore^g shall he beg in harvest, and there
be nothing.

⁵ <Deep water> is counsel in a man's heart,
But ||a man of understanding|| will draw it
out.

⁶ A kind man^h one may callⁱ ||a great man||,—
But <a faithful man> who can find?

⁷ <As for a righteous man ||walking in his
integrity||>
How happy are his children after him!

⁸ ||A king sitting on the throne of judgment||
Scattereth, with his eyes, all wrong.

⁹ Who can say, I have cleansed my heart,
I am pure from my sin?

^a Or: "reprove,"

^b Cp. xxii. 17.

^c Heb.: "a witness of
Belial" Cp. I S. i. 16, n.

^d Or: "forfeitheth." Cp.
O.G. 807^a, 3.

^e U.: "soul."

^f "That is, the abundance
of autumn fruits"—T.G.

^g "After harvest"—O.G.
"Denoting the cold

rainy season generally"
—Fuerst.

^h Written: "he shall beg";
read: "Therefore shall,"
etc. Some cod. (w. 5 ear.
pr. edns.): "Therefore"
—G.n.

ⁱ So it shd be (w. Sep.)—
G.n.

^j Gt.: "shall be called"—
G.n.

- 10 <Divers weights, and divers measures>
<An abomination to Yahweh> are they ||both||.
- 11 Even <by his doings> doth a youth make
himself known,
Whether <pure and upright> be his work.
- 12 <The hearing ear, and the seeing eye>
||Yahweh|| hath made them ||both||.
- 13 Do not love sleep, lest thou come to poverty,
Open thine eyes, be satisfied with bread.
- 14 ||Bad I had I|| saith the buyer,
But <going his way> ||then|| he boasteth.
- 15 There are' gold, and an abundance of corals,
But <precious jewels> are the lips of know-
ledge.
- 16 Take his garment who is pledge for a stranger,—
Then <for a woman unknown>^a accept him as
surety.^b
- 17 <Sweet to a man> may be the bread of false-
hood,
But <afterward> shall his mouth be filled
with gravel.
- 18 <Plans—by counsel> shalt thou establish,
And <with concerted measures> make thou
war.
- 19 <A revealer of secrets> is one who goeth about
talebearing,
Therefore <with him who openeth his lips>
shalt thou not have fellowship.
- 20 <Whoso revileth his father or his mother>
His lamp shall be put out in deep darkness.
- 21 <An inheritance hastily gotten^c at the
beginning>
||The latter end thereof|| shall not bring bless-
ing.
- 22 Do not say, I will requite wrong!
Wait thou for Yahweh, that he may save thee.
- 23 <An abomination to Yahweh>^d are divers
weights,
And ||deceptive balances|| are not good.
- 24 <From Yahweh> are a man's steps,
<A son of earth> then—how can he discern
his way?
- 25 <It is a snare to a man> that he should rashly
cry^e Holy!
And <after making vows> to reflect!
- 26 A wise' king |winnoweth out the lawless|,
When he hath turned over them the wheel.^f
- 27 <The lamp of Yahweh> is the spirit of a son of
earth,
Searching all the chambers of the inner man.^g

^a So read (*nākeriyah*); but
written: "persons un-
known" (*nākeram*). Some
cod. (w. 4 ear. pr. edns.,
Aram.): "woman un-
known"—G-n.
^b Cp. chap. xxvii. 13.
^c So read; but written:
"gotten with greed."
Some cod. (w. 2 ear. pr.

edns., Aram., Sep., Syr.,
Vul.) both read and write:
"hastily gotten"—G-n.
^d Or (ml.): "The abomi-
nation of Y."
^e But see O.G. 534.
^f As in threshing.
^g Heb.: *bheien*; lit.: "belly,
body, womb."

- 28 ||Lovingkindness and faithfulness|| will guard
a king,—
Therefore should he support, with lovingkind-
ness, his throne.
- 29 ||The beauty of young men|| is their strength,
And ||the ornament of old men|| a hoary head.
- 30 ||Blows that cut in|| cleanse away^a wickedness,
And ||smittings|| [enter] the chambers of the
inner man.
- 1 <[Like] channels of water> is the heart of a 21
king, in the hand of Yahweh,—
<Whithersoever he will> he turneth^b it.
- 2 ||Every way of a man|| may be right in his own
eyes,
But ||he that testeth hearts|| is Yahweh.
- 3 <To do righteousness and justice>
Is more choice' to Yahweh than sacrifice.
- 4 <Loftiness of eyes, and ambition of heart—
The lamp of the lawless> are sin.
- 5 ||The plans of the diligent|| tend only to abund-
ance,
But ||of every one that is urgent|| only to want.
- 6 ||The gaining of treasures with a tongue of
falseness||
Is a vapour driven away, [they who seek them]
seek death.^c
- 7 ||The violence of the lawless|| shall drag them
away,—
Because they have refused to do justice.
- 8 Crooked' is the way of a guilty man,^d
But <as for the pure> straight is his dealing.
- 9 <Better' to dwell on the corner of the roof>
Than a quarrelsome wife, and a house in
common.^e
- 10 ||The soul of the lawless man|| craveth mischief,
His own friend |findeth no favour in his eyes|.
- 11 <When the scoffer' is punished> the simple'
|becometh wise|,
<When the wise is instructed>^f he receiveth
knowledge.
- 12 The Righteous One observeth' the house of the
lawless,—
He is ready to cast down lawless men into
misfortune.
- 13 <He that shutteth his ear from the cry of the
poor>
||Even he|| shall call, and not be answered.
- 14 ||A gift in secret|| quencheth anger,
And ||a present in the bosom|| mighty wrath.
- 15 <It is a joy, to a righteous man> to do justice,
But ||dismay|| to the workers of iniquity.

^a So written; read: "(are)
a cleansing away of w."
—G-n.
^b Or: "directeth," "in-
clineth," "bendeth."
^c Some cod. (w. Sep. and
Vul.): "snares," or
"even snares," or "even
thesnare of death"—G-n.

^d So O.G. 255 (but "text
dubious"). Some cod.
(w. Aram., Syr., Vul.):
"a man who is an alien"
—G-n.
^e Cp. chap. xxv. 24.
^f Or: "When he [or one]
giveth heed to the wise."

- 26 ||The man who wandereth from the way of discretion||
<In the gathered host^a of the shades> shall settle down.
- 27 <A needy man> shall he^c be that loveth merriment,
||The lover of wine and oil|| shall not become rich.
- 18 <A ransom for the righteous> is the lawless,
And <instead of upright men> the traitor.
- 19 <Better to dwell in a desert land>
Than with a woman, quarrelsome and provoking.
- 20 ||Desirable treasure and oil|| are in the home of the wise,
But ||a man who is a dullard|| will destroy it.
- 21 ||He that pursueth righteousness and loving-kindness||
Shall find life, righteousness and honour.
- 22 <A city of heroes> doth a wise man scale,
And bringeth down the strength of its confidence.
- 23 ||He that keepeth his mouth and his tongue||
Keepeth out of distresses,^b his soul.
- 24 <A haughty insolent one—Scoffer is his name>
Is he that acteth in a transport of pride.
- 25 ||The craving of the sluggard|| killeth him,
For his hands have refused^c to work.
- 26 <All the day> he greatly craveth,^e
Whereas ||the righteous|| giveth and doth not spare.
- 27 ||The sacrifice of the lawless|| is an abomination,
How much more, when |with wickedness| he bringeth it in!
- 28 ||A false witness|| shall perish,
But ||the man who hearkeneth|| <with abiding effect>^d shall speak.
- 29 A lawless man emboldeneth his face,
But <as for the upright> ||he|| directeth^e his ways.^f
- 30 There is no wisdom, nor understanding,
Nor counsel, to confront Yahweh.
- 31 ||The horse|| is prepared for the day of battle,
But <to Yahweh> pertaineth the victory.
- 22 1 |More choice| is a name, than great riches,
<Beyond silver and gold> is pleasant grace.
- 2 ||The rich and the poor|| meet together,
<The maker of them all> is Yahweh.
- 3 ||A prudent man|| seeth calamity, and hideth himself,
But ||the simple|| pass on, and suffer,^a
- 4 ||The reward of humility|| is the reverence of Yahweh,
Riches, and honour, and life.
- 5 ||Thorns and^b snares|| are in the way of the perverse,—
||He that guardeth his soul|| shall be far from them.
- 6 Train up a youth, in the direction of his duty,^c
<Even when he becometh old> he will not depart from it.
- 7 ||The rich|| |over the poor| beareth rule,—
And <slave> is the borrower to the lender.
- 8 ||He that soweth perversity|| shall reap trouble,
And ||the rod of his wrath|| shall be ready.^d
- 9 ||A benevolent eye|| |the same| shall be blessed,—
Because he hath given of his bread to the poor.^e
- 10 Drive away the scoffer, that strife may depart,
And quarrel,^f and contempt may cease.
- 11 Yahweh loveth^g the pure in heart,^h
Graciousⁱ are his lips, his friend^j is the king!
- 12 ||The eyes of Yahweh|| watch over knowledge,
Therefore hath he overturned the words^k of the treacherous.
- 13 Saith the sluggard,
A lion outside!
<Amidst the broadways> shall I be slain.
- 14 <A deep chasm> is the mouth of strange women,
||He with whom Yahweh is indignant|| falleth there.^k
- 15 ||Foolishness|| is bound up in the heart of a youth,
||The rod of correction|| shall drive it far from him.
- 16 ||He that oppresseth the poor, to make increase for himself,
Giving to the rich|| shall surely come to want.
- ^a ML: "pay the penalty."
^b So it shd be (w. Sep., Syr., Vul.)—G.n. [M.C.T. has not "and."]
^c ML: "at the bidding of his way."
^d So in effect T.G.; but O.G.: "The rod of his wrath perishes." The Sep. here adds:—
" < The man who sheweth favour and giveth > God' will bless,
But < all that is vain in his works > will he destroy."—G.n. Cp. 1 Cor. iii. 12-15.
^e Sep. and Vul. add:—
" < Might and honour > will he' achieve who bestoweth gifts,
But ||the life of such as hold fast possessions|| shall be taken away"—G.n. Cp. Lk. xii. 16-21.
^f "Law-suit"—Strack, cited in O.G.
^g So it shd be (w. Aram., Sep. and Syr.)—G.n.
^h Sep. adds:—
" And his delight are all who are blameless."—G.n.
ⁱ "Subverteth the affairs"—O.G.
^j Sep. adds:—
" There are wicked ways before a man, wherefrom he liketh not to turn,
But it is becoming to turn back from a way that is perverse and wicked"—G.n.
- ^a Cp. Num. xxii. 4. Or: "convocation." Heb.: *kāhāl*.
^b Some cod. (w. 5 ear. pr. edns., Aram., Sep., Syr.): "distress" (sing.)—G.n.
^c ML: "craveth a craving."
^d ML: "to perpetuity."
^e So written; but read: "considereth." Some cod. (w. 6 ear. pr. edns., Aram., Syr., Vul.) write and read: "considereth"—G.n.
^f So written; but read: "way." In some cod. (w. 5 ear. pr. edns., Aram., Vul.): "way" (sing.) is both written and read—G.n.

- 17 Incline thine ear^a and hear the words^b of wise men,
Then <thy heart> wilt thou apply to my teaching;^c
- 18 For sweet^d shall they be, when thou shalt keep them in thine inmost mind,
They shall fit well together, upon thy lips.
- 19 <That in Yahweh^e may be thy trust>
I have made them known to thee to-day ||even to thee||.
- 20 Have I not written for thee noble things,^d
With counsels and knowledge:
- 21 To cause thee to know the meaning of faithful sayings,
That thou mayest give back faithful sayings to them who ask^e thee.
- 22 Do not rob the poor, because he is^f poor,
Neither crush thou the oppressed in the gate;
- 23 For ||Yahweh|| will plead their cause,
And will despoil their despoilers of life,
- 24 Do not have friendship with one given to anger,^f
And <with a wrathful man> shalt thou not enter in:
- 25 Lest thou learn his ways,^g
And take a snare to thy soul.
- 26 Be not of them who strike hands,
Of them who are sureties for debts:
- 27 <If thou hast nothing to pay>
Why^h should one take away thy bed from under thee?
- 28 Do not move back the ancient^h boundary,
Which thy fathersⁱ made.
- 29 Seest thou a man prompt in his business?
<Before kings> shall he stand,
He shall not stand before men who are obscure.
- 23 ¹ <When thou sittest to eat with a ruler>
||Thou shalt consider well|| what is before thee;
- ² And shalt put a knife to thy throat,
If <of great appetite>ⁱ thou art:
- ³ Do not crave his dainties,^k
For ||the same|| are deceitful^j food.
- ⁴ Do not toil to get wealth,
<Of thine own understanding> forbear:
- ⁵ Wilt thou let thine eye fly thereupon, when it is nothing?
For it will ||surely make|| itself wings,
<Like an eagle> will it wing its way across the heavens.

^a Note here (vers. 17-21) an interlude, in the strain of chapters i.-ix., and not composed of "proverbs." Cp. chapters xxiii. 15, ff.; xxiv. 15, 16; xxvii. 11.
^b Or: "sentences."
^c U.: "knowledge."
^d So read; but written: "Did I not formerly write [them] for thee?"
^e So it shd be (w. Sep.).—

G.n.
^f Heb.: "a ba'al of anger" = "the owner of a bad temper."
^g Written: "way"; read: "ways"—G.n.
^h Or: "age-long." Deu. xix. 14.
ⁱ Heb.: ba'al nephesh = "owner of soul (appetite)."
^k Or: "savoury meats."

- ⁶ Do not eat the food of him that hath a begrudging eye,
Neither crave thou his dainties;
- ⁷ For <just as he hath thought in his own mind>^a
||so|| he is^b:
Eat and drink! he may say to thee,
But ||his heart|| is not with thee.
- ⁸ <As for thy morsel thou hast eaten> thou shalt vomit it,
So shalt thou waste thy things so sweet.
- ⁹ <In the ears of a dullard> do not speak,
For he will despise the good sense of thy words.
- ¹⁰ Do not move back the ancient boundary,^b
And <into the fields^c of the fatherless> do not enter;
- ¹¹ For ||their near of kin||^d is strong,
||He|| will plead their cause with thee.
- ¹² Bring to correction, thy heart,
And thine ears, to the sayings of knowledge.
- ¹³ Do not withhold from a child^e correction,
<When thou smitest him with the rod> he shall not die:
- ¹⁴ ||Thou|| <with the rod> shalt smite him,
And <his soul from hades> shalt thou deliver.
- ¹⁵ My son! <if thy heart be wise>
My heart shall rejoice^f ||even mine||.
- ¹⁶ So shall my reins^f exult,
When thy lips speak the things that are right.
- ¹⁷ Let not thy heart be envious of sinners,
Only of the reverence of Yahweh, all day long;
- ¹⁸ For surely there is^g a future,^g
And ||thine expectation|| shall not be cut off.
- ¹⁹ Hear ||thou|| my son, and be wise,
And lead forward, in duty, thy heart.
- ²⁰ Do not be among them who tippie with wine,—
Among them who are gluttons;^h
- ²¹ For ||the tippler and the glutton|| shall come to poverty,
And <rags> shall Slumberⁱ put on!
- ²² Harken to thy father here, whoⁱ begat thee,
And despise not <when she is old> ||thy mother||.
- ²³ <Truth> buy thou, but do not sell,
Wisdom, and correction, and understanding.

^a U.: "soul."
^b Cp. chap. xxii. 28.
^c Some cod. (w. Aram., Sep., Syr., Vul.): "field" (sing.).—G.n.
^d Or: "Redeemer."
^e Or: "youth."
^f Or: "affections," "impulses."
^g Cp. chap. xxiv. 14, 20.

^h ML: "who lavish flesh upon themselves." Cp. Deu. xxi. 20. Or: "who are debauchees." ML: "who squander (or are prodigals as to) their own body"—T.G. Cp. Fuerst, Davies.
ⁱ Or simply: "thy father who." Cp. O.G. 261, 5.

- 24 ||Greatly shall exult|| the father of a righteous man,
And^a ||he that begetteth a wise son|| shall rejoice in him;
- 25 Rejoice shall thy father and thy mother,
Yea she ||shall exult|| who bare thee.
- 26 Oh give, my son, thy mind^b unto me,
And let ||thine eyes|| observe^c ||my ways||;
- 27 For <a deep chasm> is the unchaste woman,
And <a narrow pit> the female unknown;
- 28 Yea ||she|| <as for prey> lieth in wait,
And <the treacherous among mankind|| she causeth to abound.
- 29 Who' hath woe?
Who' hath outcry of pain?
Who' hath contentions?
Who' hath complaining?
Who' hath needless wounds?
Who' hath dulness of eyes?
- 30 They who tarry over wine,
They who go in to search for mixed wine.^d
- 31 Do not look on wine when it becometh red,
When it giveth in the cup its sparkle,^e
Glideth down smoothly.
- 32 ||Its after effect|| is that <like a serpent> it biteth,
And <like a viper> it doth sting.
- 33 ||Thine eyes|| will see strange women,
And ||thy heart|| will speak perverse things:
- 34 So shalt thou become, as one lying down in the heart of the sea,—
Or as one lying down on the top of the mast-gear:^f
- 35 They smote me—I felt no pain,
They struck me down—I noticed it not,—
When shall I wake up?
I will go on, I will seek it |again|!
- 24 ¹ Be not thou envious of wicked men,
Neither crave to be with them;
- ² For <violence> their heart muttereth,
And <mischief> their lips do speak.
- ³ <In wisdom> is a house builded,
And <in understanding> is it established;
- ⁴ And <in knowledge> chambers are filled,
||With all acquisitions, costly and fair||.
- ⁵ ||A wise man|| is mighty,^g
And ||a man of knowledge|| becometh alert in vigour.^h

^a So read (with "and"), though not written. Some cod. (w. 2 ear. pr. edns.) both write and read: "And"—G.n.

^b Or: "attention." U.: "heart."

^c Written: "delight in"; read: "observe." Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.) both write and read: "observe"—G.n.

^d Cp. Is. v. 22, n.

^e Lit.: "its eye." "The

eye of wine is the bubbling when it sparkles as poured out"—T.G.

^f "That is, in the look-out basket at the mast-head"—O.G.

^g Aram., Sep., Syr.: "[Better] a wise man than a mighty"—G.n.

^h Aram. and Syr.: "And a man of knowledge than one who is alert in vigour." Cp. Amos. ii. 14—G.n.

- ⁶ Surely |with concerted measures| shalt thou make for thyself war,
And ||success|| lieth in the greatness of the counsellor.
- ⁷ <Unattainable^a to a foolish man> are the dictates of wisdom,
<In the gate> he openeth not his mouth.
- ⁸ <He that deviseth to do mischief>
||Him|| shall men call |a master^b of plots|.
- ⁹ ||The purpose of folly|| is sin,
And <an abomination to mankind> is a buffoon.^c
- ¹⁰ Thou hast been slothful in the day of straitness,
||Strait|| is thy strength.
- ¹¹ Deliver thou such as are being led forth to death,
And <them who are tottering to slaughter>
'oh that thou wouldst hold back!
- ¹² <Though thou say,
Lo! we knew not this>
Shall not ||he that proveth hearts, himself|| discern?
And ||he that formeth thy soul, himself|| know?
And bring back to a son of earth according to his deed?
- ¹³ My son, eat thou honey, because it is good,—
And droppings from the comb [because they are] sweet to thy palate:
- ¹⁴ ||Thus|| take knowledge of wisdom, for thine own soul;
<If thou find it> then there is' a future,
And ||thine expectation|| shall not be cut off.^d
- ¹⁵ Do not lie in wait, thou lawless man, against the home^e of the righteous,—
Neither destroy thou his place of rest;^f
- ¹⁶ For <seven times> may the righteous fall and yet arise,
But ||lawless men|| shall stumble into calamity.
- ¹⁷ <When thine enemy^g falleth> do not thou rejoice,
And <when he stumbleth> let not thy heart exult:
- ¹⁸ Lest Yahweh see it, and it be wicked in his eyes,
And he turn away from him his anger.
- ¹⁹ Burn not with vexation against evildoers,^h
Be notⁱ envious of lawless men;
- ²⁰ For there shall be no future for the wicked,^k
||The lamp of the lawless|| shall go out.^l
- ²¹ Revere thou Yahweh, my son, and the king,
And <with the fickle> have thou no fellowship;

^a MI.: "heights," "sub-limities."

^b Or: "owner." Heb.: ba'al.

^c Or: "scoffer."

^d Cp. ver. 20; and chap. xxiii. 18.

^e Or: "pasture."

^f Or: "fold."

^g Written: "enemies"; read: "enemy." Some cod. (w. 5 ear. pr. edns.,

Aram., Sep., Syr., and Vul.) both write and read: "enemy" (sing.)—G.n.

^h Cp. Ps. xxxvii. 1, 7, 8.

ⁱ Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.): "Neither be thou"—G.n.

^k Cp. ver. 14; and chap. xxiii. 18.

^l Or: "be extinguished."

- ²² For <suddenly> shall arise their calamity;
And <the misfortune of their years> who knoweth?^a
- ²³ ||These things also|| concern the wise,
<To take note of faces in judgment> is not good.
- ²⁴ <He that saith to the lawless man,
||Righteous|| thou art'>
Peoples shall denounce' him,
Populations shall curse' him;
- ²⁵ But <to reprovers> one should be pleasant,
And <upon them> should come an excellent blessing;
- ²⁶ <Lips> should one kiss
With one who answereth in right^b words.
- ²⁷ Prepare <in the open> thy work,
And make ready <in the field> for thyself,
<Afterwards> shalt thou build thy house.
- ²⁸ Do not become a needless' witness against thy neighbour,
So mightest thou open too wide thy lips:
- ²⁹ Do not say—
<According to what he hath done to me>
||So|| will I do to him,
I will repay every one according to his work.
- ³⁰ <By the field of the sluggard> I passed,
And by the vineyard of a man lacking sense;^c
- ³¹ And lo! There had come up all over it—thorns,
There had covered the face thereof—
thistles,
And ||the stone fence thereof|| had been thrown down.
- ³² So I observed it ||for myself||,
I applied my heart,
I looked—I accepted correction:
- ³³ A little sleep,
A little slumber,
A little folding of the hands to rest:
- ³⁴ So shall come in, as a highwayman, thy poverty,
And ||thy want|| as one armed with a shield.

*A Supplementary Collection of Proverbs.
(Chapters XXV. to XXIX.)*

- 25** ¹ ||These also|| are proverbs of Solomon,—which
the men of Hezekiah king of Judah transcribed.

² ||The glory of God|| is to conceal a thing,
But ||the glory of kings|| is to search out a thing.

^a Sep. here adds:—

“||A son who watcheth a matter outside|| shall belong
to the place of destruction,
It will surely ||receive|| him.
||Noth n r false|| <from the mouth of a king>
should be uttered,
And ||nothing false|| <from his tongue> should go
forth;
<A sword> is the tongue of a king, and not one of
flesh,
And ||he that is delivered up|| shall be slain;
For <if his anger be kindled> with vigour will he
destroy men,
And <bones of men> will he break,
And consume like an unquenchable flame,
So that he shall not become food for young eagles”

^b “Correct or honest”—O.G.

^c ML: “heart.” Cp. vi. 32, n.

- ³ <The heavens for height, and the earth for
depth>
But ||the heart of kings|| cannot' be searched.
- ⁴ <Remove the dross from the silver>
And there cometh forth, to the refiner, a
vessel:
- ⁵ <Remove a lawless man from before the
king>
That his throne' ||may be established in righteous-
ness||.
- ⁶ Do not honour thyself before a king,
Nor <in the place of great men> do thou
stand;
- ⁷ For better' it be said to thee, Come up
hither,—
Than that thou be put lower down before a
noble,
Whom thine own eyes' ||have beheld||.
- ⁸ Do not go forth to strive in haste,—
Lest [thou know not] what to do in the latter
end thereof,
When thy neighbour' ||hath put thee to
shame||.
- ⁹ <Thy contention> urge thou with thy neigh-
bour,
And <the secret of another> do not reveal:
- ¹⁰ Lest he that heareth expose' thee,
And ||the report concerning thee|| turn not
away.^a
- ¹¹ <Golden fruit in figured silver baskets>
Is a word spoken on fitting occasion.
- ¹² <A ring of gold, and a vessel of precious
metal>
Is a wise reprover, on a hearing ear.
- ¹³ <As the cold of snow in the day of har-
vest>
Is a faithful messenger to them who send
him,—
When <the life^b of his masters> he restoreth.
- ¹⁴ <Clouds and wind, when rain there is
none>
Is the man who boasteth himself of a pretended
gift.^c
- ¹⁵ <By long patience> is a judge persuaded,^d
And ||a soft tongue|| breaketh the bone.
- ¹⁶ <Honey^e having found> eat to suffice
thee,
Lest thou loathe it, and vomit it forth.
- ¹⁷ Withhold^e thy foot from the house of thy
neighbour,—
Lest he be weary of thee, and hate thee.

^a Sep. here adds:—

“But thou shalt be, on thy part, like death:
<Favour and love> will he freely give,
<The same> shalt thou keep to thyself,
Lest thou become a reproach;
But guard thou thy ways with uprightness.”

—G.n.

^b U.: “soul.”

^c ML: “a gift of falsehood.”

^d Cp. Lu. xviii. 5.

^e ML: “make rare.”

- 18 <A hammer and a sword, and a sharpened arrow>
Is a man becoming a false witness against his neighbour.
- 19 <A broken tooth and a faltering foot>
Is confidence in the treacherous, in the day of danger.
- 20 <As splendour of dress on a cold day—vinegar upon nitre>
So is a singer with songs, unto a sad heart.
- 21 <If he that hateth thee' hunger> give him bread to eat,
And <if he be thirsty> give him water to drink;
22 For <burning coals> shalt thou' be heaping^a upon his head,—
And ¶Yahweh¶ will repay thee.
- 23 <¶A north wind¶ bringeth forth rain>
And ¶a face stirred with indignation¶ a secretive tongue.
- 24 <Better' to dwell on the corner of the roof>
Than a quarrelsome wife, and a house in common.^b
- 25 <As cold water to a thirsty soul>
So is a good report from a far country.
- 26 <A fountain fouled, a spring spoiled>
Is a righteous man tottering before one who is lawless.
- 27 <To eat honey in abundance> is not good,
Nor is ¶searching out their own honour¶ an honourable thing.
- 28 <A city broken down without' a wall>
Is a man who hath no' control over his own spirit.
- 26 1 <As snow in summer, and as rain in harvest>
¶So¶ unbecoming to a dullard is honour.
- 2 <As a sparrow in wandering, as a swallow in flying>
¶So¶ [a causeless curse] shall not^c alight.
- 3 <A whip for the horse, a bridle^d for the ass>
And a rod for the back of dullards.
- 4 Do not answer a dullard, according to his folly,
Lest ¶even thou thyself¶ become like' him;
5 Answer a dullard, according to his folly,
Lest he become wise in his own eyes.
- 6 ¶One who cutteth off feet, one who drinketh down wrong¶,
Is he who sendeth a message^e by the hand of a dullard.
- 7 <Useless' are^f the legs of the lame>
And a proverb, in the mouth of a dullard.
- 8 <Like tying a stone to a sling>
¶So¶ is he that giveth honour [to a dullard].
- 9 A brier cometh into the hand of a drunken-man,
A proverb into the mouth of dullards.
- 10 [As] an archer who woundeth every thing,
[So] one who hireth a dullard, and a drunkard crossing the sea.^g
- 11 <As ¶a dog¶ returneth unto his own vomit>
¶A dullard¶ repeateth his folly.^h
- 12 Thou hast seen a man wise in his own eyes,—
More hope of a dullard, than of him!
- 13 Saith the sluggard,
A roaring lion in the road!
A tearing lion in the midst of the broadways.
- 14 <¶The door¶ turneth on its hinges>
And ¶the sluggard¶ upon his bed.
- 15 The sluggard burieth his hand in the dish,
He is too lazy to bring it back to his mouth.
- 16 Wiser is the sluggard in his own eyes,
Than ¶seven persons¶ who can answer with judgment.
- 17 <As he who layeth hold of the ears of a dog>
Is a passerⁱ-by, who giveth vent to his wrath over a quarrel [not his].
- 18 <As a madman throwing firebrands, arrows and death>
19 ¶So¶ is a man who deceiveth his neighbour,
And saith, Was not ¶I¶ in sport?
- 20 <Without wood' a fire' is quenched>
And <where there is no' tattler> strife is hushed.
- 21 <Black coal to burning blocks, and wood to fire>
So is a contentious man, for kindling strife.
- 22 ¶The words of a tattler¶ are dainties,^j
¶They¶ therefore go down into the chambers of the inner man.
- 23 <Dross silver overlaid upon earthenware>
So are burning lips, with a mischievous heart:
- 24 <With his lips>^k the hater dissembles,
But <within himself> he layeth up deceit:
- 25 <Though he make gracious his voice> do not trust him,
For ¶seven abominations¶ are in his heart:
- ^a This rendering of a difficult verse (see A.V. and R.V.) is in part based on a correction by Dr. Ginsburg. He says that the letters shd be re-grouped, the letter *sin* also being changed to *shin*, so as to read *wəshikkōr 'ovē-yām*; and so Aram. and Syr.—G.n.
- ^b Sep. here adds:—
"There is' a shame which bringeth sin,
And there is' a shame which is honourable and pleasing"—G.n.
- ^c *Gt.*: the division of the verse shd be shifted thus:—
"<As one who layeth hold on the ears of a passing dog>
Is he who giveth vent to his wrath over a quarrel not his"—G.n.
- ^d "Bits greedily swallowed"—O.G. 529^b. Or: "are spoken with mysterious confidence"—Fuerst. Cp. chap. xviii. 8.
- ^e So read: but written: "lip" (sing.). Some cod. (w. 6 ear. pr. edns.) both write and read: "lips" (pl.)—G.n.
- ^f Ml.: "be snatching up [and putting]."
- ^g Cp. chap. xxi. 9.
- ^h So written: but read: "to him" "shall come". Some cod. (w. 1 ear. pr. edn.): "to him." Others (w. 8 ear. pr. edns., Aram., Sep.): "not" ["shall not alight"]—G.n.
- ⁱ Some cod. (w. 4 ear. pr. edns., Aram., Sep., Syr. and Vul.): "and a b."—G.n.
- ^j Lit.: "words."
- ^k Some render: "Take away"—Fuerst. Cp. T.G. and O.G.

- ²⁶ Hatred may clothe itself with guile,
His wickedness shall be disclosed^c in the con-
vocation.
- ²⁷ ||He that diggeth a pit|| <thereinto> shall fall,
And ||he that rolleth a stone|| <upon himself>
shall it return.
- ²⁸ ||A false tongue|| hateth them who are crushed
by it,
And ||a flattering mouth|| worketh occasion of
stumbling.
- 27** ¹ Do not boast thyself of to-morrow,
For thou knowest not what a day^c may bring
forth.
- ² Let another praise^c thee, and not thine own
mouth,
||A stranger|| and not thine own lips.
- ³ Heavy^c is a stone, and weighty^c is sand,—
But ||the vexation of a fool|| is heavier than
both.
- ⁴ The cruelty of rage, and the overflow of anger!
But who^c can stand^c before ||jealousy||?
- ⁵ Better is a rebuke that is open,
Than love carefully concealed.
- ⁶ Faithful^c are the wounds of a friend,
But lavished^c are the kisses of an enemy.
- ⁷ ||The surfeited soul|| trampleth upon droppings
from the comb,
But <to the hungry soul> ||every bitter thing||
is sweet.
- ⁸ <As a bird^c wandering from her nest>
||So|| is a man^c wandering from his place.
- ⁹ ||Oil and perfume|| rejoice the heart,
||The sweetness of one's friend|| more than
fragrant wood.^a
- ¹⁰ <Thine own friend and thy father's friend> do
not thou forsake;
But <the house of thy brother> do not enter,
in thy day of calamity,
Better a neighbour near, than a brother far off.
- ¹¹ Be wise, my son, and rejoice my heart,
That I may answer him that reproacheth me in
a matter.^b
- ¹² ||A prudent man|| seeth calamity—he hideth
himself,
||The simple|| pass on—they suffer.^c
- ¹³ Take a man's garment when he hath become
pledge for a stranger,
Then <for a female unknown>^d accept him as
surety.^e
- ¹⁴ <He that blesseth his friend, with a loud voice,
in the morning early>
||A reproach|| shall it be reckoned to him.
- ¹⁵ ||A continuous dripping on a day of downpour,
And a contentious wife|| are alike:
- ¹⁶ ||He that hideth her|| hideth the wind,
And <perfume> his right hand may proclaim.
- ¹⁷ Let ||iron|| <by iron> become sharp,
And let ||a man|| sharpen the face of his
friend.
- ¹⁸ ||He that guardeth the fig-tree|| shall eat the
fruit thereof,
And ||he that watcheth over his master||^a shall
be honoured.
- ¹⁹ <As in water, face^c [answereth] to face>
||So|| the heart of man^c to man^c.
- ²⁰ ||Hades and destruction|| are not satisfied,
And ||the eyes of a man|| are not satisfied.^b
- ²¹ <Fining pot for silver, and crucible for gold>
And ||a man|| [is to be tried] by what he
praiseth.^c ^d
- ²² <Though thou pound a fool in a mortar, amidst
grain, with a pestle>—
His folly^c | will not depart from him|.
- ²³ ||Note well|| the appearance of thy flock,
Apply thy mind^e to thy herds;
- ²⁴ For <not age-abiding> are riches,
Nor is the diadem, from generation to genera-
tion:—
- ²⁵ The grass [is taken away], and the young
shoot [showeth itself],
And the herbage of the mountains [is
gathered];
- ²⁶ There are ||lambs|| for thy clothing,
And <for the price of thy field> there are
||he-goats||;
- ²⁷ With ||enough goats-milk|| for thy food—for
the food of thy household,
And ||a maintenance|| for thy maidens.
- 28** ¹ ||The lawless|| fleeth when no^c man pursueth,
But ||the righteous|| <like a lion> are con-
fident.
- ² <For the transgressions of a land> many are
the rulers thereof,
But <under an intelligent and discerning
man> stability is prolonged.
- ³ <A poor man, who oppresseth the helpless>
[Is like] a rain beating down, leaving no^c
food.
- ⁴ ||They who forsake instruction|| praise one who
is lawless,
While ||they who keep instruction|| are at strife
with them.

^a *ML.*: "masters"; but the "plural" may be that "of excellence."

^b *Sep., Syr. and Vul.* here add:—

"<An abomination to Yahweh> is he that winketh with his eye,
They also who lack knowledge, yet restrain not their tongue."

c ML.: "by his praise." *Gt.*: "by his doings"—*G.n.*

^d *Sep., Syr. and Vul.* here add:—

"||The heart of the lawless|| seeketh out wickedness,
But ||the heart of the upright|| seeketh out know-
ledge"—*G.n.*

e ML.: "heart." *Cp.* vi. 32, n.

^a *So T.G., Fu., Davies.* "Hearty counsel"—*O.G.*

^b Note the recurrence of exhortation. *Cp.* xxii. 17-21.

^c *Gt.*: "and suffer." *Cp.* chap. xxii. 3—*G.n.*

^d Some *cod.* write: "persons unknown"; but *read*: "a woman unknown."

Cp. chap. xx. 16—*G.n.*

^e *Cp.* chap. xx. 16.

- ⁵ ||Wicked men|| consider not justice,
But ||they who seek Yahweh|| consider every-
thing.
- ⁶ Better^a a poor man walking in his integrity,^a
Than one who is crooked—turning two ways,
though ||he|| be rich.
- ⁷ ||He that keepeth instruction|| is a son with
discernment,
But ||a companion of squanderers|| bringeth
shame to his father.
- ⁸ ||He that increaseth his substance by interest
and profit||,
<For one ready to favour the poor> doth
gather it.
- ⁹ <He that turneth away his ear from hearing
instruction>
||Even his prayer|| is an abomination.
- ¹⁰ ||He that misguideth the upright into a hurtful
way||
<Into his own pit> ||he himself|| shall fall,
But ||men of integrity||^a shall inherit good.
- ¹¹ <Wise in his own eyes> is the man that is rich,
But ||a poor man of discernment|| searcheth
him out.
- ¹² <In the exulting of the righteous> there is
great glorying,
But <when the lawless arise> a man must be
sought^f for.
- ¹³ ||He that covereth his transgressions|| shall not
prosper,
But ||he that confesseth and forsaketh|| shall
find compassion.
- ¹⁴ How happy the man who is ever circumspect,^b
Whereas ||he that hardeneth his heart|| shall
fall into calamity,
- ¹⁵ <A growling^c lion, and a ranging bear>
Is a lawless ruler, over a poor people.
- ¹⁶ ||A leader|| may lack intelligence, yet abound in
oppressions,
||The hater^d of greed|| shall lengthen out days.
- ¹⁷ <A man oppressed with a person's blood>^e
<Unto a pit> shall flee, let them not hold him
back.^f
- ¹⁸ ||He that walketh with integrity|| shall be saved,
But ||he that is crooked, turning two ways||
shall fall in one.^g
- ¹⁹ ||He that tilleth his ground|| shall have plenty
of bread,
But ||he that pursueth empty-heads|| shall have
plenty of poverty.

^a Or: "blamelessness."

^b Or: "who hath holy dread continually."

^c "Of a lion (while it is devouring its prey: opposite of
roar, with which it springs upon it)"—O.G. 625.

^d So read; but written: "haters."

^e Ml.: "the blood of a soul."

^f Sep. here adds:—

"Correct thy son, and he will love thee,
And will give delight (or delicacies) to thy soul,
Thou shalt not hearken to a lawless nation (or
Gentile)"—G.n.

^g Gt.: "shall fall into a pit"—G.n.

- ²⁰ ||A man of fidelity|| aboundeth in blessings,
But ||one hasting to be rich|| shall not be held
innocent.
- ²¹ <To take note of faces [in judgment]> is not
good,^a
And <for a bit of bread> a man will trans-
gress.
- ²² A man ||hasting to be rich|| hath an evil
eye,
And knoweth not when want^b may overtake
him.
- ²³ He that reproveth a man|| shall [afterwards]
find more [favour],
Than he that useth a flattering tongue.
- ²⁴ <He that robbeth his father or his mother, and
saith,
It is no transgression>
||Companion|| is he^c to one who wasteth.
- ²⁵ ||The ambitious in soul|| stirreth up strife,
But ||he that trusteth in Yahweh|| shall be
enriched.
- ²⁶ <He that trusteth his own heart> ||the same||
is a dullard,
But <he that walketh wisely> ||the same||
shall be delivered.
- ²⁷ ||One who giveth to the poor|| shall have no^d
want,
But ||he that hideth his eyes|| shall receive
many a curse.
- ²⁸ <When lawless men rise> a common man will
hide^e himself,
But <when they perish> righteous men
multiply^f.
- ¹ <He that being often reproveth^g stiffeneth his 29
neck>
Suddenly^h shall be hurt, and there be noⁱ
healing.
- ² <When the righteous become great>^d the
people rejoice,
But <when a lawless man beareth rule>^e a
people sigh.
- ³ ||A man who loveth wisdom|| gladdeneth his
father,
But ||a companion of harlots|| destroyeth
wealth.
- ⁴ ||A king|| [by justice] shall establish a land,—
But ||a man open to bribes||^f bringeth it to
ruin.
- ⁵ ||A man who flattereth his neighbour||
Spreadeth ||a net|| over his steps.

^a Cp. chap. xxiv. 23.

^b Some cod. (w. 4 ear. pr. edns., Sep.): "lovingkind-
ness" [heged for heger]^h—G.n. In which case render:—
"And shall not know when lovingkindness overtaketh
him."

^c Ml.: "a man of reproofs" ("who deserves them"—
O.G.); ("a man who opposes in speaking," "who likes
to speak against, positive in assertion"—T.G.).

^d Or: "many."

^e Some cod. (w. Aram., Sep., Syr., Vul.): "when lawless
men (pl.) bear rule"—G.n.

^f Ml.: "a man of presents."

- ⁶ <In the transgression of a wicked man> is a snare,
But ||the righteous|| doth shout in triumph and rejoice.
- ⁷ The righteous doth acknowledge' the plea of the poor,
But ||the lawless|| regardeth not knowledge.
- ⁸ ||Men given to mockery|| inflame a city,—
But ||wise men|| turn away anger.
- ⁹ ||A wise man pleading with a foolish man||
<Whether he rage or laugh> there is no settlement.
- ¹⁰ ||Blood-thirsty men|| hate the blameless man,
And <as for the upright> they seek his life.^a
- ¹¹ <All his anger> doth a dullard' let go,
But ||a wise man|| <by keeping it back> stilleth it.
- ¹² <When a ruler giveth heed to the word of falsehood>
||All his attendants|| become lawless.
- ¹³ ||The poor man and the man of usury|| meet together,
||He that enlighteneth the eyes of them both|| is Yahweh.
- ¹⁴ <When a king judgeth faithfully the poor>
||His throne|| |to futurity| shall be established.
- ¹⁵ ||A rod with rebuke|| giveth wisdom,
But ||a youth unrestrained|| bringeth shame to his mother.
- ¹⁶ <When the lawless become great> transgression' increaseth,
But ||the righteous|| shall behold |their ruin|.
- ¹⁷ Correct thy son, that he may give thee rest,
That he may give delight^b to thy soul.
- ¹⁸ <Where there is no' vision> a people' is let loose,
But <he that keepeth instruction> how happy is he!
- ¹⁹ <By words> a servant' will not be corrected,
<Though he perceiveth> yet is there no answer.
- ²⁰ Thou hast seen a man hasty in his words,—
There is ||more hope of a dullard|| than of him.
- ²¹ ||He that dealeth tenderly with his servant' from childhood||,
<In his after life> shall have him for a son,^c
- ²² ||A man given to anger> stirreth up strife,
And ||he that exceedeth in wrath||^d aboundeth in transgression.
- ²³ ||The loftiness of a man|| layeth him low,—
But ||one of a lowly spirit|| shall attain unto honour.

^a U. : "soul."

^b Or : "delicacies." Cp. chap. xxviii. 17, n.

^c So some; others : "he will aspire to be a son," or "will become insolent." Meaning dubious—O.G.

^d Or : "a master (Heb. : *ba'ab*) of wrath." Cp. chap. xxii. 24.

- ²⁴ ||He that shareth with a thief|| hateth himself,^a
<An oath> he heareth, yet may not tell.^b
- ²⁵ ||The fear of man|| setteth a snare,
But ||he that trusteth in Yahweh|| shall be placed on high.^c
- ²⁶ ||Many|| seek the face of a ruler,
But <from Yahweh> is the sentence of each one.
- ²⁷ <An abomination to the righteous> is the man of perversity.
And <an abomination to the lawless> is a man of straightforward way.

Sententious Sayings from the Stores of Agur and Lemuel (Chapters XXX. and XXXI. 1-9).

- ¹ The words of Agur, son of Jakeh, [even] the **30** oracle,^d—
The utterance of the man, for Ithiel,
For Ithiel and Ucal.^e
- ² Surely <more brutish> am ||I|| than any man,
Nor doth ||the understanding of a son of earth|| pertain to me;
- ³ Neither have I learned wisdom,
Nor <the knowledge of the Holy Ones> can I acquire.
- ⁴ Who' hath ascended the heavens and then descended?
Who' hath gathered the wind into his two hands?
Who' hath wrapped up the waters in a mantle?
Who' hath set up all the ends of the earth?
What is his name and what the name of his son,
when thou knowest?
- ⁵ Every saying of **God** is refined,
<A shield> is ||he|| to them^f who seek refuge in him.
- ⁶ Do not add unto his words,
Lest he convict thee, and thou be found false.
- ⁷ <Two things> have I asked of thee,
Withhold them not from me, ere yet I die:
- ⁸ <Vanity and falsehood> remove far from me,
<Neither poverty nor riches> give me,
Feed me with the food appointed me:
- ⁹ Lest I be full, and deny,
And say— Who' is Yahweh?
Or lest I be impoverished and steal,
And do violence to^g the Name of my **God**.

^a Or : "his own life." U. : "soul."

^b See Lev. vi. 1.

^c Or : "be made safe."

^d Or : "of Jakeh of Massa." Cp. Gen. xxv. 14. Read probably : "my oracle"; or, "from Massa"—O.G. 429.

^e *Gt.* (by regrouping letters, after "The utterance of the man") :—

"Oh that God were with me!

Oh that God were with me!"

Or else :

"I have wearied myself, O God,

I have wearied myself, O God, and am consumed"

—G.n. Cp. O.G. 87^a.

^f Some cod. : "all them"—G.n.

^g Or : "take hold of," "handle."

- ¹⁰ Do not slander a servant to his master,^a
Lest he revile thee, and thou be found guilty.
- ¹¹ A generation! <Its father> it revileth,
And <its mother> it doth not bless.
- ¹² A generation! Pure in its own eyes,
Yet <from its filth> hath it not been
bathed,
- ¹³ A generation! How lofty are its eyes,
And its eyelashes uplifted.
- ¹⁴ A generation! <Swords> are its teeth,
And <knives> its incisors,—
To devour the humbled^b out of the earth,
And the needy, from among men.^c
- ¹⁵ ||The vampire|| hath two daughters. Give!
Give!
||Three|| there are' will not be satisfied,
||Four|| have not said. Enough!
- ¹⁶ Hades,
And barrenness,^d—
A land not satisfied with water,
And fire, that saith not. Enough!
- ¹⁷ <The eye That mocketh a father,
And despiseth to obey a mother>
The ravens of the valley^e shall pick it out,
And the young of the eagle shall eat it.
- ¹⁸ ||Three|| things there are' too difficult for me,
Yea ||four|| which I do not understand:
- ¹⁹ The way of an eagle in the heavens,
The way of a serpent on the rock,—
The way of a ship in the heart of the sea,
And the way of a man with a maid.
- ²⁰ ||So|| is the way of a woman committing adul-
tery,—
She eateth, and wipeth her mouth,
And saith, I have done no iniquity!
- ²¹ <Under three things> a land' is stirred,
Yea <under four> she cannot bear up:
- ²² Under a servant, when he reigneth,
And a base man, when he is surfeited with
food;
- ²³ Under a hateful woman, when she is married,
And a handmaid when she driveth out her
mistress.
- ²⁴ ||Four|| things there are', the small of the
earth,—
Yet ||they|| are wiser than the wise:
- ²⁵ The ants, a people |not strong|,—
Yet prepare they, in summer, their food;
- ²⁶ The conies, a people of |no power|,
Yet set they, among the crags, their house;
- ²⁷ <King> is there none' to ||the locusts||,—
Yet go forth in swarms, do they all;
- ²⁸ ||The lizard|| |with hands| reneweth its
hold,^f—
Yet ||the same|| is in the palaces of the
king.

^a So read; written: "mas-
ters" [which however
may be "the plural of
excellence." Cp. chap.
xxvii. 18]. In some cod.
(w. 2 ear. pr. eds.) the
plu. is both written and
read—G.n.

^b Or: "lowly."
^c Gt.; "from the ground"
—G.n.
^d Ml.: "a closing of
womb."
^e Or: "wady."
^f Or: "with hands thou
canst seize."

- ²⁹ ||Three|| things there are' which step along well,
Yea ||four|| which excel in going:
- ³⁰ The lion, hero among beasts,
Which turneth aside from the face of no one;
- ³¹ The greyhound,^a or the he-goat,—
And a king, having a band of soldiers^b with
him.
- ³² <If thou hast acted basely by lifting thyself
up,—
If thou hast plotted evil> [put thy] hand to
[thy] mouth!
- ³³ Surely ||the pressing of milk|| bringeth forth
curd,
And ||the pressing of the nose|| bringeth forth
blood,
And ||the pressing of wrath|| bringeth forth
strife.

¹ The words of Lemuel the king,— 31
The strain^c which was taught him by his
mother:—

- ² What, my son?
And what, the son of my womb?
Aye what, the son of my vows?
- ³ Do not give, to women, thy strength,
Nor thy ways, to them who ruin^d kings.
- ⁴ It is not for kings, O Lemuel,
It is not for kings to drink wine,
Nor ||for dignitaries|| to desire strong drink,^e
- ⁵ Lest he drink, and forget that which is decreed,
And alter the plea of any who are sorely
oppressed.^f
- ⁶ Give strong drink, to him that is perishing,
And wine, to such as are embittered in soul:
- ⁷ Let him drink, and forget his poverty,
And <his wearying toil> let him remember
no more.
- ⁸ Open thy mouth for the dumb,
For the cause of all the children of the departed.^g
- ⁹ Open thy mouth—judge righteously,—
And administer justice for the poor and the
needy.

*An Alphabetical^h Poem in Praise of the Worthy
Woman.*

- ¹⁰ <A virtuousⁱ woman> who can find? Z
For <far beyond corals> is her worth.
- ¹¹ The heart of her husband |trusteth her|, U
And <gain>^k he shall not lack:
- ¹² She doeth him good and not evil, U
All the days of her life:

^a Or: "war-horse." Cp.
O.G. 267.

^b So the Western Masso-
rites. The Eastern (w.
Vul.) 2 words: "Do not
rise against him"—
G.n.

^c Or: "oracle."

^d So Lees; "corrupt"—
T.G.; "enervate"—
Fuerst; "destroy"—
O.G.

^e So written; but read [to
say]: "Where is st.
dr.?" Some cod. (w. 1
ear. pr. edn.) bo'h read
and write: "Where."

^f Ml.: "any of the sons of
oppression" (or "humi-
liation").

^g Or: "children left be-
hind"—T.G.; "all who
are passing away"—O.G.

^h See "Special Note," ante,
p. 607.

ⁱ Or: "strong," "worthy,"
"capable."

^k Or: "a web"—Fuerst.

- 13 She seeketh wool and flax, and worketh willingly with her hands:
 14 She is like the ships of the merchant,
 <From afar> she bringeth in her food;
 15 And she riseth, while yet it is night,
 And giveth food to her household,
 And a task to her maidens:
 16 She considereth a field, and procureth it,
 <Out of the fruit of her hands> she^a planteth a vineyard:
 17 She girdeth, with strength her loins,
 And putteth vigour into her arms:
 18 She tasteth, whether <good> be her merchandise,^b
 And her lamp |goeth not out by night|:
 19 <Her hands> she putteth forth to the distaff,
 And ||her palms|| lay hold of the spindle:
 20 <Her palm> she spreadeth out to the oppressed,
 And <her hands> she extendeth to the needy:
 21 She feareth not, for her household, because of the snow,
 For ||all her household|| are clothed with crimson:

^a Written: "he"; read: "she." Some cod. (w. 1 ear. pr. edn.) both read and write: "she"—G.n.

^b "She tasteth that her gain is good. . . i.e., she experiences that her trade is profitable"—O.G. 381.

- 22 <Coverlets>^a she maketh for herself,
 <Of white linen and of purple> is her clothing:
 23 <Known in the gates> is her husband,
 When he sitteth, with the elders of the land:
 24 <Fine linen wraps> she maketh and selleth,
 And <girdles> doth she deliver to the trader:
 25 <Strength and dignity> are her clothing,
 And she laugheth at the time to come:^b
 26 <Her mouth> she openeth with wisdom,
 And ||the instruction of kindness|| is on her tongue:
 27 She looketh well to the goings of her household,
 An |<the bread of idleness> will she not eat.
 28 Her children rise up, and call her happy!
 Her husband, and he praiseth her:—
 29 ||Many daughters|| have done virtuously,
 But ||thou| excellest them all!
 30 Deceitful' is loveliness and vain' is beauty,
 <The woman that revereth Yahweh> ||she|| shall be praised:
 31 Give her of the fruit of her own hands,
 And let her own works |praise her in the gates|.

^a Or: "coverings," "bolsters." ^b Or: "at a later day."

ECCLESIASTES;

OR, THE PROCLAIMER.

- 1 The words of the Proclaimer, son of David, king in Jerusalem.
 2 Vanity of vanities! saith the Proclaimer,^a vanity of vanities! ||all|| is vanity.
 3 What profit hath Man,^b—in all his toil where-with he toileth under the sun?
 4 ||Generation|| goeth and ||generation|| cometh, but ||the earth|| <unto times age-abiding> remaineth.
 5 And the sun |breaketh forth|, and the sun |goeth in|,—yea <unto his own place> he panteth, from whence he' brake forth.
 6 <Going unto the south, and circling unto the north,—circling, circling continually> is ||the wind||, and <over its own circuits> returneth the wind.
 7 ||All the streams|| flow into the sea, yet ||the sea|| is not full,—<unto the place whither the streams

^a Or: "Monitor." Heb.: *kohaleth*; exact meaning doubtful; and, in any case, difficult to render in English. "Convener," "great orator," "debater," "speaker," and

other names have been thought of. Prob. the most helpful ref. is to Prov. i. 20, 24; viii. 1, 32-36; ix. 1-11.

^b Or: "the son of earth."

flow> ||thither|| do they again' flow. ^c ||All words|| are weak, unable' is any man to tell,—not^a satisfied' is the eye by seeing, nor filled' is the ear with hearing. ⁹ ||That which hath been|| is the same that shall be, and ||that which hath been done|| is the same that shall be done,—and there is ||nothing' new|| under the sun. ¹⁰ Is' there a thing, of which it can be said, See here, it is ||new||? ||Already|| hath it been |for ages|, [it is something] which was before us.
 11 There is [no' remembrance] of the things before,—nor <even of the things after, which shall be> will there be any remembrance, with them who shall come after.

12 ||I, the Proclaimer|| was king over Israel, in Jerusalem. ¹³ And I gave my heart to seek and to search out, [wisely], concerning all things which are done under the heavens,^b—||the same|| is the vexatious employment God hath

^a Some cod. (w. Aram., Sep., Syr.): "and not"—G.n.

^c edn., Aram., Syr., Vul.): "under the sun." Cp. ver. 14—G.n.

^b Some cod. (w. 1 ear. pr.

given' to the sons of men, to work toilsomely therein. ¹⁴ I saw all the works which were done under the sun,—and lo! ||all|| was vanity, and a feeding on wind.^a ¹⁵ ||That which is crooked|| cannot be straight,—and ||that which is wanting|| cannot be reckoned. ¹⁶ Spake ||I||, in^b my heart, saying, <As for me> lo! I have become great, and have gathered wisdom, beyond any one who hath been before me over^c Jerusalem,—and ||my heart|| hath seen much wisdom and knowledge: ¹⁷ yea I have given my heart, to know wisdom, and to know madness,^d and folly,—I know that ||even this|| is a feeding on wind.^e ¹⁸ For <in much wisdom> is much vexation,—and ||he that increaseth knowledge|| increaseth pain.

- 2 ¹ Said ||I||, in my heart, Come now! I will prove thee with gladness, and look thou on blessedness,—but lo! ||even that|| was vanity.
- ² <Of laughter> I said, Madness! and <of mirth> What can it do? ³ I sought out with my heart,^g to cherish^f with wine, my flesh,—but ||my heart|| was to guide with wisdom, even in laying hold of folly, until I should see which was blessedness for the sons of men, as to that which they could do, under the heavens,^h during the number of the days of their life. ⁴ I enlarged my works,—I built me houses, I planted me vineyards; ⁵ I made me gardens, and parks,^h—I planted in them trees of every kind of fruit; ⁶ I made me pools of water,—to irrigate therefrom the thick-set saplings growing up into trees: ⁷ I acquired, men-servants and women-servants, and ||the children of the household|| were mine,—also possessions, ||herds and flocks in abundance|| were mine, beyond all who had been before me in Jerusalem; ⁸ I heaped me up, both silver and gold, and the peculiar treasure of kings, and provinces,—I provided me singing-men and singing-women, and the delights of the sons of men, a wife and wives.
- ⁹ So I became great, and increased, more than any one who had been before me in Jerusalem,—moreoverⁱ ||my wisdom|| remained with me;
- ¹⁰ and <nothing that mine eyes asked> withheld I from them,—I did not keep back my heart from any gladness, for ||my heart|| obtained gladness out of all my toil, and so ||this|| was my portion, out of all my toil. ¹¹ <When ||I|| looked upon all my works, which my hands^j had made, and on my toil, whereon I had toilsomely wrought> then lo! ||all|| was vanity, and feeding on wind,ⁱ and there was no profit under the sun. ¹² Thus turned ||I||, to look

at wisdom, and madness, and folly,—for what can the man [do more] who cometh after the king? [save] that which ||already|| men have done.

- ¹³ Then saw ||I||, that wisdom' doth' excel folly,—as far as light' excelletth darkness'.
- ¹⁴ <As for the wise man> [his eyes| are in his head, whereas ||the dullard|| <in darkness> doth walk,—but ||I myself|| knew that ||one destiny||^a happeneth to^b them ||all|. ¹⁵ Then said ||I||, in my heart, <As it happeneth to the dullard> ||even to me|| will it happen, but wherefore |then!|^c became ||I|| wise to excess? Therefore spake I, in my heart, ||Even this|| is vanity. ¹⁶ For there is no remembrance of a wise man, more than of a dullard, unto times age-abiding,—seeing that <already, in the days to come> all hath been forgotten, how then cometh it that the wise' man dieth' equally with the dullard'?
- ¹⁷ Therefore I hated life, for <a vexation unto me>—was the work which was done under the sun,—for ||all|| was vanity, and a feeding on wind.^d ¹⁸ Therefore hated ||I|| all my toil, wherein I' was toiling, under the sun,—in that I should leave it for the man who should come after me; ¹⁹ and who' could know whether a <wise man> he would be or a foolish, and yet he would lord it over all my toil, wherein I had toiled and wherein I had acted wisely, under the sun,—||even this|| was vanity.
- ²⁰ Then resolved I, to give my heart over to despair,—concerning all the toil, wherein I had toiled,^e under the sun. ²¹ For here' is a man,^f whose toil hath been with wisdom and with knowledge and with skill,—yet <to a man who hath not toiled therein> shall he leave it as his portion, ||even this|| was vanity and a great vexation. ²² For what hath the man for all his toil, and for the striving of his heart,—wherein ||he himself|| toiled 'under the sun? ²³ For ||all his days|| are pains, and <vexations> is his employment, <even in the night> his heart lieth not down,—||even this|| was |vanity|. ²⁴ There was nothing more blessed for Man [than]^g that he should eat and drink, and see his desire^h for blessedness in his toil,—<even this> saw ||I myself||, that <from the hand of God> it was. ²⁵ For who could eat and who could enjoy, so well as I?ⁱ ²⁶ For <to a man who is good before him> hath he given wisdom and knowledge and gladness,—whereas <to the sinner> he hath given employment, to gather and heap up, to give to one who is good before God, ||even this|| was vanity, and a feeding on wind.

^a "Vain pursuit"—T.G.; "vain wish"—Davies; "adherence to vanity"—Fuerrst.

^b So it shd be (w. Aram., Sep. and Vul.) Cp. chap. ii. 1, 15—G.n.

^c Some cod. (w. 5 ear. pr. edns., Sep. and Syr.); "in." Cp. chap. ii. 7.

^d Gt.: "understanding" or "discretion."

^e I. e.: "intelligently," "with a purpose."

^f Or: "strengthen"—T.G.; "cheer"—Davies.

^g Some cod. (w. Sep., Vul.); "sun"—G.n.

^h Or: "paradiseses."

ⁱ Cp. chap. i. 14, n.

^a Ml.: "one hap."

^b Or: "is destined for."

^c Some cod. (w. Sep., Syr., Vul.) omit the word: "then" (ds).

^d Cp. chap. i. 14, n.

^e Some cod. (w. 2 ear. pr. edns.) add: "and wherein I had acted wisely." Cp. ver. 19—

G.n.

^f Or: "For there is' a man."

^g Gt.: "than" shd be in the Heb. text—G.n.

^h U: "soul."

ⁱ Ml.: "besides me." Some cod. (w. Sep. and Syr.): "without him"—G.n.

3. ¹ For <every thing> there is a season,—
And a time for every pursuit, under the
heavens :—
² A time to be born, and a time to die,—
A time to plant, and a time to uproot
what is planted ;
³ A time to kill, and a time to heal,—
A time to break down, and a time to build
up ;
⁴ A time to weep, and a time to
laugh,—
A time to wail, and a time to dance
for joy ;
⁵ A time to cast away stones, and a time to heap
up stones,—
A time to embrace, and a time to be far
from loving embrace ;
⁶ A time to seek, and a time to give
up as lost,—
A time to keep, and a time to cast
away ;
⁷ A time to rend, and a time to sew,—
A time to be silent, and a time to speak ;
⁸ A time to love, and a time to hate,—
A time of war, and a time of peace.
⁹ What profit hath he that worketh, in that
wherein ||himself|| hath toiled ? ¹⁰ I looked
at the employment which God hath given to the
sons of men, to work therein : ¹¹ <Everything>
hath he made beautiful in its own time,—also
<intelligence> ^a hath he put in their heart,
without which men could not find out the work
which God hath wrought, from the beginning
even unto the end. ¹² I know that there is
no blessedness in them,—save to be glad, and
to do well with ^b one's life. ¹³ Though indeed
<that any man should eat and drink, and
see blessedness in all his toil> it is [the gift of
God]. ¹⁴ I know, that <whatsoever God
doeth> ||the same|| shall be age-abiding, <unto
it> there is nothing' to add, and <from it>
there is nothing to take away,—and ||God|| hath
done it, that men should stand in awe before
him. ¹⁵ ||That which was|| |already| had been,
and ||that which shall be|| |already| shall have
been,—but ||God|| seeketh that which hath
been chased away.
¹⁶ Then |again| I saw under the sun,—||the
place of justice|| that there' was lawless-
ness, and ||the place of righteousness|| that
there' was lawlessness. ¹⁷ Said ||I||, in my
heart, <Both the righteous and the law-
less> will God judge,—for [there will be] a
time for every pursuit, and concerning every
work—||there||. ¹⁸ Said ||I|| in my heart, <as
concerning the sons of men> That God
was minded to prove them,—and that they
might see, that they were beasts, ||of them-
selves||. ¹⁹ For <as regardeth the destiny of
the sons of men and the destiny of beasts>
||one fate|| have they, <as dieth the one> ||so||
dieth the other, and <one spirit> have they
all,—and ||the pre-eminence of man over beast||

is nothing, for ||all|| were vanity : ²⁰ ||all|| go
unto one place,—||all|| came from the dust, and
||all|| return to the dust. ^a ²¹ Who knoweth
the spirit of the sons of men, whether it ^b
|ascendeth| above,—or the spirit of the beast,
whether it ^b |descendeth| below, to the earth ?
²² So I saw, that there was nothing better than
that a man should be glad in his works, for
||that|| is his portion,—for who' can bring him
in, to look upon that which shall be after him ?

¹ Then again ||I|| considered all the oppressive ⁴
deeds which were done under the sun,—and
lo ! the tears of the oppressed, and they have
no' comfort, and <on the side of their
oppressors> is power, and they have no'
comfort. ² So ||I|| pronounced happy' the
dead, who were ||already|| dead,—more than
the living, who were living |still| ; ³ and <as
better than both> him who had not yet'
come into being,—who had not seen the vexa-
tious work, which was done under the sun.
⁴ Then saw ||I|| all the toil and all the skill of
the work, that <for this> a man was envied
of his neighbour,—||even this|| was vanity, and
a feeding on wind. ⁵ ||The dullard|| claspeth his
hands, and consumeth his own flesh. ⁶ Better'
a handful—with quietness,—than both hands
full—with toil, and feeding on wind.
⁷ Then again ||I|| looked at a vain thing under
the sun :—⁸ Here' is one, without a second,
<even son or brother> he hath none, yet is
there no' end to all his toil, ||even his eye||^c
is not satisfied with riches,—neither [saith he]
<For whom> am I toiling, and letting my
soul want good ? ||Even this|| was vanity, yea
[a vexatious employment] it was ! ⁹ Better' are
two, than one,—in that they have a good reward
for their toil. ¹⁰ For <if the one should fall>
[the other] would raise up his companion,—
but alas ! for him who is alone when he falleth,
with no second to raise him up ! ¹¹ Moreover
<if two lie together> then have they warmth,
—but how can ||one|| have warmth ? ¹² And
<though an enemy should prevail against one>
||two|| might make a stand before him,—and ||a
threefold cord|| cannot soon be broken.
¹³ Better' a boy, poor and wise,—than a king,
old and stupid,^d who knoweth not how to take
warning any longer. ¹⁴ For <out of prison>
came he forth to reign,—yea' <even in his
own kingdom> was he born poor.
¹⁵ I saw all the living, who were going hither
and thither under the sun,—[that they were]
with the boy who was to be the second, who
was to stand in the other's place :—¹⁶ There
was no end to all the people, to all before

^a Cp. Gen. ii. 7 ; iii. 19 ;
chap. xii. 7.

^b According to the Masso-
retic punctuation :
" which ascendeth . . .
which descendeth " ; but
" the present Massoretic
punctuation . . . is due
to the principle of euphe-

mism"—G. Intro. pp.
461, 462. Cp. O.G. 210.
^c Written : " eyes " ; read :
" eye. " In some cod. (w.
2 ear. pr. edms., Aram.,
Sep., Syr.) : " eye "
(sing.) is both written and
read—G.n.
^d Or : " and a dullard. "

^a So Fuerst and Davies.

^b Or : " in " = " during. "

whom he came, yet' ||they who should come later|| would not rejoice in him,—surely ||even this|| was vanity, and a feeding on wind.

- 5 ¹ Keep thy foot,^a when thou goest unto the house of God, and be more ready to hear, than dullards to offer sacrifice,—for they make no' acknowledgment of doing wrong. ² Be not rash with thy mouth, and <with thy heart> be not in haste to bring forth a word, before God,—for ||God|| is in the heavens, and ||thou|| upon the earth, <for this cause> let thy words be few. ³ For a dream cometh through the multitude of business,—and ||the voice of a dullard|| is with a multitude of words. ⁴ <When thou vowest a vow unto God> do not defer to pay it, for there is no pleasure in dullards,—<what thou vowest> pay! ⁵ Better' that thou shouldest not vow,—than vow, and not pay. ⁶ Do not let thy mouth' cause thy flesh' to sin,—neither say thou, before the messenger,^b that it was |a mistake|,—wherefore should God be indignant at thy voice, and destroy the work^c of thy hands? ⁷ For [it was done] amidst a multitude of dreams, and vanities, and many words,—but <towards God> be thou reverent.

⁸ <If ||the oppression of the poor, and the wrestling of justice and righteousness|| thou see in the province> do not be astonished over the matter,—for ||one high above the highest||^d is watching, yea ||the Most High|| is over them. ⁹ And ||the profit of the earth|| is |for all|,—||a king|| <by the field> is served.

- ¹⁰ ||He that loveth silver|| shall not be satisfied with silver nor ||he that loveth abundance|| with revenue,—||even this|| was vanity. ¹¹ <When blessings are increased> increased are the eaters thereof,—what profit, then, to the owner^e of them saving the sight of his eyes? ¹² Sweet' the sleep of the labourer, whether <little or much> he eat,—but ||the surfeit of the rich man|| will not' suffer him to sleep. ¹³ Here' was an incurable evil, I had seen under the sun,—riches kept by the owner thereof, to his hurt; ¹⁴ and those riches perish, by being ill employed,—and though he begetteth a son, yet is there in his hand nothing at all. ¹⁵ <As he came from his mother's womb> ||naked|| he again' departeth, as he came,—and <nothing> can he take of his toil, which he can carry in his hand. ¹⁶ ||Even this|| moreover, is an incurable evil, <altogether as he came> ||so|| shall he depart,—what profit then shall he have who toileth for the wind? ¹⁷ <Even all his days> [are spent] in darkness and mourn-

ing,^a—and he is very morose, and is sad and angry.

- ¹⁸ Lo! what ||I myself|| have seen—Better' that it should be excellent to eat and to drink and to see blessedness, in all one's toil wherein one toileth under the sun, for the number of the days of his life, in that God hath given it him, for ||that|| is his portion: ¹⁹ yet' <as regardeth every man, to whom God hath given wealth and goods, and granted him power to eat thereof, and to take his portion, and to find gladness in his toil> ||this|| is |the gift of God|. ²⁰ ||Though it be not much|| let him remember the days of his life,—for ||God|| beareth witness, by the gladness of his heart.

- ¹ Here' was an evil,^b I had seen under the sun, ⁶ —and it is |common| among men:^c ² <A man to whom God giveth riches and gains and honour, so that nothing' doth he lack for his soul^d—of all that he craveth> and yet God doth not give him power to eat thereof, but ||a man unknown|| eateth it,—||this|| was vanity, and <an incurable evil> it was'. ³ <Though a man should beget a hundred children, and live ||many years|| so that many' should be the days of his years, but ||his own soul||^d should not be satisfied with the good, and he should not even have ||a burial||> I said, <Better than he> is an untimely birth! ⁴ For <in vain> it came in, and <in darkness> it departeth,—and <with darkness> [its name] is covered: ⁵ <even the sun> it never saw, nor aught did it know,—<more quietness> hath 'this' than the other'. ⁶ <Even though one hath lived a thousand years twice told> yet <good> hath he not seen,—is it not <unto one place> that ||all|| are going? ⁷ ||All the toil of man|| is for his mouth,—though ||even the desire||^e is not satisfied! ⁸ For what profit hath the wise man, over the dullard? What can ||the poor man|| know'—so as to walk before the living?^f ⁹ Better' what the eyes behold, than the wandering of desire,^g—||even this|| was vanity, and a feeding on wind. ¹⁰ <Whatsoever one may be> ||long ago|| was he called by his name, and it is known' that it is—Son of Earth,^h—he cannot, therefore, contend with one stronger than he. ¹¹ <Seeing there are' things in abundance which make vanity abound> what profit hath man? ¹² For who knoweth what is good for a man throughout his life, for the number of the days of his life of vanity, seeing he will make them,^h like a shadow,—for who can tell a man, what shall be after him, under the sun?

- ¹ Better' a name, than precious ointment,—
And the day of death, than the day of one's birth.

^a "Feet," written; "foot" reads. In some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr. and Vul.) "foot" (sing.) is both written and read—G.n.

^b Cp. Mal. ii. 7.

^c So one school of Massorites; the other school

reads "works" (pl.), and so Aram., Sep., Vul.—G.n.

^d Or: "high one above high one"—O.G.

^e Ml.: "owners"; clearly the plu. of excellence: Cp. the "his" that follows.

^a So it should be (w. Sep.) —G.n.

^b Some cod.: "an incurable evil." Cp. chap. v. 13—G.n.

^c Or: "extended over mankind."

^d Or: "desire."

^e Or: "appetite." U: "soul."

^f I.e.: "walk aright before them"—O.G. 235, a.

^g Heb.: "ādām"

^h Or: "they will be made."

- ² Better' to go to the house of mourning, than to go to the house of banqueting,
For ||that|| is the end of all men,—
And ||the living|| should take it to his heart.
- ³ Better' is grief than laughter,—
For <by the marring of the face> amended' is the heart.
- ⁴ ||The heart of the wise|| is in the house of mourning,
But ||the heart of dullards|| in the house of mirth.
- ⁵ Better' to hear the rebuke of the wise,
Than for any' man to hear the song of dullards.
- ⁶ For <as the crackling of thorns under a pot> ||so|| is the laughter of the dullard,—
||Even this|| then, was vanity.
- ⁷ For ||oppression|| maddeneth the wise,—
And a bribe' | destroyeth the understanding|. ^a
- ⁸ Better' the latter end of a thing, than the beginning thereof,—
Better' a patient spirit, than a haughty spirit.
- ⁹ Do not be rash in thy spirit, to be indignant,—
For ||indignation|| <in the bosom of dullards> doth remain.
- ¹⁰ Do not say,
What hath happened, that ||the former days|| were better than these?
For <not wisely> askest thou concerning this.
- ¹¹ Good' is wisdom, with an inheritance,—and a profit, to such as see the sun.
- ¹² For <a protection> is wisdom, and <a protection> is silver,—but ||the advantage of knowledge|| is, that ||wisdom|| giveth life to the possessors thereof.
- ¹³ Consider the work of God,—for who' can straighten what he hath bent?
- ¹⁴ <In the day of prosperity> be joyful,
But <in the day of misfortune> consider,—
<Even the one equally with the other> hath God' made, to the end man might find out—after him—nothing.
- ¹⁵ <Everything> had I seen, in my days of vanity,—
Here' was a righteous man, perishing in his righteousness,
And there' was a lawless man, continuing long in his wickedness.
- ¹⁶ Do not become so very' righteous, neither count thyself wise beyond measure,—
wherefore' shouldst thou destroy thyself?
- ¹⁷ Do not be so very' lawless, neither become thou foolish,—wherefore' shouldst thou die, before thy time?
- ¹⁸ It is well' that thou shouldst lay fast hold of this, but <even from the other> do not withdraw thy hand, ^b—for ||he that revereth God|| shall come forth out of them all. ¹⁹ ||Wisdom|| bringeth more strength to a wise man, than ten heroes, that are in the city. ²⁰ For <as for men> there is none righteous in the earth, that doeth good, and sinneth not.

^a U.: "heart." ^b In some cod.: "hands"(pl.)—G.n.

- ²¹ Moreover <not to all the words which men speak> do thou apply thy heart,—lest thou hear thine own servant' reviling thee! ²² For truly <many times> thy heart knoweth,—that ||even thou thyself|| hast reviled others.
- ²³ <All this> have I proved by wisdom,—I said, I will be wise, but ||that|| was far from me. ²⁴ <Far away> is that which hath been,—and deep, deep, ^a who can find it out?
- ²⁵ Resolved ||I|| in ^b my heart, to know and search out, and to seek wisdom, and a conclusion, ^c—and to know lawlessness [to be] stupidity, and folly to be madness.
- ²⁶ ||I|| could' indeed find, to be <more bitter than death> the woman, whose heart' is | snares and nets|, and her hands' | bonds|,— ||whoso is pleasing before God|| shall escape from her, but ||he that sinneth|| shall be captured by her. ²⁷ See! <this> have I found, saith the Proclaimer [counting] one by one, to find a conclusion; ^c <what my soul still sought> yet I found not,—<one man out of a thousand> have I found, but <a woman among all these> have I not found.
- ²⁹ ||Only|| see, <this> have I found,
That God made ^d man upright,—
But ||they|| have sought out many devices. ^e

- 1** Who' is really a wise man, **8**
And who' knoweth the interpretation ^f of a thing?
||The wisdom of a man|| lighteth up his countenance,
But <by defiance of countenance> one is disfigured.
- ² I [said], ^g <The bidding of the king> observe thou, even out of regard to the oath of God.
- ³ <Not rashly from his presence> shouldst thou go: do not ^h take thy stand in a vexatious thing,—for <whatsoever he pleaseth> he will do. ⁴ <Where the word of a king is> there is power,—who' then may say to him, What wouldst thou do? ⁵ ||He that observeth the commandment|| will not notice a vexatious thing,—and <of time and manner> will the heart of the wise take note. ⁶ For <to every pursuit> there is' a time and a manner, — when ||the vexation ⁱ of man|| is great concerning it.
- ⁷ For there is no' one who knoweth what shall be,—for <when it shall be> who will ^k tell him? ⁸ ||No man|| hath power over the spirit,

^a Cp. Intro. Chap. II. Synopsis, B, c.

^b Ml.: "and my heart"; but some cod. (w. Aram., and Vul.) have expressly "in"—G.n.

^c "Verdict" — Fuerst, 852, a. "Reason"—T.G. "Reckoning, account"—O.G.

^d Or: "hath made."

^e Or: "inventions."

^f Or: "explanation."

^g Gt.: "said" shd have been expressed in Heb. text—G.n.

^h Some cod. (w. 1 ear. pr. edn., Syr., Vul.): "and do not"—G.n.

ⁱ Gt. = "care," or

"anxiety."

^k Or: "can."

to retain the spirit, and ||none|| hath power over the day of death, and there is no furlough in war,—neither shall lawlessness deliver them who are given thereto. ⁹ <All this> had I seen, and tried to apply my heart to every work which was done under the sun,—at such time as one man had power over another man, to his hurt.

¹⁰ And ||thereupon|| I considered the lawless when buried, when they had entered [their graves], that <from the place of the Holy One> they used to go and boast^a in the city that they had so done,—||even this|| was vanity.

¹¹ <Because sentence against a wicked work is not executed speedily—on this account> the heart of the sons of men is fully set within them, to commit wickedness. ¹² <Though a sinner be committing wickedness a hundred times, and continuing long in his own way> yet I surely know that it shall be well to them who revere God, who stand in awe before him; ¹³ but <well> shall it not be to the lawless man, neither shall he lengthen out his days like a shadow,—because he standeth not in awe before God.

¹⁴ Here was a vain thing which was done upon the earth—that there were righteous men unto whom it happened according to the work of the lawless, and there were lawless men, unto whom it happened according to the work of the righteous,—I said, that ||even this|| was vanity.

¹⁵ Then extolled I, gladness, in that there was nothing better for a man, under the sun, than to eat and to drink, and to be glad,—since ||that|| should tarry with him in his toil, for the days of his life which God had given him under the sun. ¹⁶ <When I gave my heart, to know wisdom, and to consider the business that was done upon the earth> then surely <by day and by night> there was one who suffered not his eyes ||to sleep||.^b ¹⁷ Then I considered all the work of God, that man could not find out the work that was done under the sun, inasmuch as man toileth in seeking and yet cannot find,—yea' <even though the wise man should say he knoweth> yet can he not find it out.

⁹ ¹ For <unto all this> I applied my heart, and ||my heart|| considered^c all this, that ||the righteous and the wise and their servants|| were in the hand of God,—<neither love nor hatred> could any man know, ||every one||^d was before Him.^e ² ||Every one|| was like every one else, <one destiny> had the righteous and the lawless, the good and the pure and the impure, and he that sacrificed, and he that did not sacrifice,—<as the good man>

||so|| the sinner; <he that took an oath> as he who <of an oath> stood in fear. ³ ||This|| was a misfortune, in all that was done under the sun, that <one destiny> had they all,—yea also ||the heart of the sons of men|| was full of wickedness, and ||madness|| was in their heart, while they lived, and <after that> [they went] unto the dead. ⁴ For <whosoever was united^a to all the living> ||for him|| there was hope,—inasmuch as ||a living dog|| fared better than a dead lion. ⁵ For ||the living|| knew that they should die,—but ||the dead|| knew not [anything], neither had they any longer a reward, because forgotten was their memory.

⁶ ||Both their love and their hatred and their envy|| already had perished,—and <portion> had they none any longer, unto times age-abiding, in aught that was done under the sun.

⁷ Go thy way—eat, with gladness, thy food, and drink, with a happy heart, thy wine,—when already God is well pleased with thy works.

⁸ ||Continually|| let thy garments be white,—and <ointment upon thy head> let it not be lacking.

⁹ Enjoy^b life, with thy wife whom thou lovest, all the days of thy life of vanity, which he hath given thee under the sun, all thy days of vanity,—<for ||that|| is thy portion in life, and in thy toil wherewith ||thou|| art toiling under the sun. ¹⁰ <Whatsoever thy hand findeth to do> <with thy might> do,—for there is no work nor calculation nor knowledge nor wisdom, in hades, whither ||thou|| art going.

¹¹ I again saw^d under the sun, that not <to the swift> was the race, nor <to the strong> the battle, nay! nor <to the wise> food, nor yet <to the intelligent> riches, nor <even to the well-informed> comeliness,^e—<for ||time and accident|| happened to them all. ¹² For, indeed, man could not know his own time, like fishes which were caught in a cruel net, and like little birds which were caught in a trap,—<like them> were ensnared the sons of men, by a time of misfortune, when it fell upon them suddenly.

¹³ <Even this> had I seen of wisdom, under the sun,—and <of great import> was the same unto me:—¹⁴ A little city, and men therein few,—and there came against it a great king, and surrounded it, and built against it large siege-works; ¹⁵ but there was found therein a man, poor [but]^f wise, and ||he|| delivered the city by his wisdom,—yet ||no one|| remembered that poor man. ¹⁶ Then said ||I||, Better is wisdom than strength,—although ||the wisdom of the poor man|| be despised, and ||his words|| not heard. ¹⁷ ||The words^g of the wise|| <in quietness> are heard,—beyond the outcry of one who ruleth over dullards. ¹⁸ Better is

^a Some cod. (w. Sep. and Vul.): “had boasted . . . that they”—G-n. [This reading has been followed above, through the difficulty of otherwise making sense.]

^b Ml.: “who sleep with his

eyes doth not see.”

^c So it shd be (w. Sep. and Syr.)—G-n.

^d Or: “the whole.”

^e Ml.: “them”; but perh. the “plural of excellence.”

^a So to be read [yehubbar] (w. Aram., Sep. and Syr.—G-n. “The word written [yehubbar] is meaningless”—O.G. 288^a.

^b Ml.: “see.”

^c Aram. and Syr. omit: “all thy days of vanity”—G-n.

^d Or: “considered.”

^e Gr.: “wealth” [hōn, not hēn]—G-n.

^f Some cod. (w. 3 ear. pr. edns. Aram., Sep., Vul.) have the conjunction [waw=“and,” “but”]—G-n.

^g Or: “sentences”

wisdom, than weapons of war,—but ||one sinner||
may destroy much good.

10 ¹ ||Dead flies||^a cause to stink [and] ferment, the
oil of the perfumer,—
<More costly^b than wisdom or honour> is a
little folly.

² ||The sense^c of the wise|| is on his right hand,—
But ||the sense^c of the dullard|| on his left:

³ Yea <even by the way, as the foolish
man walketh along> his sense^c faileth
him—and he telleth everyone that
||foolish|| is he!

⁴ <If ||the spirit of a ruler|| riseth up against
thee> ||thy place|| do not leave,—for ||gentle-
ness|| pacifieth such as have greatly erred.

⁵ Here^c was a misfortune I had seen under the
sun,—a veritable^d mistake that was going forth
from the presence of one who had power:

⁶ Folly placed in great dignity,—
While ||the rich|| <in a low place> took their
seat:

⁷ I had seen |servants| upon horses,—
And |rulers| walking like servants, on the
ground.

⁸ ||He that diggeth a pit|| <thereinto> may
fall,—

And ||he that breaketh through a hedge|| there
may bite him a serpent.

⁹ ||He that removeth stones|| may be hurt there-
with,—

||And he that cleaveth wood|| may be endan-
gered thereby.

¹⁰ <If |blunt| be the iron, and |himself| hath
not sharpened |the edge|> then <much force>
must he apply,—but <an advantage for giving
success> is wisdom.^e

¹¹ <If a serpent will bite, unless he is charmed>
Then there is nothing^f better for him that
owneth a tongue.^f

¹² ||The words of a wise man's mouth|| are plea-
sant,—

But ||the lips of a dullard|| will swallow him up:

¹³ ||The beginning of the words of his mouth|| is
folly,—

But ||the latter end of his speech||^g is mis-
chievous^h madness.

¹⁴ Yet ||a foolish man|| multiplieth words,—
[Though] no man knoweth that which hath
been,ⁱ

And <that which shall be after him> who
can tell him?

¹⁵ ||The toil of dullards|| shall weary a man,^k
That he knoweth not how to go into the city.

^a Ml.: "flies of death."
"Dead"—O.G. Others:
"Death's flies," "death-
bringing" = "poison-
ous."

^b Weightier"—O.G.

^c U.: "heart." Cp. Pro.
vi. 32, n.

^d Cp. O.G. 454.

^e So O.G. "But prefer-

able is the able pursuit
of wisdom"—Fuerst.

^f According to some:
"charmer," but cp.
rather Ps. cxl. 11.

^g Lit.: "mouth."

^h Or: "wicked."

ⁱ So it shd be (w. Sep. and
Syr.)—G.n.

^k Lit.: "him."

¹⁶ Alas! for thee, O land, when thy king is a
boy,—

And ||thy rulers|| <in the morning> do eat:

¹⁷ How happy art thou, O land, when thy king is
a son of nobles,—

And ||thy rulers|| <in season> do eat,
For strength, and not for debauchery.

¹⁸ <By two lazy arms> the framework sinketh
in,^a—

And <by the hanging down of the hands> the
house^c may leak.

¹⁹ Merrily people make bread,^b

And ||wine|| gladdeneth life,—

But ||money|| answereth all things.

²⁰ <Even in thy thought> do not revile |the
king|,

Nor <within thy bed-chambers> revile thou
the rich,—

For ||a bird of the heavens|| might carry the
voice,

Yea ||an owner of wings|| might tell the
matter.

¹ Cast thy bread-corn, upon the face of the 11
waters,—

For <after many days> shalt thou find it:

² Give a portion to seven, yea even to eight,—

For thou canst not know, what there shall be
of misfortune, upon the earth.

³ <If the clouds be filled with a downpour>

<Upon the earth> will they empty them-
selves,

And <if a tree fall in the south or in the
north>

<In the place where the tree falleth> ||there
will it be found.

⁴ ||He that observeth the wind|| will not sow,—

And ||he that watcheth the clouds|| will not
reap.

⁵ <Just as thou knowest not what is the way of
the spirit, when the body is in the womb of
her that is with child>

||Even so|| canst thou not know the work of
God, who maketh all.

⁶ <In the morning> sow thy seed,

And <until evening> do not withhold thy
hand,—

For thou knowest not—

Whether shall thrive, either this or that,
Or whether ||both alike|| shall be fruitful.

⁷ Truly sweet^c is the light,—

And <pleasant to the eyes> to see the sun:

⁸ But <though ||many years|| a man live>

|Through them all| let him rejoice;

Yet let him remember the days of dark-
ness,

For many^d they may be, ||all that cometh|| may
be vanity.

^a So (nearly) Fuerst.
Others: "By much sloth

the floor sinketh in."
^b = "make a feast"—O.G.

- ⁹ Rejoice, O young man, in thy youth,
And let thy heart gladden thee in the days of
thine early manhood,
And walk thou—
In the ways of thine own heart,
And in that which is seen by thine own
eyes,—
Yet know, that <for all these things>
Will God bring thee into judgment.
- ¹⁰ Therefore remove thou vexation from thy heart,
And put away discomfort from thy flesh,—
For ||youth and dawn|| are vanity!
- ¹² ¹ Yet remember thy Creator,^a in the days of thy
vigour,—
Or ever come in, the days of discomfort,
And the years arrive, in which thou shalt
say—
I have, in them, no' pleasure;
² Or ever be darkened—
The sun, and the light, and the moon, and the
stars,—
And the clouds return' after a downpour of
rain;
³ In the day when the keepers of the house shall
tremble,
And the men of might bow themselves,—
And the grinders cease because they are few,
And they who look through the windows^b are
darkened;
⁴ And the doors in the street be closed,
When the sound of the mill become low,—
And one rise at the chirp of a small bird,
And low-voiced be all the daughters of song;
⁵ Yea <at what is high> they be in fear,
And there be ||terrors||^c in the way,
And the almond be rejected,^d
And the grasshopper drag itself along,^e
And desire perish,—

^a ML: "creators" [? plu. of excellence] (w. many MSS. and 4 ear. pr. edns.); other cod. (w. 4 ear. pr. edns.): lit. "creator" (sing.)—G.n.

^b Or: "lattices."

^c So Davies, Fuerst, O.G.;

"They are timid"—T.G.
^d So T.G. (as unsuited to the tooth of old age) = "The glands disdaineth"

—Fuerst. "And the almond-tree wears blossoms"—O.G. 665.

^e So O.G. 290.

For man is going to his age-abiding home,
When the wailers shall go round in the
streets;

- ⁶ Or ever the silver cord be loosed,^a
Or the golden bowl be broken,—
Or the bucket by the fountain be shivered,
Or the wheel at the well be broken;
⁷ And the dust return' to the earth, as it
was,—
And ||the spirit|| return unto God, who gave
it.
- ⁸ Vanity of vanities, saith the Proclaimer, ||all||
is vanity.
- ⁹ <Besides that> the Proclaimer being wise,—
still further taught knowledge unto the people,
and weighed and searched, arranged proverbs in
abundance.
- ¹⁰ The Proclaimer sought to find out words giving
delight,
And to note down rightly, the words of truth.
- ¹¹ ||The words^b of the wise|| are as goads,
Yea <as driven nails> their well-ordered
sayings,^c—
Given from one shepherd.
- ¹² ||And besides|| <from them> my son, be
admonished,—
<Of making many books> there is no end,
And ||much study||^d is a weariness of the flesh.
- ¹³ <The conclusion of the matter—the whole> let
us hear,^e—
<Towards God> be reverent,
And <his commandments> observe,
For ||this|| [concerneth] all mankind.
- ¹⁴ For <every work> will God bring into judg-
ment,
With every hidden thing,—
Whether good, or evil.

^a So read: written: "re-
moved." Some cod. (w.
5 ear. pr. edns.) both
write and read: "re-
moved." Others (w. 2
ear. pr. edns.) both read
and write: "loosed"—

G.n.

^b Or: "sentences."

^c Cp. O.G. 68.

^d "Devotion to books"—

O.G.

^e Or: "hath been heard."

THE SONG OF SONGS.

1¹ The Song of Songs, which pertaineth to Solomon.

[*She.*]

2 Let him kiss me with the kisses of his mouth!

[*They.*]^a

For better' are thy caresses than wine:

3 <Like the fragrance of thy precious oils>

<Oil poured out> is thy name,

<For this cause> virgins love thee.

[*She.*]

4 Draw me!

[*They.*]

<After thee> will we run!

[*She.*]

The king |hath brought me| into his chambers.

[*They.*]

We will exult and rejoice in thee,

We will mention thy caresses, beyond wine,

Sincerely' they love thee.

[*She.*]

5 <Swarthy> I am' but comely,

Ye daughters of Jerusalem.

[*They.*]

Like the tents of Kedar,

Like the curtains of Solomon.

[*She.*]

6 Do not look on me,

Because ||I|| am so swarthy,

Because the sun hath scorched' me,—

||My mother's sons|| were angry with me,

They set me to keep the vineyards,

<Mine own' vineyard> have I not kept. . . .

7 Tell me, thou loved of my soul!

Where' wilt thou pasture thy flock?

Where' wilt thou let them recline at noon?

For why' should I be as one that wrappeth a veil about her, by the flocks of thy companions?

[*He.*]

8 If thou know not of thyself,

Most beautiful among women!

Get thee forth in the footsteps of the flock,

And pasture thy kids by the huts of the shepherds. . . .

^a Whether "His" companions, or "Hers"; or merely
a "Chorus."

9 <To a mare of mine, in the chariots of Pharaoh>

Have I likened thee, my fair one!

10 Comely' are Thy cheeks, with bead-rows,

Thy neck, with strings of gems:

[*They.*]

11 <Rows of golden ornaments> will we make thee,

With studs of silver.

[*She.*]

12 <By the time the king is in his circle>

||My nard|| will have given out its fragrance:

13 <A bag of myrrh> is my beloved to me,

<Between my breasts> shall it tarry the night!

14 <A cluster of henna> is my beloved to me,

In the vineyards of En-gedi.^a

[*He.*]

15 Lo! thou art beautiful, my fair one,

Lo! thou art beautiful,

||Thine eyes|| [are] doves!

[*She.*]

16 Lo! thou art beautiful, my beloved,

Yea delightful!

[*Both.*]

Yea! ||our couch|| is covered with leaves:

17 ||The beams of our house|| are cedars,

||Our fretted ceiling|| is cypress-trees.

[*She.*]

1 I am The meadow-saffron^b of Sharon,

The lily of the valleys.

2

[*He.*]

2 <As a lily among thorns>

||So|| is my fair one, among the daughters!

[*She.*]

3 <As an apple-tree^c among the trees of the forest>

||So|| is my beloved, among the sons:

<In his shade> I greatly delighted and sat down,

And ||his fruit|| was sweet to my taste.

^a "On the western shore of the Dead Sea"—O.G.

^b So O.G. (colchicum autumnale, Linn.) Cheyne: "narcissus"—Isa.

xxxv. 1.
^c "Apple." In Arabic . . . "not only a common one, but also the lemon, citron, etc."—T.G.

⁴ He hath brought me into the house of wine,
And ||his banner^a over me|| is love.

⁵ Sustain me with raisin-cakes,
Refresh me with apples,—
For <sick with love> I am'.

⁶ <His left hand under my head>
Then ||his right hand|| embraceth me!

[He.]

⁷ I adjure you, ye daughters of Jerusalem,
By the gazelles or by the hinds of the field,—
That ye wake not, nor arouse, the dear love until
she please!

[* * * *]

[She.]

⁸ The voice^b of my beloved!
Lo! here he cometh,—
Leaping over the mountains,
Skipping over the hills.

⁹ Resembleth, my beloved, a gazelle,
Or a young stag,—
Lo! here he is, standing behind our wall,
Looking in at the windows,
Peeping in at the lattice.

¹⁰ Responded my beloved, and said to me,—
Rise up! my fair—my beautiful—one,
And come away,

¹¹ For lo ||the winter|| is past,—
||The rain|| is over, [and]^c gone;

¹² ||The flowers|| have appeared in the earth,
||The time of the spring-song||^d hath
come,—
And ||the voice of the turtle|| is heard in our
land;

¹³ ||The fig-tree|| hath spiced^e her green figs,
And ||the vines—all blossom|| yield frag-
rance,—
Rise up! my fair—my beautiful—one,
And come away!

[He.]

¹⁴ O my dove!
<In the retreats of the crag,
In the hiding-place of the terrace>
Let me see thy form,
Let me hear thy voice,—
For ||thy voice|| is sweet,
And ||thy form|| comely.^f

[Both.]

¹⁵ Take ye for us, the foxes,
||The little foxes that are spoiling the vines||,—
And ||our vines|| are all blossom!

[She.]

¹⁶ ||My beloved|| is |mine|,
And ||I|| am |his|,
He that pastureth among lilies!

^a Or: "standard."

^b Or: "sound."

^c Some cod. (w. Aram.,
Syc., Vul.) have "and"
—G.n.

^d So Fuerst. "The singing
time (either of birds or
vine-dressers)"—Davies.

"The pruning-time"—
T.G. and O.G.

^e Or: "reddened." Cp.
O.G. 334.

^f N.B.: the "envelope"
—arrangement of lines.
Cp. Job. xxvii. 16, 17.
See also Intro. p. 3, ante.

¹⁷ <Until the day |breathe|
And the shadows |be lengthened|>
|Again| liken thyself, my beloved,
To a gazelle, or to a young stag,
Upon the cleft mountains.^a

[* * * *]

[She.]

¹ <Upon my couch, in the night-time> sought ³
I the beloved of my soul,—
I sought him, but found him not.

² Come! I must arise, and go about in the city,
In the paths^b and in the broadways,
I must seek the beloved of my soul,—
I sought him, but found him not.

³ The watchmen that go round in the city |found
me|,
<The beloved of my soul> have ye seen?

⁴ <Scarcely had I passed from them>
When I found' the beloved of my soul,—
I caught him, and would not let him go,
Until that I had brought him into the house of
my mother,
And into the chamber of her that conceived
me.

[He.]

⁵ I adjure you, ye daughters of Jerusalem,
By the gazelles, or by the hinds of the field,—
That ye wake not, nor arouse, the dear love until
she please.

[* * * *]

[They.]

⁶ Who' is this, coming up out of the wilderness,
Like pillars^c of smoke,—
With perfume of myrrh, and frankincense,
Besides all the aromatic powder of the mer-
chant?

⁷ Lo! his couch, 'tis Solomon's own,
||Threescore heroes|| around it,—
Of the heroes of Israel:

⁸ ||All of them|| grasping the sword,
Trained for war,—
||Every man|| with his sword upon his thigh,
Because of dread, in the night-time.

⁹ <A palanquin> King Solomon made himself,
Of the trees of Lebanon:

¹⁰ <The supports thereof> made he of silver,
<The couch^d thereof> of gold,
<The seat thereof> of purple,—
||The midst thereof|| hath an inlay of love^e
From the daughters of Jerusalem.

¹¹ Go forth and gaze, ye daughters of Zion, upon
King Solomon,—
Wearing the crown, wherewith his mother
|crowned him|,
In the day of his marriage,^f and
In the day of his heart' gladness.

^a According to some:

"mountains of separa-
tion."

^b Or: "alleys."

^c Or: "columns."

^d Or: "couch-covering."

^e So, in effect, Davies'
H. L. Fuerst.

^f So O.G.

[He.]

- 4 ¹ Lo! thou art beautiful, my fair one,
Lo! thou art beautiful,
||Thine eyes|| are doves, from behind thy veil,—
||Thy hair|| is like a flock of goats, which are reclining on the sides of Mount Gilead:
² ||Thy teeth|| are like a flock, evenly grown,^a which have come up from the washing-place,—
Whereof ||all of them|| are twin-bearers, and <bereaved>^b is none' among them:
³ <Like a cord of crimson> are thy lips,
And ||thy mouth|| is lovely,—
<Like a slice of pomegranate> are thy temples, behind thy veil:
⁴ <Like the tower of David> is thy neck, built for war,^c—
||A thousand shields|| hung thereon,
||All|| the equipment of heroes:
⁵ ||Thy two breasts|| are like two young roes, twins of a gazelle,—
Which pasture among lilies.
⁶ <Until the day |breathe|
And the shadows |be lengthened|>
I will get me unto the mountain of myrrh,
And unto the hill of frankincense.
⁷ Thou art ||all over|| beautiful, my fair one,
And <blemish> is there none' in thee.
⁸ <With me, from Lebanon> O bride,
<With me, from Lebanon> shalt thou enter, —
Thou shalt look round^d from the top of Amana,
From the top of Senir, and Hermon,
From the dens of lions,
From the mountains of leopards.
⁹ Thou hast encouraged me,^e my sister, bride,—
Thou hast encouraged me,^e with one [glance]^f of thine eyes,
With one ornament of thy neck.
¹⁰ How beautiful' are thy caresses, my sister, bride,—
How much more delightful' thy caresses, than wine,
And the fragrance of thine oils, than all spices:
¹¹ <With sweetness> thy lips do drip, O bride,—
||Honey and milk|| are under thy tongue,
And ||the fragrance of thy garments|| is like the fragrance of Lebanon.
¹² <A garden barred> is my sister, bride,—
A spring^g barred, A fountain sealed:
¹³ ||Thy buddings forth|| are a paradise of pomegranates,
With precious fruits,—
Henna bushes, with nard blossoms:

^a Or: "that have been shorn."^b Or: "barren."^c "Deadly," "built for arms" — T.G. "For weapons of war" — Davies' H.L. "Built high" — Fuerst.^d Or: "approach."^e So O.G. 525^b. "Taken

away my heart" — T.G. "Hast bewitched me."

— Fuerst, H.L.

^f Fuerst thinks "glance" has fallen out.^g Some cod. (w. Sep., Syr., Vul.): "garden" [2nd time] — G.n. Cp. O.G. 653^a.

- ¹⁴ Nard and saffron, sweet cane and cinnamon,
With all woods of frankincense,—
Myrrh and aloes, with all the chiefs of spices:
¹⁵ A garden fountain, a well of living waters,—
And flowings from Lebanon.

[She.]

- ¹⁶ Awake, O north wind, and come in, thou south,
Fan my garden—its balsams |will flow out|,—
Let my beloved enter' his garden,
And eat his precious fruits.

[He.]

- ¹ I have entered my garden, my sister, bride,
I have plucked my myrrh, with my balsam,
I have eaten the honey of my thicket,^a
I have drunk my wine, with my milk:—
Eat ye, O friends,
Drink, yea drink abundantly, ye beloved!

5

[* * * *]

[She.]

- ² ||I|| was sleeping, but ||my heart|| was awake,—
The voice^b of my beloved—knocking!

Open to me, my sister, my fair one, my dove,
my perfect one,
For ||my head|| is filled with dew,
||My locks|| with the moisture of the night.

- ³ I have put off my tunic, oh how' shall I put it on?
I have bathed my feet, oh how' shall I soil them?

- ⁴ ||My beloved|| thrust in his hand, at the window,^c
And ||my feelings|| were deeply moved for him:^d

- ⁵ ||I myself|| arose, to open to my beloved,—
And ||my hands|| dripped with myrrh,
And ||my fingers|| with myrrh distilling,
Upon the handles of the bolt.

- ⁶ ||I myself|| opened to my beloved,
But ||my beloved|| had turned away, had passed on,—

||My soul|| had gone out when he spake,
I sought him, but found him not,
I called him, but he answered not.

- ⁷ The watchmen who were going round in the city |found me|,
They smote me, wounded me,—
The watchmen of the walls |took away my cloak^e from off me|.

- ⁸ I adjure you, ye daughters of Jerusalem,—
<If ye find my beloved> what will ye tell him?

That <sick with love> I am'.

^a So, in effect, Fuerst and Davies. "Liquid honey," — T.G.; "honeycomb" ["with my honey"] — O.G.^b Or: "sound."^c So T.G. and Fuerst;^d "opening for window" — Davies; "hole" — O.G.^e So cod. Hillel. Some cod. (w. 5 ear. pr. edns.): "for myself" — G.n.^f So T.G.; others: "veil."

[Daughters of Jerusalem.]

- ⁹ What is thy' beloved more than any other' beloved,
Thou most beautiful among women?
What is thy' beloved more than any other' beloved,
That <thus> thou hast adjoined us?

[She.]

- ¹⁰ ||My beloved|| is white and ruddy,
Conspicuous beyond ten thousand :
¹¹ ||His head|| is pure gold,—
||His locks|| are bushy,^a black as a raven ;
¹² ||His eyes|| like doves, by the channels of water,—
Bathing in milk, set as gems in a ring :^b
¹³ ||His cheeks|| like a raised bed^c of balsam,
Growing^d plants of perfume,—
||His lips|| lilies, dripping with myrrh distilling :
¹⁴ ||His hands||^e cylinders of gold, set with topaz,—
||His body|| wrought work of ivory, covered with sapphires :
¹⁵ ||His legs|| pillars of white marble, founded on sockets of gold,—
||His form|| like Lebanon, choice as cedars :
¹⁶ ||His mouth|| most sweet,
Yea |altogether| he is delightful,—
||This|| is my beloved,
Yea ||this|| is my dear one, ye daughters of Jerusalem.

[Daughters of Jerusalem.]

- ⁶ ¹ Whither' hath thy beloved |gone|,
Thou most beautiful among women?
Whither' hath thy beloved |turned him aside|?
That we may seek him with thee.

[She.]

- ² ||My beloved|| is gone down to his garden,
To the beds of balsam,—
To pasture in the gardens,
And to gather lilies,
³ ||I|| am my beloved's,
And ||my beloved|| is mine,
He that pastureth among lilies.

[* * * *]

[He.]

- ⁴ |Beautiful| art thou, my fair one, as Tirzah,^f
Comely, as Jerusalem,—
Majestic^g as bannered hosts !
⁵ Turn away thine eyes from me,
For ||they|| have excited me,—
||Thy hair|| is like a flock of goats, that are reclining on the sides of Mount Gilead :

^a Or : "waving"—Davies;
"twisted"—Fuerst.

^b Or : "fixed as gems in a setting."

^c In some cod. (w. Sep., Syr., Vul.): "beds" (pl.)—G.n.

^d So it shd be (w. Aram., Sep.)—G.n. M.C.T.: "banks of"—G.n.

^e Supposed by some =

"fingers"—O.G. 165^a.

^f "A city of the Israelites, situated in a pleasant region, which was the seat of the kingdom, from Jeroboam to Omri, Josh. xii. 24; 1 Ki. xiv. 17; xv. 21; 2 Ki. xv. 14"—T.G.

^g Or : "formidable," "awe-inspiring."

- ⁶ ||Thy teeth|| are like a flock of sheep which have come up from the washing-place,—
Whereof ||all of them|| are twin-bearers, and <bereaved>^a is there none' among them :
⁷ <Like a slice of pomegranate> are thy temples, from behind thy veil :

- ⁸ ||Threescore|| are the queens,
And ||fourscore|| are the concubines,—
And ||virgins|| there are, without number.

- ⁹ ||One alone|| is my dove, my perfect one,
||One alone|| was she to her mother,
||Pure|| was she to her that bare her,—
The daughters |have seen her|, and pronounced her happy,
||Queens and concubines|| and they have praised her'.

[* * * *]

[They.]

- ¹⁰ Who' is this, that looketh forth like the dawn,
Beautiful as the moon,
Pure as the sun,
Majestic^b as bannered hosts ?

[He.]

- ¹¹ <To the garden of nuts> I went down,
To look at the fresh shoots of the ravine,^c—
To see whether
had burst forth the vine,
had blossomed the pomegranate :—
¹² I know not [how it was] |my soul| set for me the chariots of my willing people !

[* * * *]

[They.]

- ¹³ Return, return, O Shulamite,^d
Return, return, that we may look on thee !

[She.]

What would ye look on in the Shulamite ?

[They.]

As it were the dance of a double camp^e . . .

- ¹ |How beautiful| are thy feet in sandals, O ⁷ daughter of a noble,—
||The curvings of thy hips|| are like ornaments wrought by the hands of a skilled workman :
² ||Thy navel|| is a round bowl, may it not lack spiced wine !
||Thy body|| a heap of wheat fenced about with lilies ;
³ ||Thy two breasts|| are like two young roes, the twins of a gazelle :
⁴ ||Thy neck|| is like a tower of ivory,—
||Thine eyes|| are pools in Heshbon, by the gate of Bath-rabbim,^f

^a Or : "barren."

^b Or : "formidable," "awe-inspiring."

^c "Torrent-valley, wady"—O.G.

^d Mostly identified with "Shunemite." See T.G., Fu. H.L., and 1 K. i. 3, 15; ii. 17-22. "This identification connects

the unfortunate application of Adonijah very closely with Solomon's personal feelings" (The Haydn Bible Dictionary).
^e Or : "choir." Cp. O.G. 334.

^f "daughter of multitudes": description of populous city."

||Thy nose|| is like the tower of Lebanon, which
looketh towards Damascus:

- ⁵ ||Thy head upon thee|| is like Carmel,
And ||the hair of thy head|| is like purple,—
||The king|| is held captive by the ringlets!

[He.]

- ⁶ |How beautiful, and how delightful| O dear
love, for delights;
⁷ ||This thy stature|| is like to a palm-tree,
And ||thy breasts|| are like clusters:
⁸ I said,
I will ascend the palm-tree,
I will lay hold of its fruit stalks—
Oh then, let thy breasts, I pray thee, be like
vine-clusters,
And ||the fragrance of thy nose|| like apples;
⁹ And ||thy mouth|| like good wine—

[She.]

Flowing to my beloved smoothly,
Gliding over the lips of the sleeping.

- ¹⁰ ||I| *am my beloved's*,
And <unto me> is his longing.
¹¹ Come, my beloved,
Let us go forth into the country,
Let us stay the night in the villages:
¹² Let us get up early to the vineyards,
Let us see whether the vine |hath burst
forth|,
The blossom |hath opened|,
The pomegranates |have bloomed|, —
<There> will I give my caresses to thee.
¹³ ||The love-apples|| have given fragrance,
And <at our openings> are all precious
things, new and yet old,—
O my beloved! I have treasured them up for
thee.
- ⁸ ¹ Oh that thou hadst been a very brother to
me,
Who had sucked the breasts of my own
mother,—
<Had I found thee without> I had kissed
thee,
Yea' folk would not have despised me!
² I would have guided thee—brought thee into
the house of my mother,
Thou wouldst have instructed me,—
I would have let thee drink of spiced wine,
Of the pressed-out juice of my pomegranate.

- ³ <His left' hand under my head>
Then ||his right hand|| embraceth me.

[He.]

- ⁴ I adjure you, O ye daughters of Jerusalem,—
Why will ye wake, and why will ye arouse the dear
love until she please!

[* * * *]

[They.]

- ⁵ Who is this, coming up out of the wilderness,
Leaning upon her beloved?

[He.]

<Under the apple-tree> I roused thee,
Where thy mother |was in pain with thee|,
Where she' was in pain who gave thee birth!

[She.]

- ⁶ Set me as a seal, upon thy heart,
As a seal upon thine arm,
For <mighty as death> is love,
<Exacting as hades> is jealousy,—
||The flames thereof|| are flames of fire,
The flash of Yah! ^a
⁷ ||Many waters|| cannot quench love,
Nor shall ||floods|| overwhelm it,—
<If a man would give all the substance of
his house, for love>
They would ||utterly despise|| him.

[* * * *]

[They.]

- ⁸ <A sister> have we, a little one,
And ||breasts|| hath she none,—
What shall we do for our sister,
In the day when she may be spoken for?
⁹ <If |a wall| she is> we will build upon^b it a
battlement^c of silver,—
<But if ||a door|| she is> we will close it up
with a plank of cedar.

[She.]

- ¹⁰ ||I| was a wall, and ||my breasts|| like towers,—
||Then|| became I, in his eyes, one who did
indeed find good content.
¹¹ <A vineyard> had Solomon, as the owner of
abundance,
He put out the vineyard to keepers,—
||Every man|| was to bring in, for the fruit
thereof, a thousand silverlings:
¹² ||Mine own vineyard|| is before me,—
The thousand belong to thee, O Solomon,
And two hundred to the keepers of the fruit
thereof.

[He.]

- ¹³ O thou fair dweller in the gardens,
||The companions|| are giving heed to thy
voice,
Let me hear it.

[She.]

- ¹⁴ Come quickly, my beloved, and resemble thou
A gazelle, or a young stag,
Upon the mountains of balsam-trees.

^a "The true reading"—
G. Intro. p. 386. "That
is, loving flames kindled
in the human heart
emanate from Jehovah.
The anxiety, however,
on the part of the Sopher-
im not to describe Jeho-
vah as the source of hu-
man love, and especially
not to exhibit him in
parallelism with Hades,
has caused the Western
redactors of the text to
obliterate the name of
God in the only place
where the Divine Name
occurs in this book"—

Ibid. Accordingly the
received Heb. text [one
word="intense flame"]
is found in Western
copies and in Ben-asher,
but "the true reading,"
[two words] has been pre-
served in Eastern copies
and in Ben-naphtali (w.
the Hillel copy and 5 ear.
pr. edns.).—Cp. G.n.
^b Or: "against," "near."
^c So O.G. 377. "A for-
tress"—T.G. "a castle"
—Davies: "a rustic
village, with all belong-
ing to it"—Fuerst.

THE BOOK OF THE PROPHET I S A I A H.

§1. *After a General Introduction, follows—a Solemn Indictment against Israel: sustained by Exhortation, Promise, and Threatening.*

1¹ The vision of Isaiah son of Amoz, which he saw, concerning Judah and Jerusalem,—in the days of Uzziah, Jotham, Ahaz, Hezekiah,—kings of Judah.

2 Hear, O heavens,
And give ear, O earth, for
 ||Yahweh|| hath spoken:—
 <Sons> have I brought up, and advanced,
And ||they|| have rebelled against me.

3 An ox' [knoweth] his owner',
And an ass' his master's crib',—
||Israel|| doth not know,
||My people||^a doth not consider.

4 Alas! a nation—committing sin,
a people—burdened with iniquity,
a seed—practising wickedness,
sons—acting corruptly.
They have forsaken Yahweh,
despised the Holy One of Israel,—
Are estranged and gone back.

5 Why should ye be smitten any more?
Ye would again' turn aside!
The whole head is sick,
And the whole heart faint:

6 <From the sole of the foot, even unto the
head> there is in it no soundness,
Bruise and stripe and newly-made wound,—
They have not been pressed out,
nor bound up,
nor soothed with oil.

7 Your country—is a desolation,
Your cities^b—are consumed with fire,—
Your soil—<right before your eyes>
[foreigners] are devouring it,
And it is a desolation, a very overthrow by
foreigners;^c

8 And left' is the Daughter of Zion,
Like a hut in a vineyard,—
Like a lodge in a gourd-plot,
Like a city besieged.

9 <If ||Yahweh of hosts|| had not left as a
very small remnant>
 <Like Sodom> had we become,
 <Gomorrhah>^d had we resembled.

^a Some cod. (w. Sep., Syr., Vul.): "And my people"
—G.n.

^b Some cod. (w. Syr.):
"And your c."—G.n.

^c Or: "A veritable foreign'
overthrow."

^d Some cod. (w. 1 ear. pr.
ed., Aram., Syr., Vul.):
"And G."—G.n.

10 Hear the word of Yahweh, ye rulers of
Sodom,—

Give ear to the instruction of our God, ye
people of Gomorrah:—

11 ||Of what use to me|| is your multitude of
sacrifices? Saith Yahweh:

I am sated with ascending-offerings of rams,
and the fat of fed beasts,—

<In the blood of bulls and young rams and
he-goats> have I no pleasure:

12 <When ye enter to see my face>^a
Who hath required this at your hand,
trampling my courts?

13 Ye shall not again' bring in an empty' present,
||Incense|| <an abomination> is that' unto
me!

New moon, and sabbath, calling an
assembly—

I cannot endure ||iniquity and sacred
festival||

14 <Your new moons, and your appointed
feasts> my soul [hateth],—

They have become unto me a burden I am
too weary to bear:

15 <Even when ye spread forth your open
palms>

I hide mine eyes from you;

Yea <though ye multiply' prayers>

I am not hearkening,—

||Your hands|| <with deeds of blood> are
filled.

16 Wash you, make you clean,
Put away the wickedness of your doings
from before mine eyes,—

Cease to do evil.

17 Learn to do well—

Seek justice

Correct the oppressor,^b—

Vindicate the fatherless,

Plead the cause of the widow.

18 Come, I pray you, and let us settle the
dispute,^c Saith Yahweh,—

<Though your sins be found like scarlet>

<As snow> shall they be made white,

<Though^d they appear red like crimson>

<As wool> shall they become.

^a G. Intro. pp. 457—459.

^b "Set right the ruthless"

—O.G.

^c "Mutually to arrange a

dispute"—Fu. H. L.

"We translate, with Mr.

Cheyne, *Let us bring our*

reasoning to an end"—

G. A. S.

^d Some cod. (w. 1 ear. pr.

edn., Sep., Syr., Vul.):

"And (yea) though"—

G.n., G. Intro. 484.

- 19 <If ye be willing—and hearken>
 <Of the good of the land> shall ye eat;
- 20 But <if ye refuse and rebel>
 <With the sword> shall ye be devoured,
 For ||the mouth of Yahweh||
 hath spoken it.
- 21 How' hath she become unchaste!—
 The city that was Faithful,—
 Full of justice, Righteousness lodged in her,
 But ||now|| murderers!
- 22 ||Thy silver|| hath become dross,—
 ||Thy wine||^a weakened with water;
- 23 ||Thy rulers|| are unruly,^b and companions of thieves,
 ||Every one of the people||^c loveth a bribe, and
 runneth after rewards,—
 <The fatherless> they do not vindicate,
 And ||the plea of the widow|| reacheth them not.
- 24 ||Therefore||
 Declareth the Lord, Yahweh of hosts,
 The Mighty One of Israel,—
 Alas! I must appease me on mine adversaries,
 I must avenge me on mine enemies;
- 25 That I may turn my hand against thee,
 And smelt away, as with potash,^d thy dross,
 And remove all thine alloy;
- 26 That I may restore
 thy Judges, as at the first, and
 thy Counsellors, as at the beginning,—
 <After that> shalt thou be called
 Righteous' citadel,
 Trusty' city,—
- 27 ||Zion|| |with justice| shall be redeemed,—
 And ||her returning ones|| |with righteousness|;
- 28 And ||the downfall of transgressors and sinners|| shall be |together|,—
 And ||they who forsake Yahweh|| shall be brought to an end;
- 29 For they shall turn pale on account of the oaks' which ye desired,—
 And ye shall blush on account of the gardens' which ye had chosen;
- 30 For ye shall be as an oak with its leaf^e faded,
 And as a garden' that hath no' ||water||;
- 31 Then shall the strong' one become tow',
 And his work' a spark',—
 And they shall both blaze together,
 And there be none' to quench the fire.

^a ML: "drink," "liquor"
 —O.G.

^b "A very characteristic play upon words"—Cheyne (P.B.).

^c "The whole of it (the

people)"—O.G. 432^a, d, b.
^d "With the like of lye"
 —O.G. 445^a.

^e Some cod. (w. 4 ear. pr. edns., Sep., Syr., Vul.): "leaves" (pl.)—G.n.

§ 2. *A complete Vision concerning Judah and Jerusalem, in which Sin and Punishment and ultimate Cleansing and Glory are vividly portrayed: the whole prefaced by an extract from the prophet Micah (iv. 1-3).*

- 1 That^a which Isaiah, son of Amoz, saw in 2 vision,—concerning Judah and Jerusalem.
- 2 But it shall come to pass, |in the afterpart of the days|,
 That the mountain of the house of Yahweh
 Shall be |set up| as the head of the mountains,
 And be exalted above the hills,—
 And all the nations |shall stream^b there-
 unto|;
- 3 And many peoples shall go, and say—
 Come ye, and let us ascend
 Unto the mountain of Yahweh,
 Unto^c the house of the God of Jacob,
 That he may teach us of his ways,
 And we may walk in his paths,—
 For <out of Zion> shall go forth a law,
 And the word of Yahweh out of Jerusalem;
- 4 And he will judge between the nations,
 And be umpire to many peoples,—
 And they will beat
 their swords into ploughshares, and
 their spears into pruning-hooks,
 ||Nation^d—against nation|| shall not lift up
 sword,
 Neither shall they learn any more to make war.
- 5 O house of Jacob! come ye, and let us walk
 in the light of Yahweh.
- 6 Therefore^e hast thou abandoned thy people,
 the house of Jacob,
 Because' they have become full of the East,
 And use hidden arts, like the Philistines,—
 And <with the children of foreigners> strike
 hands;—
- 7 So that filled' is their land with silver and gold,
 And there is no end to their treasures,—
 And filled' is their land with horses,
 And there is no end to their chariots;
- 8 And filled' is their land with idols,—
 <To the work of their own hands> do they
 bow themselves down,
 To that which they made with their own
 fingers.
- 9 So the mean man boweth down,
 And the great man stoopeth low,^f—
 Therefore do not thou forgive them!

^a ML: "The thing."

^b Same word: Jer. xxxi. 12; Mi. iv. 1.

^c Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "And unto." Cp. Mi. iv. 2—G.n.

^d Some cod. (w. 4 ear. pr.

edns., Sep., Syr.): "And nation"—G.n.

^e Or: "For"—O.G. 473^b, 3, c.

^f Cp. vers. 11, 17; chap. v. 15. See Intro. Chap. I. 3, a.

- 10 Enter into the rock,
Or hide thee in the dust,—
*Because of the terribleness of Yahweh,
And for his majestic' splendour.^a*
- 11 *||The lofty looks of mean men|| shall be
humbled,
And ||the haughtiness of great men|| shall be
bowed down,—
And Yahweh alone' shall be exalted' ||in that
day||.^b*
- 12 For *||a day of Yahweh of hosts|| [shall
be]—
Upon every one who is high and lofty,—
And upon every one who is lifted up,
And he shall be brought low ;
And upon all cedars of Lebanon, that are
high and lifted up,—
And upon all the oaks of Bashan ;
And upon all the lofty mountains,—
And upon all the uplifted' hills ;
And upon every high tower,—
And upon every fortress wall ;
And upon all the ships of Tarshish,—
And upon all desirable' banners.*
- 17 *And the haughtiness of mean men [shall be
humbled],—
And the loftiness of great men [shall be laid
low],—
And Yahweh alone' shall be exalted' ||in that
day||.^c*
- 18 And *||the idols|| shall wholly' pass away ;
And they shall enter
into the holes of the rocks, and
into the caves of clay,^d—
Because of the terribleness of Yahweh,
And for his majestic' splendour,^e
When he ariseth to shake terribly the earth.*
- 20 *||In that day|| shall the son of earth cast his
idols of silver, and his idols of gold,—which
had been made for him to worship, into the
hole of the mice, and to the bats ;
That he may enter
into the clefts of the rocks, and
into the fissures of the crags,—
Because of the terribleness of Yahweh,
And for his majestic' splendour,
When he ariseth to shake terribly the earth.^f*
- 22 Cease ye from the son of earth,
In whose nostrils is but a breath,—
For <wherein' to be reckoned' upon> is
|he|?
- 3 ¹ For lo! *||the Lord, Yahweh of hosts|| remov-
ing from Jerusalem and from Judah,
The stay and staff,—
The whole stay of bread,
And the whole stay of water :
Man of might, and man of war,—
Judge and prophet,
And diviner and elder ;*

^a Cp. vers. 19, 21.^b Cp. ver. 17.^c Cp. ver. 11.^d ML: "dust," as in ver. 10.^e Cp. vers. 10, 21.^f Cp. vers. 10, 19.

- ³ Captain of fifty, and favourite ;^a
And counsellor, and skilled artificer,^b
And master of magical formulas ;
- ⁴ And I will appoint |boys| to be their
princes,—
And *||petulant children||^c shall rule over
them.*
- ⁵ And the people |will tyrannise|
Every man over his fellow-man,
And every man over his friend,—
And they will rage
|The boy| against |the elder|,
And |the despised| against |the honour-
able|.
- ⁶ <When a man |shall lay hold| on his brother,
of the house of his father, [saying]—
||Clothing|| hast thou',
Become thou our ||ruler||,—
||This downfall|| be under thy hand>
- ⁷ He will swear,^d in that day, saying—
I will take no control,
When <in mine own house> is neither
food nor clothing,—
Ye must not set me' for a ruler of people!
- ⁸ For stumbled' hath Jerusalem, and *||Judah||
hath fallen,—
Because ||their tongue and their doings|| are
against Yahweh,
Provoking his glorious' presence.^e*
- ⁹ *||The show of their face||^f hath answered ^g
against them,
And <their sin—like Sodom> have they
told, they have not concealed it.
Alas for their souls!
For they have requited to themselves
|calamity|.*
- ¹⁰ Say ye to the righteous, It is well!
For <the fruit of their doings> shall they
eat:
- ¹¹ Alas! <for the lawless> it is ill,
For *||what his own hand hath matured||
shall be done to him.*
- ¹² My people! |children| are their tyrants,^h
And *||women|| rule over them,—
My people! ||they who should lead thee
forward|| are causing thee to stray,
<Thy pathways> have they destroyed.ⁱ*
- ¹³ Yahweh |hath taken his station to plead|,—
And is standing to judge peoples:
- ¹⁴ *||Yahweh|| [into judgment| will enter,
With the elders of his people,
And their princes,^{k—}
But ||ye|| have consumed the vineyard,
||That which hath been robbed from the
oppressed|| is in your houses.*

^a ML: "lifted up of face,"^b "Skilled in magic arts,
or drugs"—O.G.^c "Caprice"—O.G.^d Lit.: "lift up" (supply
his hand).^e ML: "the eyes of his
glory" = "his glorious
eyes" = "his gloriously
manifested presence."^f Or: "a look at their
face"; or, "the expres-
sion of their face"; less
prob. "their regarding of
persons"—O.G. 648.^g Or: "testified."^h "Its ruler is acting the
child"—O.G.ⁱ ML: "swallowed up."^k Or: "generals."

- 15 What right have ye to crush^a my people,
And <the faces of the oppressed> to
grind?
Demandeth My Lord, Yahweh^b of hosts—
- 16 And Yahweh saith—
<Because haughty^c are the daughters of
Zion,
And they walk with neck thrown back, and
wanton eyes,—
Tripping along as they go,
And <with their feet> making a tinkling
sound>^c
- 17 Therefore will My Lord^d |smite with leprosy|
the crown of hair of the daughters of Zion,—
And ||as for Yahweh|| <their shame> will
he lay bare!
- 18 <In that day> will My Lord^d remove the
finery—of the anklets, and the little suns,
and the little moons; ¹⁹ the pendants, and
the bracelets, and the veils; ²⁰ the chaplets,
and the armlets, and the girdles, and the
scent-cases, and the amulets; ²¹ the rings,
and the nose-jewels; ²² the robes, and the
over-tunics, and the cloaks, and the purses;
23 and the mirrors, and the linen wraps, and
the tiaras, and the cloaks.
- 24 And it shall come to pass—
That <instead of fragrance> |a putrid
odour| shall be,
And <instead of a girdle> an encircling
rope,
And <instead of braided hair> baldness,
And <instead of a festal robe> a girding
of sackcloth,
Branding instead of beauty:
- 25 ||Thy males|| |by the sword shall fall|,—
And ||thy mighty men||^e |by the war|;
26 And her gates shall mourn and lament,—
And <forsaken> <on the ground> shall she
sit.
- 4 1 And seven women will take hold of one man
in that day, saying,
<Our own bread> will we eat,
And <our own apparel> will we wear,—
||Only|| let us be called by thy name, to
take away our reproach.
- 2 <In that day>
Shall |the Bud of Yahweh| become beautiful
and glorious,—
And |the Fruit of the Land| splendid and
majestic,
To the escaped of Israel.
- 3 And it shall come to pass—
||He that is left in Zion||
And ||he that remaineth in Jerusalem||
Shall be called ||holy||,—
||Everyone written unto life, in Jerusalem||.

^a Or: "What alleth you
[that] ye crush."

^b Or: "Adonay, Yahweh."

^c "With their feet they
rattle their bangles"—
O.G.

^d Some cod. (w. 2 ear. pr.
edns.) have: "Yahweh"

instead of: "My Lord
(Heb.: 'adônâi)'—G-n.
^e Ml.: "might" or
valour." Some cod. (w.
Aram., Sep., Syr., Vul.)
have expressly: "mighty
ones"—G-n.

- 4 <When My Lord^a shall have bathed away
the filth of the daughters of Zion,
And <the blood-guiltiness^b of Jerusalem> he
shall wash away out of her midst,—
By the spirit of judgment, and
By the spirit of thorough cleansing>
- 5 Then will Yahweh |create|—
<Over all the home^c of Mount Zion and
Over her assembly>^d
A cloud by day, and a smoke,
And the shining of a fire-flame, by night,—
For <over all the glory> shall be a canopy;
- 6 And <a pavilion> shall there be
For a shade by day, from the heat,—and
For a refuge, and for a shelter, from storm
and from rain.

§ 3. *The Parabolic Song of the Vineyard, Explained
and Applied, with a six-fold Lament ("Alas!")
and a Refrain; followed by a Prediction of
Invasion.*

- 1 Let me sing, I pray you, for a well-beloved 5
of mine,
The song of my beloved, concerning his
vineyard:—
<A vineyard> had my well-beloved, on a
very fruitful hill;
- 2 And he thoroughly digged it,
And gathered out the stones thereof,
And planted it with a precious vine,
And built a tower in the midst thereof,
|Moreover also| <a wine-press> hewed he
therein,—
Then waited he, that it should bring forth
grapes.
And it brought forth wild^e grapes:°
- 3 ||Now|| therefore, O inhabitant of Jerusalem,
And men of Judah,—
Judge, I pray you, betwixt me, and my vine-
yard:—
- 4 What could have been done further^f to my
vineyard,
That I had not done in^f it?
Why^f then—
<When I had waited that it should bring
forth grapes>
Brought it forth wild^f grapes?
- 5 ||Now|| therefore, I pray you, let me tell |you|
what I^f am about to do to my vineyard,—
To take away the fence thereof,
And it shall be eaten up,
To destroy the wall thereof,
And it shall be trodden down;
- 6 And I will make it a waste;—

^a Some cod. (w. 2 ear. pr.
edns.): "Yahweh" (in-
stead of "My Lord,"
Heb.: 'adônâi)'—G-n.

^b A sp. v.r. (sevir) simply:
"blood" (sing.)—G-n.

^c Or: "every home."
"Appar. = all the extent

of Mt. Zion"—O.G.

^d Some cod. (w. 4 ear. pr.
edns.): "assemblies"
(pl.)—G-n.

^e Or: "worthless things."

^f Some cod. (w. 1 ear. pr.
edn., Aram., Sep., Syr.
and Vul.): "to"—G-n.

- It shall be neither pruned nor hoed,
But there shall come up briars and thorns,—
And <upon the clouds> will I lay a charge,
That they rain thereon no rain.
- 7 Surely ||the vineyard of Yahweh of hosts|| is
the house of Israel,
And ||the men of Judah|| are the plantation
in which he dearly delighted,—
And he waited
For [equity] but lo! ||murderous iniquity||,
For the rule of right, but lo! ||the cry of the
wronged||.^a
- 8 *Alas!* for them who join house to house,
<Field to field> bring they near,—
Until there is no room,
But ye are left to dwell alone^c in the midst
of the land.
- 9 <In mine ears> [said] Yahweh of hosts,—
Verily ||houses in abundance|| shall become
[a desolation],
Large and fair, without inhabitant;
- 10 For ||ten yokes of vineyard|| shall yield
[one bath],^b—
And ||the seed of a homer||^c shall yield an
ephah.^d
- 11 *Alas!* for them who rise early in the morning
that <strong drink> they may pursue,—
Who follow on in the evening cool, [until]
[with wine] they are heated;
- 12 And it cometh to pass—that lyre and harp,^e
timbrel and flute, and wine, are in their
banquets,—
But <the doing of Yahweh> they do not
discern,
And <the work of his hands> have they not
seen.
- 13 ||Therefore|| are my people taken away cap-
tive, before they know it,—
And ||their honourable men|| are famished
with hunger,
And ||their multitude|| do gape for thirst.
- 14 ||Therefore|| hath hades enlarged^f her desire,—
And opened her mouth to its widest,—
And their glory, and their multitude, and
their pomp, and he that is uproarious,
[shall descend] thereinto.
- 15 *And the mean man hath been bowed down,
And the mighty man hath been humbled,—
Yea ||the looks of the haughty|| shall be humbled.^g*
- 16 But Yahweh of hosts [hath been exalted] in
justice,—
And ||the GOD that is holy|| hath been hal-
lowed in righteousness;
- 17 Then shall the young rams feed^h where they
please,—
And <the wastes of the wealthy> shall
strangers' consume.

^a N.B. : the striking assonance—

"And he waited for *mishpāt*, but lo *misnāh*;
for *ṣahākāh*, but lo *ṣ'ākāh*."

^b Bath = a measure for liquids, about 8½ gallons.

^c Omer = 3½ quarters = a 10th of an ephah.

^d Ephah = about 1½ bush, Eng.

^e Or: "lute"—O.G.

^f MI. : "her soul."

^g Cp. chap. ii. 9, 11, 17.

- 18 *Alas!* for them
Who draw on themselves punishment, with
cords of falsehood,—
And <as with waggon-bands> [penalty]:
- 19 Who say—
Let his work quickenⁱ—let it hasten^j,
That we may see,—
And let the purpose of Israel's Holy One
[draw near and come],
That we may know!
- 20 *Alas!* for them
Who call evil good, and good evil,—
Who put darkness for light, and light for
darkness,
Who put bitter for sweet, and sweet for
bitter.
- 21 *Alas!* for them
Who are wise in their own eyes,—
And <in their own sight> are prudent.
- 22 *Alas!* for them
Who are heroes, to drink wine,—
And men of valour, to mingle^k strong
drink.
- 23 Who justify the lawless, for a bribe,—
Whereas <the righteousness of the
righteous> they take from him.^b
- 24 ||Therefore||
<As a tongue of fire [eateth up straw],
And a flame reduceth ||dry grass|| to
powder>^c
||Their root|| [like rottenness] shall become,
And ||their blossom|| [like dust] shall
ascend,—
Because they refused the law^d of Yahweh
of hosts,
And <the utterance of the Holy One of
Israel> they despised.
- 25 ||For this cause|| did the anger of Yahweh
kindle^e upon [his own people],
And he stretched out his hand against them
and smote them—
So that the mountains [trembled],
And [their dead bodies] served [for fuel]^f
in the midst of the streets.
- <For all this> hath his anger [not turned
back],
But <still> is his hand outstretched.^g
- 26 Therefore will he lift up an ensign to the
nations afar off,
And signal^h for him from the end of the
earth,—
And lo! <with hot haste> will he come:

^a "That is, make a choice
drink by mixing with
spices, etc. (mixing with
water came later, cp. 2
Macc. xv. 39)"—O.G.
587b.

^b As may be done by sup-
pressing the evidence of
it, or otherwise thwarting
its due effect.

^c "As flaming chaff sinketh
down"—O.G.

^d Or: "instruction."

^e Or: "became heaps of
dirt"; "And their car-
casses rot in the street"—
Cheyne (F.B.).

^f Cp. Intro. Chap. I. 3, a;
chap. ix. 12, *post*.

^g MI. : "whistle."

- 27 None shall be weary, and none shall stumble
in his midst,
He shall neither slumber, nor sleep,—
Nor shall be loosened, the girdle of his loins,
Nor snapped, the thong of his sandals :
- 28 ||Whose arrows|| are sharpened, and ||all his
bows|| bent,—
||The hoofs of his horses|| <like flint> are
accounted,
And ||his wheels|| [are] like a storm-wind :
- 29 <A roar> hath he, like a lioness,—
He^a will roar like wild lions—
And will growl, and lay hold on prey, and carry
into safety, and there be none^c to deliver.
- 30 Yea he will growl at him, in that day, like
the growling of the sea,—
<Though he look hard for the land> lo!
the darkness of distress,
Yea ||the light|| hath grown dark in its
clouds!^b

§ 4. *By a Vision in the Temple, Isaiah is called
and qualified for his Prophetic Mission; and
prepared to wait long for good Success.*

- 6 ¹ <In the year that King Uzziah died> I saw
My Lord,^e sitting upon a throne, high and
lifted up, and ||his skirts|| did fill the temple.^d
² ||Seraphim|| were standing above him; <six
wings severally> had each one,—
<With twain> he covered his face^f,
And <with twain> he covered his feet^f,
And <with twain> he did fly.
³ And they continued crying out one to another,^e
and said,
Holy—holy—holy, is Yahweh of hosts,—
||The fulness of the whole earth|| is his glory.
⁴ And the foundations of the porch^f were
moved | at the voice of him that cried,—and ||the
house|| was filled with smoke. ⁵ Then said I—
Woe to me!—for I am undone,
Because <a man of unclean lips> am ||I|,
And <in the midst of a people of unclean
lips> do I dwell,—
For <the King, Yahweh of hosts> have mine
eyes seen !
⁶ Then flew unto me, one of the seraphim,
And <in his hand> a live coal,^g—
<With tongs> had he taken it from off the
altar.
⁷ Then touched he my mouth, and said—
Lo! this hath touched thy lips,—
Thus shall be taken away, thine iniquity,
And ||thy sin|| by propitiation be covered.
⁸ Then heard I the voice of My Lord,^e saying,
Whom^h shall I send ?
And who^h will go for us ?

^a Some authorities have:
"And he," Cp. G.n.

^b A reading conjectured
in O.G. p. 791b: "The
light hath grown dark
about its beauty."—
Whether by accident or
design, there is evident
here a breaking off of
this strain—to be re-

sumed at chap. viii. 21.

^c Or: "Adonāy." Some
cod.: "Yahweh" (in-
stead)—G.n.

^d Or: "palace."

^e Cheyne: "And again and
again they cried to one
another"—P.B.

^f Or: "entrance-hall."

^g Or: "hot stone."

And I said—
Here am I!—send me^h.

- ⁹ Then said he—
Go and say unto this people,—
Hear on, but do not discern,
See on, but do not perceive :
- 10 Stupefy thou the heart of this people,
And <their ears> make thou heavy,
And <their eyes> overspread,^a—
Lest they see with their eyes,
And <with their ears> should hear,
And ||their^b heart|| should discern and come
back,
And they be healed.
- 11 Then said I—
How long, My Lord?^c
And he said—
Until the time that
Cities be wasted through having no in-
habitant,
And houses—through having no men,
And ||the ground||^e be laid waste unto
desolation ;
12 And Yahweh have far removed^d men,—
And great^d be the abandonment in the
midst of the land.
13 Yet still^d shall there be in it a tenth,
Though it again^d be consumed,—
Like an oak and like a terebinth,
Which <when felled> have a stock in
them,^d
||A holy seed|| shall be the stock thereof.

§ 5. *Isaiah's first Message to King Ahaz:*
"Courage !"

- 1 And it came to pass <in the days of Ahaz son ⁷
of Jotham son of Uzziah, king of Judah> that
Rezin king of Syria, and Pekah son of Remaliah
king of Israel, |came up| to Jerusalem, to war
against it,—but could not prevail against it.
² And it was told the house of David,^e saying,
Syria hath settled down upon Ephraim.
Then shook his heart, and the heart of his
people, as the trees of a forest shake^f before a
wind. ³ Then said Yahweh, unto Isaiah,
Go forth, I pray thee, to meet Ahaz, ||thou, and
Shear-jashub^f thy son||,—unto the end of the
channel of the upper pool, unto the highway
of the fuller's field ; ⁴ and say unto him—
Take heed and keep thyself calm —do
not fear, neither let ||thy heart|| be
faint, because of these two fag-ends of
smoking firebrands,—in spite of^g the
glow of the anger of Rezin and Syria,
and the son of Remaliah.

^a Ml.: "besmeared." Cp.
chap. xlv. 18.

^b Some cod. (w. 2 ear. pr.
edus. Aram., Sep., Syr.
and Vul.): "And with
their"—G.n.

^c Or: "Adonāy." Some
cod.: "Yahweh" (in-
stead of "Adonāy")—
G.n.

^d Asp. v.r. (*sevir*): "hath..
in it." Some cod. (w. 1
ear. pr. edn.): "in it"
(both written and read)—
G.n.

^e Note how A. described !
^f = "A remnant shall re-
turn." Cp. chap. x. 21.

^g Cp. O.G. 90 (III. 7);
Eze. xvi. 6.

- 5 <Because Syria |hath taken counsel|
against thee, for mischief, — [with]
Ephraim and the son of Remaliah,
§ ying,
6 Let us go up against Judah, and
besiege it, and break it open, for
ourselves,—and set up a king in
the midst thereof, even the son of
Tabeal
7 ||Thus|| saith My Lord, Yahweh,^a—
It shall not stand,
Neither shall it come to pass!
8 For <though the head of Syria^b is Damascus,
And the head of Damascus is Rezin>
Yet <within threescore and five years
more> shall Ephraim be broken, that it
shall not be a people;
9 ||Even though |the head of Ephraim| is Samaria,
And |the head of Samaria| is the son of
Remaliah||,
<If ye trust not>
Surely ye cannot be trusted!^b

§ 6. *Isaiah's second Message to King Ahaz: "Ask
a Sign!"*

- 10 And again' spake Yahweh unto Ahaz, saying—
11 Ask thee a sign, of Yahweh thy God,—
Go down deep for a request,
Or ascend on high!^c
12 But Ahaz said,—
I will not ask,
Nor will I put Yahweh to the proof.
13 Then said he—
Hear, I pray you, O house of David!
Is it ||too little|| for you to weary |men|, that
ye must weary ||even my God||?
14 Wherefore' let^d My Lord^e Himself give' you
a sign,—
Lo! ||a Virgin||^f <being with child and
giving birth to a son> thou^g wilt call
his name Immanuel.^h
15 <Curds and honey> shall he eat, by the
time that he knoweth to refuse the bad
and choose the good; ⁱ for <before the

boy knoweth to refuse the bad and
choose the good> forsaken' shall be the
land,^a at which ||thou|| art alarmed, of
the presence of both her kings.

- 17 Yahweh will bring' upon thee, and upon thy
people, and upon the house of thy father,
days which have not come, from the day
when Ephraim departed from Judah,—
|even the king of Assyria|.
18 And it shall come to pass |in that day| that
Yahweh will give a signal—
To the fly that is in the uttermost part
of the Nile-canals of Egypt,
And to the bee that is in the land of Assyria.
19 And they shall all of them |come and settle
down|—
In the desolate torrent-valleys,
And in the rents of the crags,—
And on all the thorn-bushes,
And on all the pastures.^b
20 <In that day> will My Lord^c shave <with a
hired' razor, even with them of the lands over
the River ["Euphrates"]^d, with the king of
Assyria> the head, and the hair of the feet,
—yea <even the beard> will it sweep off.
21 And it shall come to pass, <in that day>
that a man shall keep alive a young cow,
and two sheep. ²² Yea it shall come to pass
<for the abundance of the yield of milk>
that he shall eat curds,—for <curds and
honey> shall every one eat, that is left
in the midst of the land.
23 And it shall come to pass <in that day>
that ||every place wherein there used to
be a thousand vines at a thousand pieces
of silver||—yea <even for briars and
thorns> shall it be. ²⁴ <With arrows and
with a bow> shall one come in thither,—for
<briars and thorns> shall be all the land.
25 But <all the hills which |with the hoe| can
be weeded>—there shall not come thither,
the fear of briars and thorns,—but it shall
be for the sending forth of oxen, and for
the tread of lesser cattle.

§ 7. *Isaiah himself instructed to take action: If the
Name of Promise is declined, a Name of
Threatening shall be given and attested.*

- 1 And Yahweh said unto me:
Take thee a large tablet,—and write thereon,⁸
in plain characters,
To Maher-shalal-hash-baz.
["Speed-spoil-hurry-prey."] ^d
2 That I may take in attestation, faithful
witnesses,—even Uriah the priest, and
Zechariah^e son of Jeberechiah.^f
3 Then approached I unto the prophetess, and
she conceived, and bare a son,—and Yahweh
said unto me,
Call his name Maher-shalal-hash-baz. ⁴ For

^a Or transfer both names: "Adonāy Yahweh."

^b Should not the expositor bear this in mind, and carry it over with him into the next section? Cp. note [c] on ver. 14.

^c Why this encouragement to ask for an extraordinary sign, if a merely trivial coincidence had been in the Divine mind?

^d Taking *yûlêl* as a "jussive"—used "in the expression of command, wish and request"—Davies' Gesenius' Heb. Gram. p. 282.

^e Some cod. "Yahweh" (instead of "Adonāy")—G.n.

^f It is true that the Heb. word here is '*almah*', and not '*bethulah*'; but an examination of all the occurrences of the former shews that it is synonymous with the latter, and properly means "virgin."

^g Some cod. (w. 3 ear. pr. edns. and Sep.) read: "thou wilt call"—G.n. [The translator deems the internal evidence strong enough to warrant the adoption of this reading in the text. Mark the result: "Thou—Ahaz—wilt call." And so he would, if he had accepted and received the sign. But did he trustfully respond to the gracious challenge, and thereby secure the immediate fulfilment of the promise? The answer in the *negative*, is writ large in what follows (ver. 17). He would not "trust," and therefore could not "be trusted" (ver. 9).]

^h In many MSS. (w. 6 ear. pr. edns.) given as two words; but in some (w. 2 ear. pr. edns.) as one word—G.n.

^a Ml.: "ground," "soil."

^b Or perh.: "*watering-places*"—O.G. 625^a.

^c Some cod.: "Yahweh" (instead of "Adonāy")

—G.n.

^d So G.A.S.

^e Heb.: *z'kharyāhu*.

^f Heb.: *y'bherekhyāhu*.

<before the boy shall have knowledge to cry, My father! and My mother!> the riches of Damascus and the spoil of Samaria [shall be carried away] before the king of Assyria.

§ 8. *The Assyrian Invasion again Threatened—but Defied: The Prophet meantime must Dissent, Testify and Wait, with his Eye on a Dawning Day.*

5 And again' Yahweh spake unto me [yet further] saying:

6 <Because this people hath refused the waters of Shiloah which flow softly,—and are rejoicing with Rezin and the son of Remaliah> ⁷ ||now therefore|| lo! the Lord^a is about to bring up against them, the waters, strong and many, of the River [= Euphrates], even the king of Assyria, and all his glory,—and he shall rise over all his channels, and flow over all his banks; ⁸ and roll on throughout Judah—overflow and pass along, till <unto the neck> he shall reach,—and it shall be, that ||the stretching out of his wings|| shall fill the breadth of thy land,
O Immanuel!^b

9 Rage, O ye peoples,—and be overthrown, And give ear, all ye distant parts of the earth,—

Gird yourselves and be overthrown,
Gird yourselves, and be overthrown:^c

10 Determine .a plan,—and it shall be frustrated,—

Speak a word, and it shall not stand,
For With-us-is-GOD!

11 For ||thus|| spake Yahweh unto me, like^d a firm grasp of the hand,—when he admonished me, not to walk in the way of this people, saying:

12 Ye shall not say—A confederacy! of everything of which this people [may say], A confederacy!

And <their fear> shall ye not fear or regard as awful:

13 <Yahweh of hosts> ||him|| shall ye hallow,—And let ||him|| be your fear, and let ||him|| inspire you with awe;

14 So shall he become a hallowed asylum,—But a stone to strike against, and a rock to stumble over, unto both houses of Israel, A trap and a snare to the dweller^e in Jerusalem;

15 And many [shall stumble among them],—and fall and be torn, and snared, and captured.

^a Or: "Adonāy."

^b No thanks to Ahaz, but this name of promise, once given, strikes root; cp. ver. 10. The Heir may not come yet, but his Inheritance must be reserved for him, in spite of every vicissitude.

^c Cp. Intro., Chap. II.,

Synopsis, B, c.

^d So in many cod. (w. 4 ear. pr. edns., Syr., Vul.); but in some cod. (w. 3 ear. pr. edns., Aram. and Sep.): "with"—G.n.

^e Some cod. (w. Aram., Sep., Syr. and Vul.): "dwellers"—G.n.

16 Bind thou up the testimony,—
Seal the instruction amongst my disciples.^a

17 I will therefore long for Yahweh,
Who is hiding his face from the house of Jacob,—
And will wait [for him].

18 Lo! ||I' and the children whom Yahweh hath given' me|| are for signs and for wonders, in Israel,—from Yahweh of hosts, who is making^b his habitation in Mount Zion.

19 But <when they say unto you—
Seek ye unto the necromancers^c and unto the wizards, who chirp, and who mutter>
Should not a people seek ||unto its God||?
<In behalf of the living> [should it seek] unto the dead?

20 To the law,^d and to the testimony!
<If they speak not according to this word>
[It is] because they have no' dawning day.

§ 9. *A renewed Description of Deepening Gloom (cp. v. 26—30), which serves as a Background for an Outburst of Messianic Light.*

21 Therefore shall they pass through it, hard pressed and hungry,—

And it shall be <when they hunger> then will they rage and revile their king and their god, and turn their faces upwards;

22 And <unto the land> shall they look hard, And lo! ||distress and darkness, the gloom of anguish|| driven away!

1 For there is no gloom to her who had been in 9 anguish,

<In the former time> he brought into dishonour

The land of Zebulun and the land of Naphtali,

<In the latter time> hath he brought into honour

The Lake-way over the Jordan,
Galilee of the nations.

2 ||The people who were walking in darkness||
Have seen a great light,—
<The dwellers in a land death-shadowed>
||A light|| hath shined upon them.

3 Thou hast increased the exultation,
Thou hast made great the joy,^e—
They joy before thee, according to the joy of harvest,
As men exult when they distribute spoil.

^a Or: "my instructed ones." Cp. chap. I. 4; liv. 13.

^b Or: "is about to make."

^c So O.G.; but others: "familiar spirits." Cp. Lev. xx. 27.

^d Or: "instruction."

^e So Gt. the letters shd be regrouped and the words accordingly emended; an opinion so strongly sustained in his Intro., p. 161, that the resultant reading is, in this translation, taken up into the text. It has the un-

looked-for argument in its favour, that it calls for what Dr. R. Moulton terms the "envelope" arrangement of the lines, which fact does not seem to have occurred to Dr. Ginsburg himself—Tr. N.B.: lo', "not," is retained in M.C.T.; but at the foot lo', "to him," is given as the official reading; which in some cod. (w. Aram. and Syr.) is both written and read—G.n.

- * For <the yoke of their burden,
The cross-bar of their shoulder,^a
The goad of their driver>
Hast thou broken, as in the day of Midian.
Surely ||every boot of one tramping in
tumult, and the war-cloak rolled in blood||
Then shall serve for burning, food for fire;
For ||A Child|| hath been born to us,^b
||A Son|| hath been given to us,^b
And the dominion is upon his shoulder,—
And his Name hath been called
Wonderful Counsellor,^c
Mighty God,^d
Father of Futurity,^e
Prince of Prosperity.^f
Of the increase of dominion, and
of prosperity>
There shall be no end—
Upon the throne of David, and
Upon his kingdom,
By establishing it, and
By sustaining it,
With justice, and
With righteousness,—
From henceforth,
Even unto times age-abiding:
||The jealousy^g of Yahweh of hosts|| will
perform this!

§ 10. *The Subject of Israel's Sin and Yahweh's consequent Displeasure resumed from Chapter v. 25. The same general Strain, and the same Refrains.*

- * <A word> hath My Lord^h sent unto
Jacob,—
And it shall alight onⁱ Israel;
And the people shall all^j of them know
[it]—
Ephraim and the dweller in Samaria—
Who <in pride and insolence of heart> are
saying:
||Bricks|| have fallen down,
But <with hewn stone> will we build,—
||Sycomores|| have been felled,
But <with cedars> will we replace
them.
Therefore will Yahweh strengthen the adver-
saries^k of Rezin against him,—
And his enemies will he arouse:
Syrians before, and Philistines behind,
Thus have they devoured Israel with open
mouth,—

^a MI.: "The staff of his shoulder." I.e.: "The rod that strikes his shoulder, task-master's rod"—O.G. 641^b.

^b As to altered rhythm, see Intro. p. 3, ante.

^c "Wonder of a counsellor"—O.G.

^d Heb.: *el gibbôr*, as in chap. x. 21.

^e Or: "Father of progress."

^f Or: "peace."

^g "That mixture of hot

honour and affection to which 'jealousy' in its good sense comes near"—G.A.S.

^h Some cod. (w. 3 ear. pr. edms.): "Yahweh" (instead of "Adonây").
ⁱ "Fall into Israel"—O.G. 657^b, 5.

^k Some cod. "Princes" or "generals." In others: "princes," written; "adversaries," read—G.n.

<For all this> hath his anger |not turned back|,

But <still> is his hand outstretched.^a

- 13 Yet ||the people|| have not turned unto him
that smote them,—
And <Yahweh of hosts> have they not
sought.
14 Therefore hath Yahweh cut off from Israel—
Head and tail,
Palm-top and rush,
In one day.
15 <The elder and favourite> ||he|| is the
head,—
And <the prophet teaching falsehood> ||he||
is the tail;
16 And ||they who should have led this people
forward|| have been causing them to
stray,—
And ||they who are led of them|| are
destroyed.^b
17 |For this cause| <over their choice young
men> will My Lord^c not rejoice,
And <on their fatherless and their widows>
will he not have compassion,
For ||every one of them||^d is profane and an
evildoer,
And ||every mouth|| is speaking baseness,—

<For all this> hath his anger |not turned back|,

But <still> is his hand outstretched.

- 18 For lawlessness |hath consumed like fire|,
<Briars and thorns> doth it devour,—
Yea it hath kindled upon the thickets of the
forest,
And they have rolled up, as a column of
smoke.
19 <Through the wrath of Yahweh of hosts> is
the land consumed,—
And |the people| have come to be |as fuel
for fire|,
|A man| <unto his own brother> sheweth
not pity;
20 And he hath slain on the right, and yet is
hungry,
And hath eaten on the left, yet are they not
satisfied,—
|Every one| <the flesh of his own arm> will
they eat:
21 Manasseh — Ephraim, and Ephraim—
Manasseh,
||They together||—against Judah,—
<For all this> hath his anger |not turned
back|,
But <still> is his hand outstretched.

- 1 Alas!^e for them who ordain iniquitous' 10
decrees,—

And ||busy writers|| who make a business
of writing |mischief|:

^a N.B.: Refrain renewed from chap. v. 25. Cp. vers. 17, 21; chap. x. 4. Intro. Chap. I. 3, a.

^b MI.: "swallowed up."

^c Or: "Adonây."

^d Cp. O.G. 452^a, d (b).

^e Cp. v. 8, 11, 18, 20, 21, 22; and Intro. Chap. I. 3, a.

2 Turning aside |from judgment| ||the poor||,
And robbing |of justice| ||the oppressed of
my people||,—
So that |widows| become |their spoil|,
And <of the fatherless> they make prey.
3 What, then, will ye do for the day of visita-
tion,
And for the devastation which <from afar>
shall come?
<Unto whom> will ye flee for help?
And where' will ye leave your glory?^a
4 <Without me> one hath bowed under a
prisoner,
Yea <under the slain> do they fall!
<For all this> hath his anger |not turned
back|,
But <still> is his hand outstretched.

§ 11. *The Punishment of Assyria foretold, on
account of its Godless self-glorifying. Yahweh's
People encouraged. The Invasion graphically
portrayed. Assyria's Downfall, by bold Meta-
phor predicted.*

5 Alas! ||for Assyria|| the rod of mine anger,—
Yea <the very staff in their hand> is |my
displeasure|:
6 <Against an irreligious^b nation> will I send
him,
Yea <against the people with whom I am
wroth> will I command him,—
To capture spoil, And lay hold on prey,
And cause them to be trodden down as the
mire of the lanes.
7 But <as for him> ||not so|| doth he deem,
And <in his heart> ||not so|| doth he
think,—
For^c ||to destroy|| is in his heart,
And to cut off nations, |not a few|;
8 For he saith:—
Are not ||my generals|| all alike^d ||kings||?
9 Is not |Calno| ||like Carchemish||?
Is not |Hamath| ||like Arpad||?
Is not |Samaria| ||like Damascus||?
10 <As my hand hath reached unto the king-
doms of idols,—whose images^e did excel^f
them of Jerusalem and Samaria>
11 Shall I not, <as I have done to Samaria and
her idols>, ||so|| do to Jerusalem and her
images?
12 Wherefore it shall come to pass—<When My
Lord shall finish his whole work upon
Mount Zion, and upon Jerusalem>
I will bring punishment—
Upon the fruit of the greatness of heart of
the king of Assyria,
And upon the vainglory of his uplifted
eyes.

^a Or: "honour."
^b Or: "profane," "god-
less."
^c Or: "But"—O.G. 474^a, e.
^d Cp. O.G. 403^b.

^e Whether carved, graven,
or even molten. Same
word Deut. vii. 5.
^f "Were more than"—
O.G.

13 For he hath said—
<By the strength of mine own hand> have
I effectually wrought,
||And by my wisdom—for I have discern-
ment||,—
That I might remove the bounds of peoples,
Yea <their treasures> have I plundered
That I might lay prostrate, as a mighty
one, the inhabitants;
14 And my hand |hath found as a nest| the
wealth of the peoples,
And <as the gathering of eggs that are
forsaken> ||all the earth|| have ||I||
gathered,—
And there was none to flap a wing, or open
a mouth, or chirp.
15 Shall the axe |boast itself| against him that
heweth therewith?
Or the saw |magnify itself| against him that
wieldeth it?
As if a rod |could wield| them who lift it up!
As if a staff |could raise| what is |not wood|!^a
16 |Therefore| shall the Lord,^b Yahweh^c of hosts,
Send |among his fat ones| ||leaness||,
And <under^d his glory> shall he kindle
|a kindling|, ||like the kindling of fire||;
17 So shall |the Light of Israel| become ||a fire||,
And |his Holy One| ||a flame||,
Which shall burn and consume his thorns
and his briars, in one day;
18 And <the glory of his forest and of his garden
land, both soul and body> shall it bring to
an end,—
And it shall be like the wasting away of a
consumptive.
19 And ||the remnant of his forest-trees|| |few in
number| shall become,—yea ||a child|| might
describe^e them!
20 And it shall come to pass <in that day>
That the remnant of Israel,
And the escaped of the house of Jacob,
Shall |no more again| lean upon him that
smote them,—
But shall lean upon Yahweh, the Holy One
of Israel, |in truth|.
21 ||A remnant|| shall return,^f
The remnant of Jacob,—unto the mighty
God;^g
22 For <though thy people, O Israel, shall be as
the sand of the sea>
||A [mere] remnant|| shall return of them,—
||A full end decreed|| bringeth in |justice|
like a flood;
23 For ||a full end and that a decreed one||^h is
My Lord, Yahweh of hosts, executing in the
midst of allⁱ the earth.^k

^a "But the agent wielding
it"—O.G. 519^b, 2, d.
^b Heb.: *hā-ādōn*.
^c Some cod. ("w. 2 ear. pr.
edns."): "My Lord"
(*Adonāy*)—G.n.
^d Or: "instead of."
^e Or: "register"; ml.:
"write."

^f Heb.: *shear-fashub*; cp.
chap. vii. 3.
^g Heb.: *'ēl gibbōr*, as in
chap. ix. 6.
^h "Annihilation, strictly
decried"—O.G. 479^a.
ⁱ Some cod. (w. 5 ear. pr.
edns.) omit: "all"—G.n.
^k Or: "land."

24 |Therefore|, ||thus|| saith My Lord,
Yahweh^a of hosts,
Do not fear, O my people dwelling in Zion,
because of Assyria,—
When <with his rod> he would smite thee,
And when <his staff> he would lift up
against thee, in the manner of Egypt;
25 For <yet a very little while> and displeasure
shall end,
Yea ||mine anger|| over^b their destruction.
26 And Yahweh of hosts |will brandish over
him| ||a scourge||—
Like the smiting of Midian, at the rock
Oreb,—
And <his staff [being] over the sea>
He will lift it up in the manner of Egypt;
27 And it shall come to pass <in that day>
That his burden |shall remove| from off thy
shoulder,
And his yoke from off thy neck,—
Yea, the yoke shall be broken, because of
fatness.^c

28 He hath come in unto Ayyâth,
Hath passed through Migron,—
<At Michmash> storeth his baggage:
29 They have passed over the pass,
Geba is his halting-place,—
|Terror-stricken| is Ramah,
||Gibeah of Saul|| hath fled!
30 Make shrill thy voice, O daughter of Gallim!
Hearken, O Laishah;
Answer, O Anathoth!
31 Madmenah |hath fled|,—
||The inhabitants of Gebim|| have gone into
safety:
32 <While yet to-day, in Nob, he tarrieth>
He brandisheth his hand toward
The mount of the daughter^d of Zion,
The hill of Jerusalem.
33 Behold! ||the Lord, Yahweh of hosts|| is about
to lop off a tree-crown, with a crash,—
Then shall ||they who are lifted on high|| be
hewn down,
And ||the lofty|| be laid low;
34 Then will he fell the thickets of the forest,
with iron,—
And ||Lebanon|| |by a majestic one| shall
fall.

§ 12. *An Ideal Son of Jesse, becoming Monarch of the World, Israel sings Hymns of Triumph.*

11 ¹ But there shall come forth a shoot from the
stock of Jesse,—
And ||a sprout,^e from his roots|| shall bear
fruit;

^a Or: "Adonây, Yahweh."

^b Some cod.: "as far as" = "at"—G.n.

^c So prob.; cp. Deu. xxxii. 15; Hos. iv. 16; pos.: "anoointing." Lit.: "oil." Israel under the figure of an animal whose fat neck bursts the yoke—A. B. Davidson,

in "The Temple Bible."

^d Written: "house" = "place"; read: "daughter." Some cod. (w. 4 ear. pr. edns., Sep., Syr. and Vul.): "daughter" (both written and read)—G.n.

^e Or: "scion." (So Cheyne in P.B.).

2 And the spirit of Yahweh shall rest' upon
him',—
The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of knowledge and reverence of
Yahweh;
3 So will he find fragrance,^a in the reverence
of Yahweh,
And^b not <by the sight of his eyes> will he
judge,
Nor <by the hearing of his ears> will he decide;
4 But he will judge |with righteousness| them
who are poor,
And decide |with equity| for the oppressed^c
of the land,^d—
And he will smite the land^e with the sceptre
of his mouth,
And <with the breath of his lips> will he
slay the lawless one;
5 And righteousness shall be the girdle of his
loins,—
And faithfulness the girdle of his reins;
6 And the wolf shall dwell with the lamb,
And ||the leopard|| |with the kid| shall lie
down,—
And the calf and the young lion and the
fatling—together,
With ||a little child|| leading them;
7 And ||the cow|| |with the bear| shall find
pasture,
||Together|| shall their young ones |lie down|,—
And ||the lion|| |like the ox| shall eat straw;
8 And the sucking child shall caress' over the
hole of the asp,
Yea <over the viper's den> hath the weaned
child stretched out his hand:
9 They shall not hurt—nor destroy, in all my
holy' mountain,—
For filled' is the land with the knowledge of
Yahweh,
As ||the waters|| |to the sea| form a covering.
10 And there shall come to be <in that day>
A root of Jesse, which shall be standing as an
ensign of peoples,
<Unto him> shall nations seek,—
And |his resting-place| shall be |glorious|.
11 And it shall come to pass <in that day>
That My Lord' will again' |a second time|
set his hand, to possess himself of the rem-
nant of his people,—who shall be left—
from Assyria and from Egypt, and from
Pathros and from Ethiopia, and from Elam
and from Shinar, and from Hamath and
from the Coastlands of the sea;
12 And he will lift up a standard to the nations,
And will gather the outcasts of Israel,—
And <the dispersed of Judah> will he collect,
From the four corners of the earth.

^a "Draw breath"—G.A.S.

^b Some cod. (w. 2 ear. pr. edns., Aram., Sep., Vul.) omit this "and"—G.n.

^c Or: "patient."

^d Or: "earth."

^e Or: "earth." "Perhaps for

land—'arets—we ought, with Lagarde, to read tyrant—'aris"—G.A.S.

^f Some cod. (w. 2 ear. pr. edns.): "Yahweh" (instead of "Adonây"—G.n.

- 13 And the envy of Ephraim |shall be removed|,
And ||the vexatious doings of Judah|| shall be cut off:
||Ephraim|| shall not envy |Judah|,
And ||Judah|| shall not vex |Ephraim|;
- 14 But they shall fly on the wing of the Philistines in the west,
<Together> shall they make prey of the sons of the east,—
<On Edom and Moab> putting forth their hand,
With ||the sons of Ammon|| hearkening unto them.
- 15 And Yahweh |will devote to destruction| the gulf^a of the Egyptian sea,
And will brandish his hand against the River [= Euphrates], in the full force of his spirit,^b—
And will smite it in the seven streams,
And cause a marching through in sandals;
- 16 So shall there be a highway for the remnant of his people who shall be left out of Assyria,—
Like as it was to Israel, in the day that he came up out of the land of Egypt!
- 12 ¹ Thou shalt say, therefore, in that day,
I will praise thee, O Yahweh!
<Though thou hast been angry with me>
Thine anger turneth back,
And thou dost comfort me.
- ² Lo ||GOD|| is my salvation!
I will trust, and not dread,—
For ||my might and melody||^c is Yahweh,
Yahweh,
And he hath become mine, by salvation.^d
- ³ Therefore shall ye draw water, with rejoicing,—out of the fountains of salvation.
- ⁴ And ye shall say |in that day|,
Praise Yahweh,
Call upon his Name,
Make known among the peoples, his doings,—
Bring to remembrance, that |exalted| is his Name!
- ⁵ Praise in song Yahweh,
For <a splendid thing> hath he done,—
<Well known>^e is this, in all the earth.
- ⁶ Make shrill thy voice and sing out, thou inhabitress of Zion,—
That <great in the midst of thee> is ||the Holy One of Israel||.

^a Cp. Josh. xv. 5; xviii. 19. ML.; "tongue."

^b It is now generally admitted that . . . the text originally had: "in the full force [ezem] of his spirit (or blast)" — G. Intro. p. 294.

^c Some cod. (w. Aram.,

Sep., Syr. and Vul.): "and my melody." Cp. Exo. xv. 2—G. n.

^d Cp. Exo. xv. 2; Ps cxviii. 14, 21; Intro. p. 6, a.

^e So written; to be read: "To be made known" — G. n. "Let this be made known" — O. G.

§ 13. *The Fall of Babylon foretold: Israel's Taunt-Song over Babylon's fallen King—Hades in Commotion. An Appendix on Assyria.*

- ¹ The oracle on Babylon,—of which Isaiah, son 13 of Amoz, |had vision|:—
- ² <Upon a bare mountain> lift ye up a standard,
Raise high the voice' to them,—
Wave the hand,
That they may enter the doors of nobles.
- ³ ||I myself|| have given charge to my hallowed ones,—
Yea I have called
My heroes in showing mine anger,
My proudly' exulting ones.^a
- ⁴ The noise of a multitude in the mountains,
A resemblance of many people,—
The noise of a tumult of kingdoms,
Nations gathered together,
Yahweh of hosts, mustering a host for battle!
- ⁵ They are coming in
From a land far away,
From the utmost bound of the heavens,—
Yahweh—with his weapons of indignation,
To destroy the land.
- ⁶ Howl ye! for at hand' is the day of Yahweh,—
<As a veritable^b destruction from the Almighty> shall it come.
- ⁷ ||For this cause||—
||All hands|| shall hang down,—and
||Every mortal heart|| melt.
- ⁸ And they shall be in distress—
||Writhings and pains|| shall lay hold,
<As a woman in childbirth> shall they be in pangs,—
||Every one|| |at his neighbour| shall look in amazement,
<Faces of flames> their faces!
- ⁹ Lo! ||the day of Yahweh|| coming in,
Fierce and overflowing, and burning with anger,—
To devote the earth to desolation,
<And her sinners> will he destroy out of it.
- ¹⁰ For ||the stars of the heavens, and their constellations|| shall not flash forth their light,—
Obscured' shall be |the sun| in his |going forth|,
And ||the moon|| shall not shed her light.
- ¹¹ And I will visit |upon the inhabited earth|
||calamity||,
And |upon the lawless| ||their punishment||,—
And will quiet the arrogance of the proud,
And <the loftiness of tyrants> will I lay low.
- ¹² I will cause |a man|^c to be more precious than |fine gold|,—
Even |a son of earth| than |the finest gold of Ophir|.

^a So O. G. 144, b.

^b O. G. 454, 1, d.

^c Or: "a mortal."

- 13 [For this cause] <the heavens> will I disturb,
And [the earth] shall tremble' [out of her place],—
In the wrath of Yahweh of hosts,
And in the day of the glow of his anger.
- 14 And it shall be—
Like a gazelle that is chased,
And like a sheep with none' to lift it up,—
||Each|| [to his own people] will they turn,
And ||each|| [to his own land] will they flee:
15 ||Every one found|| shall be thrust through,—
And ||every one taken|| shall fall by the sword;
16 And ||their infants|| shall be dashed to the ground, before their eyes,—
Plundered' shall be [their houses], and ||their wives ravished||.
- 17 Behold me! stirring up against them, [the Medes],—
Who <of silver> shall take no account,
And <as for gold> they shall not delight in it;
18 And ||bows|| shall dash the young to pieces,—
And <on the fruit of the womb> will they have no pity,
<Over* children> will [their eye] throw no shield.
- 19 Thus shall Babylon—
The most lovely of kingdoms,
The majestic beauty of the Chaldees—
[Become] as in the divine overthrow of Sodom and Gomorrah.
- 20 It shall not be dwelt' in for ever,
Neither shall it be inhabited, from generation to generation,—
Neither shall encamp there [an Arab],^b
Nor ||shepherds|| fold their flocks there.
- 21 Then shall lie down' there, [wild beasts],^c
And filled' shall be their houses, with [owls],—
Then shall inhabit there, the ostrich,
And ||shaggy creatures|| shall dance there.
- 22 And jackals [shall answer] in their citadels,
And [wild dogs] in their voluptuous palaces,—
And near to come' is [her time],
And ||her days|| shall not be delayed.
- 14 ¹ For Yahweh [will have compassion] on Jacob,
And will yet' choose Israel,
And will give them rest upon their own soil,—
And the sojourner [shall join himself] unto them,
And they shall attach themselves unto the house of Jacob;
² And peoples [shall take them], and bring them into their own place,^d
And the house of Israel shall possess them—

* Some cod. (w. 2 ear. pr. eds., Sep., Syr. and Vul.): "And over"—G n.

^b "Steppe-dweller"—O.G.
^c "Jackals"—Davies' H.L.
^d Cp. chap. xlix. 22; lx. 9; lvi. 20.

selves of them [upon the soil of Yahweh]
||for servants and for handmaids||,—

Thus shall they be taking captive their captors,
And shall tread down their oppressors.*

- 3 And it shall come to pass <in the day when Yahweh [shall give thee rest] from thy toil, and from thy disquiet,—and from the hard service which had been laid upon thee> ⁴ that thou shalt take up this taunt over the king of Babylon, and shalt say:—

How' hath ceased' the oppressor!

Ceased' the exactress!^b

- 5 Broke' hath Yahweh the staff of the lawless,—

The sceptre of despots;

- 6 Smiting peoples in passion,

With stroke unremitting,—

Trampling, in anger, on nations,

Persecution unhindered.

- 7 <Quiet, at rest> the whole earth,—

Men have hurst into shouting!

- 8 ||Yea the pine-trees|| make mirth at thee,

||Cedars of Lebanon||!

<Since thou wast laid low>

No feller hath come up against us!

- 9 ||Hades, beneath|| is excited about thee

To meet thine arrival,—

Rousing up, for thee, Shades,^c

All the he-goats^d of earth!

Maketh rise from their thrones,

All the kings of the nations.

- 10 ||All of them|| answer, and say to thee,—

||Thou too|| made strengthless [as we]!

<Unto us> art thou like!

- 11 <Brought down to Hades> thy pride,

The hum of thy harps,^e

<Beneath thee> is spread out corruption,^f

And ||thy coverlet||§—worms!

- 12 How' hast thou fallen from heaven,

O Shining One—Son of the Dawn!

Hewn down to the earth,

O crusher of nations!

- 13 Yet ||thou|| didst say in thy heart—

<The heavens> will I ascend,

<Above the stars of God> will I lift up my throne,—

That I may sit in the Mount of Assembly,^h

In the Recesses of the North:

- 14 I will mount on the hills of the clouds,

I will match the Most High!

* Cp. chap. lx. 14.

^b Or by many (reading "r" for "d"): "Fury."

^c Or: "shadowy beings."

^d Or: "bell-wethers"—

Cheyne (P.B.). Cp. Jer.

li. 40; Zech. x. 8.

^e Or: "lutes"—O.G.

^f ML: "the worm."

^g Lit.: "coverings" (pl.); but some cod. (w. 5 ear. pr. eds., Sep., Syr. and Vul.): "covering" (sing.)—G n.

^h "The dwelling-place of the gods, according to Babylonian conception"—O.G. 249b, 417b.

- 15 |Howbeit| <to Hades> shalt thou be
brought down,—
To the Recesses of the Pit!
- 16 ||They who see thee| <upon thee> will
gaze,
<Upon thee> will thoughtfully muse,—
Is this' the man who startled the
earth?
Who terrified kingdoms?
Who made the world like a desert?
And <its cities> brake down?
<Its prisoners> he loosed not,
Each one to his home?
- 17 ||All| the kings of the nations—they all|
are lying in state,
Each one in his crypt;
19 But ||thou|| art flung out from thy grave,
Like a scion detested,^a
Beshrouded with slain, the pierced of the
sword,
Like a carcase trod underfoot:
20 <As for them who go down to^b the stones
of the Pit>^c
Thou shalt not be united with them in
burial;
For <thy land> thou didst ruin,
<Thy people> didst slay,—
<Unnamed to times age-abiding>
Be the seed of the wicked!
- 21 Prepare—for his sons—shambles,
For the iniquity of their fathers,—
They shall not rise, nor possess the earth,
Nor fill the face of the world with cities.
- 22 I will rise, then, against them,
Declareth Yahweh of hosts,—
And will cut off from Babylon,
Record and remnant,
And^d scion and seed,
Declareth Yahweh.
- 23 And will make her a possession for the
bittern,^e
And marshes of water,—
And will sweep it with the besom of
destruction,
Declareth Yahweh of hosts.
- 24 Yahweh of hosts |hath sworn|, saying,—
Surely <as I intended> ||so|| hath it come
to pass,
And <as I purposed> ||the same|| shall
stand:—
- 25 That I will break in pieces the Assyrian,
in my land,
Yea <upon my mountains> will I tread
him underfoot,—
So shall be removed from off them, his yoke,
And ||his burden|| |from off their shoulder|
shall be removed.

^a "Like a stick that is
loathsome"—G.A.S.

^b So one school of Masso-
rites; another: "upon,"
"up to"—G.n.

^c This line "should be
transferred from ver. 19
to ver. 20"—G.A.S.

^d Some cod. (w. 2 ear. pr.
edns.) omit this "and"
—G.n.

^e Or: "hedgehog"—T.G.,
Davies' H.L.; "porcu-
pine"—Hastings' Dict.
Bible.

- 26 ||This|| is the purpose that is purposed upon
all the earth,—
And ||this|| the hand outstretched over all
the nations;
27 For ||Yahweh of hosts|| hath purposed,—
And who' shall frustrate?
And ||his|| is the hand outstretched,
And who' shall turn it back?

§ 14. *A Prophecy against Philistia.*—"Yahweh
hath founded Zion."

- 28 <In the year that King Ahaz died> came this
oracle:—
- 29 Do not rejoice, Philistia |any of thee|,
In that the rod of him that smote thee |is
broken|,—
For <out of the root of the serpent> shall
come forth |a viper|,
And his fruit be a fiery dragon that
fieth.
- 30 Then shall feed, the firstborn of the poor,
And ||the needy|| |in confidence| lie down,—
And I will kill with famine thy root,
And ||thy residue|| shall be slain.
- 31 Howl—O gate, Make outcry—O city,
Dispersed art thou, Philistia |all of thee|,—
For <out of the north> a smoke cometh in,
With no' straggler in his ranks.
- 32 What, then, shall one answer the messengers
of a nation?
That ||Yahweh|| hath founded Zion,
And <in her> shall seek refuge, the
oppressed^a of his people.

§ 15. *A Prophecy against Moab.*

- 1 The oracle on Moab: 15
<Because <in a night> was laid waste Ar of
Moab—destroyed!
Because <in a night> was laid waste Kir of
Moab—destroyed>
2 He hath gone up to Bayith and Dibon, to the
high places, to weep,—
<On Nebo and on Medeba> Moab is
howling,
<On all their heads>^b a baldness,
||Every^c beard| clipped.
3 <In their streets> have they girded them
with sackcloth,—
<On their housetops, and in their broad-
ways> every one^d is howling—melting in
tears;
4 And Heshbon |hath made outcry|, and
Elealeh,
<Unto Jahaz> hath been heard their
voice,—

^a Or: "humbled," "pa-
tient."

^b Some cod. (w. Sep.):
"every head." Cp. Jer.
xlviii. 37—G.n.

^c Some cod. (w. 3 ear. pr.
edns., Aram., Syr. and
Vul.): "and every"—
G.n.

^d Cp. O.G. 482^a, d (b).

- ||For this cause|| do the armed men of Moab
roar,
|Every man's soul|^a quivereth to him.
5 ||Mine own heart|| for Moab continueth to
make outcry,
||Her fugitive||^b |as far as Zoar| is like a
heifer of three years;
For <the ascent of Luhith>^c |with weeping|
they ascend,
For <by the way of Horonaim—an outcry of
destruction> they excite;
6 For ||the waters of Nimrim|| shall become
|desolation|,—
For grass |hath dried up|,
Herbage |hath failed|,
||Green thing|| hath not sprung up!
7 |For this cause| <the savings they had
made, and that which they had stored>
<Over the torrent-bed of the willows> shall
they bear them.
8 For the outcry |hath gone round| the
boundary of Moab,—
||As far as Eglaim|| the howling thereof,
And ||to Beer-elim|| the howling thereof.
9 For ||the waters of Dimon|| are full of
blood,
For I will lay upon Dimon new troubles,^d—
<To the escaped of Moab> ||the lions||,
Even to the survivors on the soil.
16 ¹ Send ye the lamb due to the ruler of the
land,
From Sela towards the desert,—
Unto the mount of the daughter of
Zion;
2 Yet shall it be that—
<Like wandering birds from a nest cast
forth>
Shall be the daughters of Moab, at the fords
of Arnon.
3 Bring thou^e in counsel,
Execute thou^f judgment,
Make |as the night| thy shadow, in the midst
of high noon,—
Hide thou the outcasts,
<The wanderer> do not thou reveal.
4 Let mine own outcasts^g |sojourn with thee|,
O Moab, become thou a covert to them, from
the face of the spoiler,—
For vanished^h is the oppressor,
At an endⁱ is extortion,
They who tread down have ceased^j out of
the land.

^a Some cod.: "And every man's soul"—G.n.

^b Some cod. (w. 4 ear. pr. edns.): "fugitives"—G.n.

^c Written: "Luhoth" [and then? = "slabs" or "boards"]; but read: "Luhith"—G.n.

^d Lit.: "additions."

^e Written: "ye"; read: "thou." In some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.) both

written and read: "thou"—G.n.

^f Written: "thou" (sing.); read: "ye" (pl.). In some cod. (w. 7 ear. pr. edns., Aram., Sep., Syr., Vul.) both written and read: "thou" (sing.)—G.n.

^g In some cod. (w. Aram., Sep., Syr.): "Let the outcasts of Moab sojourn with thee, Be thou," etc.—G.n.

5 So^a shall be established |in lovingkindness|
||a throne||,
And one shall sit thereon |in truth| ||in the
home^b of David||,—
Judging—and seeking justice, and speeding
righteousness.

6 We have heard of the arrogance of Moab,
Proud exceedingly!
His haughtiness and his arrogance and his
passion,
<Not true> are his boastings.^c

7 Therefore shall |Moab| howl for |Moab|,
||All that belong to her|| shall wail,—
<For the ruins^d of Kir-hareseth>^e shall they
moan out,
Utterly stricken!

8 For ||the fields of Heshbon|| are withered—
The vine of Sibmah,
||The owners of nations|| have broken off
ruddy branches,^f
<Unto Jazer> had they reached,
They had spread abroad to the desert,—
||Her boughs|| had stretched forth, had gone
over to the sea.

9 ||For this cause|| will I bewail, in the wailing
of Jazer,
The vine of Sibmah,
I will drench thee with my tears, O Heshbon,
and Elealeh,—
For <upon thy fruit-harvest, and upon thy
grain-harvest> |the battle-shout| hath
fallen.

10 Now shall be withdrawn rejoicing and exulta-
tion, out of the garden-land,
And <in the vineyards> shall be neither
singing nor shouting,—
<Wine in the winepress> the treader
|shall not tread|,
<The vintage-shout> have I made to cease.

11 |For this cause| ||mine inward parts—for
Moab| ||like a lyre| shall make a plain-
tive sound,—
Yea ||what is within me|| |for Kir-heres|.

12 And it shall be—
<When it is seen that Moab hath laboured
in vain on^g the high place>
He shall enter into his holy place to pray,
and shall not prevail.

13 ||This|| is the word which Yahweh spake con-
cerning^h Moab in |time past|;

14 But ||now|| hath Yahweh spoken, saying,
<In three yearsⁱ—as the years of a hireling>
shall the glory of Moab be diminished,
with all the great multitude,—even a very
small remnant, |of no account|.

^a Possibly this verse shd be connected with the foregoing.

^b Mt.: "tent"

^c Or: "The untruth of their boastings"—O.G. 467.

^d Or: "raisin-cakes"; but Gt.: "For the men." Cp. Jer. xlviii. 31—G.n.

^e Some cod.: "Kir-harc-

sheth"—G.n.

^f Its choice branches smote down lords of nations"—O.G.

^g Some cod. (w. 2 ear. pr. edns.): "unto" (or "for")—G.n.

^h Or: "unto."
ⁱ Some cod. (w. 2 ear. pr. edns.): "about three years."

§ 16. *A Prophecy against Damascus.*

- 17 ¹ The oracle on Damascus,—
 Io! ||[Damascus]|| is to be removed from being
 a city,
 And shall become a heap of ruins :
² Forsaken|| are the desolate cities,—
 [For flocks|| shall they serve,
 Which shall lie down, and have none' to
 make them afraid.]
³ Then shall the fortress cease from Ephraim,
 And the kingdom from Damascus, and the
 remnant of Syria,—
⁴ <Like the glory of the sons of Israel> shall
 they be,—
 Declareth Yahweh of hosts.
- ⁴ And it shall come to pass <in that day>
 That the glory of Jacob |shall be diminished|,
 And ||the fatness of his flesh|| shall be
 wasted ;
⁵ And it shall come to pass—
 That <as the harvestman gathereth' stand-
 ing corn,
 And <with his arm—the ears> he reapeth>
 Yea it shall come to pass—
 That ||so|| shall he be who gleaneth ears, in
 the vale of Rephaim ;
⁶ Yet shall there be left therein, a gleaning,
 As in the beating of an olive-tree,—
 Two—three berries, in the head of the tree-
 top,—
 Four—five, among her fruitful boughs,
 Declareth Yahweh,
 God of Israel.
- ⁷ <In that day> shall the son of earth look to
 him that made him,—
 And ||his eyes|| <unto the Holy One of
 Israel> be turned ;
⁸ And he shall not look unto the altars, the
 work of his own hands,—
 Nor <to what his own fingers have made>
 shall his eye be turned,
 Whether Sacred Stems or Sun-pillars.
- ⁹ <In that day> shall his fortified cities become
 Like a neglected bough and a topmost
 branch,
 Which they neglected because of the sons of
 Israel;—
 So shall there be desolation.
- ¹⁰ <Because thou didst forget the God of thy
 salvation,
 And <thy Rock of refuge> thou didst not
 remember>
 [For this cause|| shalt thou plant very pleasant
 plants,^a
 And <the slip of a stranger> shalt thou set :
¹¹ <In the day when thou plantest> fence thou
 in,
 And <in the morning> cause thou ||thy slip||
 to blossom,—
 A harvest will have waved in the day of
 destiny, and mortal pain.

^a "Perh. = Adonis-plantations (gardens)" —O.G. 654.

- ¹² Alas! the booming of many peoples,
 <Like the booming of the seas> shall they
 boom,—
 And ||the rushing of nations||!
 <Like the rushing of mighty waters> shall
 they rush.
- ¹³ <Though nations |like the rushing of many
 waters| shall rush>
 Yet shall one rebuke him,
 And he shall flee far away,—
 And be chased
 As the chaff of the mountains before a
 wind,
 And as whirling stubble' before a storm !
- ¹⁴ <At eventide> lo! terror,
 <Before morning> he^a is' not !
 ||This|| is the portion of them who
 plunder us,
 And the lot of them who make of us a
 prey.

§ 17. *A Prophecy against a Land Far South.*

- ¹ Ho! thou land of the buzzing of wings,^b— 18
 Which is beyond the rivers of Ethiopia :
² That sendeth, by the sea,^c ambassadors,
 Even in vessels of paper-reed, upon the face
 of the waters,—
 Go, ye swift messengers,
 Unto a nation drawn out^d and polished,
 Unto a people terrible from their beginning
 and onwards,—
 A nation most mighty and subduing,
 Whose land rivers |have cut through|.
- ³ All ye inhabitants of the world,
 And ye, that dwell in the earth,—
 <When there is lifted up an ensign on the
 mountains>
 Ye shall look,
 And <when there is blown a horn>
 Ye shall hearken.
- ⁴ For ||thus|| said Yahweh unto me,—
 I must be quiet,
 I must look on in my fixed place of
 abode,—
 Like a bright heat, on the light,
 Like a cloud of dew, in the heat^e of
 harvest.
- ⁵ For <before harvest, when the bud is perfect,
 And |the blossom| becometh ||a ripening
 grape||>
 Then will one cut down the twigs with
 pruning-hooks,
 And <the tendrils> will he remove [and] cast
 down :
- ⁶ They shall be left together,
 To the ||ravenous birds|| of the mountains,
 And to the beast of the earth,—

^a In some cod. (w. 2 ear.
pr. eds., Aram., Sep.,
Syr., Vul.): "and he"
—G.n.^b So O.G., Davies, Cheyne.
Or: "shadow falling both
ways." So Fuerst.^c Or: "large river."^d Or: "tall"—O.G. and
others [qy.: "postponed
and polished (as by
savouring)"]?^e Some cod. (w. Sep., Syr.,
Vul.): "day"—G.n.

Then shall the ravenous bird |summer upon them|,
And ||every beast of the earth|| upon them| shall winter.^a

- 7 <In that time> shall there be borne along,
As a present unto Yahweh of hosts,
A people drawn out^b and polished,
Even from a people terrible from their beginning and onwards,—
A nation most mighty and subduing
Whose land rivers |have cut through|,
Unto the place of the Name of Yahweh of hosts,
Mount Zion.

§ 18. *A Prophecy against Egypt: "Yahweh will plague and heal!"*

19 ¹ The oracle on Egypt:

- Lo! ||Yahweh||, riding upon a swift cloud,
and he will enter Egypt,
And the idols of Egypt |shall shake| at his presence,
And ||the heart of Egypt|| shall melt within him;
2 And I will stir up |Egyptians| against |Egyptians|,
And they shall fight—
Every one against his brother; and
Every one against his neighbour,—
City against city, and
Kingdom against kingdom.
3 And the spirit of Egypt |shall vanish| within them,
Yea <the sagacity thereof> will I swallow up,—
And they will seek
Unto the idols, and
Unto them that mutter, and
Unto them that have familiar spirits,^c and
Unto the wizards;
4 And I will deliver the Egyptians into the hand of a cruel lord,—
And a fierce king shall rule over them,
Declareth the Lord,^d Yahweh of hosts.
5 And the waters shall be dried up from the great stream,^e—
And ||the River|| shall waste and be dry;
6 And rivers |shall stink|,
The canals of Egypt be shallow and waste,
||Reed and rush|| be withered;
7 The meadows by the Nile, by the mouth of the Nile,
And all that is sown in the Nile,
Shall be dry, driven away, and not be!
8 Then shall the fishers |lament|,
And all shall mourn, who cast in the Nile a hook,—
And ||they who spread nets on the face of the waters|| shall languish;

^a "Shall spend the harvest time upon it"—O.G. 358.
^b Or: "tall"—O.G. and others [qy.: "postponed and polished (as by

scouring?)]
^c Or: "the enchanters."
^d Heb.: *hā-ādhôn*,
^e Cp. O.G. 411. ML.: "sea."

- 9 Then shall turn pale
The workers in combed flax,— and
The weavers of white linen;
10 Then shall her pillars be crushed,—
||All who make wages|| be bowed down in soul.
11 Surely ||foolish|| are the princes of Zoan,
||The wisest counsellors of Pharaoh|| |in counsel| are brutish,—
How can ye say unto Pharaoh,
<Son of the wise> am I!
||Son of the kings of olden time||?
12 Where then are' thy wise men?
Pray let them tell thee!
And let them know what Yahweh of hosts
|hath purposed| on Egypt!
13 Doting' are the princes of Zoan,
Deceived' are the princes of Nôph:
They who are the corner-stone of her tribes'
|have led' Egypt astray|.
14 ||Yahweh|| hath infused in her midst, a spirit of perverseness,—
And they have led Egypt astray into all his own doings,
As a drunken man staggereth' into his own vomit;
15 And Egypt shall have nothing which can be done,
Which head or tail, palm-top or rush, |can do|!
16 <In that day> shall Egypt be like unto women,—
And shall start and tremble because of the brandishing of the hand of Yahweh of hosts, which he' is about to brandish over it.
17 Then shall the soil of Judah become, |to Egypt|| |a terror||;^b
||Every one to whom it is mentioned|| will tremble,—
Because of the purpose of Yahweh of hosts, which he' is purposing against it.
18 <In that day> shall there be five cities in the land of Egypt,
Speaking the language^c of Canaan,
And swearing unto Yahweh of hosts,—
||The city of destruction||^d shall be the name of one!
19 <In that day> shall there be
An altar unto Yahweh, in the midst of the land of Egypt,—
And a pillar^e near the boundary thereof, unto Yahweh;^f
20 And it shall become a sign and a witness, unto Yahweh of hosts, in the land of Egypt,—

^a Some cod. (w. 7 ear. pr. edns., Aram. and Vul.): "Therefore will they . . . lead"—G.n.
^b ML.: "a reeling."
^c Lit.: "lip."

^d So O.G. 249. Some cod. (w. 2 ear. pr. edns. and Sep.): "The city of the sun"—G.n. "The Sep. solves the difficulty inas-

much as it clearly shows that the Hebrew recension from which it was made read, "City of righteousness"—G. Intro. 406.

^e Or: "obelisk." Heb.: *mazzebah*.
^f Some cod. (w. Syr.): "Y. of hosts"—G.n.

For they will make outcry unto Yahweh,
because of oppressors,
That he would send them a saviour—and
a great one,
Then will he deliver them.

21 Then will |Yahweh| make himself known'
|to the Egyptians|,
So shall |the Egyptians| know' |Yahweh|,
in that day,—
And they will offer a sacrifice and a present,^a
And will vow a vow unto Yahweh, and
will perform.

22 And Yahweh |will plague| Egypt, ||plague
and heal||,—
And they will turn unto Yahweh,
And he will be entreated of them, and will
heal them.

23 <In that day> shall there be a highway,
from Egypt to Assyria,
And |the Assyrians| shall come' into |Egypt|,
And |the Egyptians| into |Assyria|;
And |the Egyptians| shall serve^b |with
the Assyrians|.

24 <In that day> shall |Israel| be |a third|
with Egypt and with Assyria,—
A blessing in the midst of the earth:
Whom Yahweh of hosts hath blessed,
saying,—
||Blessed|| be
My people—the Egyptians,
And the work of my hands — the
Assyrians,
And mine own inheritance—Israel.

§ 19. *A Warning not to trust in Egypt—
symbolically enforced by Isaiah.*

20 1 <In the year that Tartan entered Ashdod,
when Sargon king of Assyria |sent him|,—and
he fought against Ashdod and captured it>,—
2 ||at that time|| spake Yahweh, through^c Isaiah
son of Amoz, saying,

Go, and loose the sackcloth from off thy loins,
And <thy sandal> draw thou off from thy
foot,—

And he did so, walking disrobed and bare-
foot. ³ Then said Yahweh,—

<As my servant Isaiah [hath walked] dis-
robed and barefoot, three years, as a sign
and a wonder, against Egypt and against
Ethiopia>

4 ||So|| shall the king of Assyria lead away the
captives of Egypt, and the exiles of Ethiopia,
young and old, disrobed and barefoot,—
with their persons behind uncovered' ||the
shame of Egypt||.

5 Thus shall they be confounded, and turn pale,—
For Ethiopia, their expectation, and
For Egypt, their boast;^d

6 And the inhabitant of this shore |shall
exclaim|, in that day,
Lo! ||such|| is our expectation, whereunto

we fled for help, that we might be
delivered from the presence of the king
of Assyria!

How then shall ||we|| |escape|?

§ 20. *A Prophecy against the Desert of the Sea.*

1 The oracle on the desert of the sea :^a—

21

<As storm-winds in the South which |with
a rush from the desert| do come from a
terrible land>

2 [So] hath ||a grievous vision|| been told me :—
||The deceiver|| is deceiving,
And ||the spoiler|| is spoiling,
Go up, O Elam,
Besiege, O Media,
<All the sighing she hath caused> have I
made to cease.

3 ||For this cause|| are my loins filled' with anguish,
||Pangs|| have seized me, as the pangs of
her that is giving birth,—
I writhe, so that I cannot hear,
I tremble, so that I cannot see:

4 My heart fluttereth',
||A horror|| terrifieth me,—
<My twilight of pleasure>^b hath he turned
for me into a time of trembling.

5 [Ye thought] to prepare the table—spread
the mat—eat—drink! . . .
Arise, ye chieftains, anoint the shield!^c

6 For ||thus|| hath My Lord said' unto me,—
Go, set the watchman,
<What he seeth> let him tell!

7 <When he seeth
A train of horsemen in double rank,
A train of asses,
A train of camels>
Then shall he hearken attentively, with
diligent heed.

8 Then cried he,
A lion!
<On the watch> O My Lord, had I' been
standing continually, by day,
And <at my post> had I' been stationed
whole nights;—

9 When lo! here was a train of men coming,
With horsemen in double rank,—
And one began and said,
Fallen! fallen! is Babylon,
And ||all the images^d of her gods|| are
smashed to the ground!

10 O thou My threshing!^e
And the grain of my corn-floor!^f
<That which I have heard from Yahweh of
hosts, the God of Israel>
Have I declared |unto you|.

^a "Perhaps better, of Per-
sian Gulf"—O.G. 411.

^b "The twilight of my
pleasure"—O.G. 366.

^c "To make it slippery"—
O.G.

^d Carved, graven, or even
molten—Deut. vii. 5.

^e = "My oppressed peo-
ple."

^f MI.: "And son of my
threshing-floor"; i.e.,
my poor people crushed
as corn in the threshing"^h
—Davies' H.L.

^a Or: "meal-offering."
^b Or: "offer," "worship."

^c MI.: "by the hand of."
^d Or: "glorying."

§ 21. *A Prophecy against Dumah (Edom).*11 The oracle on Dumah :^a

<Unto me> is one crying—out of Seir,
Watchman ! how far gone is the night ?
Watchman ! how far gone is the night ?^b

12 Said the watchman,

There cometh a morning,

But also' a night,—

<If ye will enquire> enquire ye^c—

Come | again !

§ 22. *A Prophecy against Arabia.*

13 The oracle on Arabia,—

<Among the shrubs in Arabia>^d must ye
lodge,

Ye caravans of Dedanites.

14 <To meet the thirsty> bring ye water,—

Ye dwellers in the land of Tema ;

<With bread for him> get in advance of
him that is in flight !

15 For <before swords> have they fled :

Before a sword that is drawn,

Before a bow that is bent,

And before the stress of war.

16 For ||thus|| hath My Lord said unto me,—

<Within a year, according to the years of a
hireling> shall fail all the glory of Kedar ;

17 And ||The remnant of the record of bowmen,
The heroes of the sons of Kedar,||

Shall become few ;

For ||Yahweh, God of Israel|| hath spoken.

§ 23. *A Prophecy against the Valley of Vision.*

22 1 The oracle on the valley of vision,—

What aileth thee, then,

That thou art wholly gone up to the house-
tops ?

2 <With tumults> art thou filled, thou citadel
in commotion ! city exultant !

||Thy slain|| are Not the slain of |the sword|,
Nor the dead in battle.

3 ||All thy rulers|| having fled |together|, <by
the bow> are taken captive :

All found in thee have been taken captive
|together|,

<Far away> have they fled.

4 ||For this cause|| I said—

Look away from me,

|Bitterly| will I weep,—

Do not press to comfort me,

For the ruin of the daughter of my people.

^a "The oracle of silence, i.e., of concealment, hidden meaning." Or else: "name of Edom with mystic meaning; *Duma* = silence of death, desolation." For both, see O.G. 189^a.

^b So A. B. Davidson, "Temple Bible." "How much of the night is

passed? Literally, "What from off the night?"—G.A.S. "How late is the hour of night?"—Cheyne [P.B.].

^c Or: "If ye will keep on asking, keep on asking."
^d Instead of "in Arabia," Cheyne reads and renders: "at eventide"—P.B.

5 For <a day of confusion and downtreading and perplexity> pertaineth to My Lord Yahweh of hosts, in the valley of vision,—an undermining of walls, and a crying for help to the mountain.

6 Yea ||Elam|| beareth the quiver,

With trains^a of men, [and]^b horsemen,—

And ||Kir|| hath uncovered the shield.

7 And it hath come to pass that |the choice of
thy vales| are full of chariots ;

Yea ||the horsemen|| have set themselves |in
array| at the gate.

8 Then removed he the veil of Judah,—

Yea thou didst peer, on that day, into the
armoury of the forest-house ;

9 And <the breaches in the city of David> ye
beheld, for they were many,—

So ye gathered together the waters of the
lower pool ;

10 And <the houses of Jerusalem> ye counted,—
And brake down the houses, to fortify the
wall ;11 And <a reservoir> ye made, between the
two walls, for the waters of the ancient
pool,—

And had no regard unto him that made it,
Nor <unto him that formed it long ago>
had ye respect.

12 And <when My Lord Yahweh of hosts
called, in that day,—for weeping, and for
lamentation, and for shaving bare, and for
girding with sackcloth>13 Then lo ! joy and rejoicing, killing oxen, and
slaughtering sheep, eating flesh, and drink-
ing wine,—

Let us eat and drink,

For <to-morrow> we may die !

14 Therefore did Yahweh reveal himself in mine
ears,

Surely there shall be no propitiatory-cover-
ing put over this iniquity for you, until
ye die,

Saith My Lord, Yahweh^c of hosts.

15

§ 24. *Shebna removed from his office as Steward, and Eliakim installed in his stead.*15 ||Thus|| said My Lord Yahweh^c of hosts,

Come, go in unto this steward,

Unto Shebna, who is over the house :^d

16 What doest thou here ?

And whom hast thou here ?

That thou hast hewn for thyself here a
sepulchre,—

As one hewing on high' his sepulchre,

Cutting out in the cliff' a habitation for
himself ?

17 Lo ! ||Yahweh|| is about to hurl thee, with
a hurl, O mighty man,—

And roll thee with a roll ;

^a Cp. chap. xxi. 7.

^b Some cod. (w. 3 ear. pr. eds., Vul.) have this
"and"—G.n.

^c Or: "Adonay, Yahweh."

^d Some cod. (w. Aram., Sep., Syr., Vul.) add:
"and thou shalt say
unto him"—G.n.

18 He will ||toss|| thee, with a toss, like a ball,
into a country wide on both hands,—
||There|| shalt thou die.
And ||there|| shall thy glorious' chariots be
the contempt of the house of thy lord.
19 Thus will I thrust thee out from thine
office,—
And <from thy station> shall one tear
thee down.
20 And it shall come to pass, <in that day>
That I will call for my servant, for
Eliakim, son of Hilkiah,
21 And will clothe him with thy tunic,
And <with thy girdle> will I gird him,
And <thine authority> will I deliver into
his hand,—
So shall he become a father
To the inhabitant^a of Jerusalem, and
To the house of Judah.
22 And I will lay the key of the house of
David, upon his shoulder,—
And he shall open, and none' shall shut,
And shut, and none' shall open;
23 And I will fasten him as a peg in a sure
place,—
And he shall become a throne of glory, to
the house of his father;
24 And they shall hang upon him, all the
weight of his father's house—
The offshoots, and the side-twigs—
All the small vessels,
Both the cups and all the jugs^b
25 <In that day> —
Declareth Yahweh of hosts
Shall the peg [give way], that was fastened
in a sure place,—
Yea it shall be cut off and fall,
And the burden that was upon it shall perish,
For ||Yahweh|| hath spoken !

§ 25. *A Prophecy against Tyre: when restored to
her Traffic, she will render Tribute to the Temple
of Yahweh.*

23 ¹ The oracle on Tyre, —
Howl ! ye ships of Tarshish,
For it is laid too waste to be a haven to enter,
<From the land of Cyprus> hath it been
unveiled to them.
² Be dumb, ye inhabitants of the Coast,—
Whom ||the merchants of Zidon|| <passing
over the sea> once replenished;
³ Yea <on mighty waters> was the grain of
Shihor,
||The harvest of the Nile|| was her increase, —
And so she became a mart of nations.
⁴ Turn thou pale, O Zidon,
For spoken' hath the sea, the fortress of the
sea, saying,—
I have neither been in pangs nor given birth,
I have neither brought up young men, nor
promoted virgins.

⁵ <Like the report of Egypt>
They shall be in pangs at the like report
of Tyre.^a
⁶ Pass ye over to Tarshish,—
Howl, ye inhabitants of the Coast;
⁷ Is this, to you, an exultation?
<Though [from ancient days] is her anti-
quity>,
Yet shall her own feet' carry her away, far
off to dwell.^b
⁸ Who' hath purposed this, against Tyre,
The bestower of crowns,—
Whose merchants are princes,
Her traders, the honourable of the earth?
⁹ ||Yahweh of hosts|| hath purposed it,—
To humble the pride of all beauty,
To make of little esteem all the honourable
of the earth.
¹⁰ Pass through thy land, as the Nile,—
O daughter of Tarshish, there is no' restraint^c
any longer !
¹¹ <His hand> hath he stretched out over the
sea,
He hath shaken kingdoms,—
||Yahweh|| hath given command against the
Phœnician coast,^d
To destroy her fortresses.
¹² Therefore hath he said,—
||No more, again|| do thou exult,
Thou violated virgin daughter of Zidon,—
<To Cyprus> arise and pass over,
<Even there> shall one find thee no rest.
¹³ Lo ! <the land of the Chaldeans>
[This] is the people, that was not,
||Assyria|| founded it for the inhabitants of
the desert,—
They set up its siege-towers,
They demolished its palaces,
Made it a ruin !
¹⁴ Howl, ye ships of Tarshish,—
For laid waste' is your fortress.
¹⁵ So shall it be <in that day>
That Tyre shall be forgotten seventy years,
According to the days of a certain king :
<At the end of seventy years> shall it befall
Tyre according to the song of the
harlot :
¹⁶ Take thou a lyre, Go round the city,
O harlot forgotten,—
Sweetly touch the strings, Lengthen out the
song,
That thou mayest be called to mind.
¹⁷ So shall it be <at the end of seventy
years>
That Yahweh will visit' Tyre,
And she will return to her hire,—
Yea she will play the harlot—with all the
kingdoms of the earth, upon^e the face of
the ground.

^a In some cod. (w. Aram.,
Sep., Syr., Vul.): "in-
habitants"—G.n.
^b "Jars, pitchers"—O.G.

^a Cp. O.G. p. 453, *b*.
^b Or: "sojourn."
^c But see O.G. 561^a.

^d See O.G. 498^b.
^e Some cod.: "which are
upon"—G.n.

18 But |her merchandise and her hire| shall be hallowed unto Yahweh,
It shall not be stored up, nor hoarded,—
For <to them who dwell before Yahweh>
shall her merchandise belong,
That they may eat to satisfaction,
And have stately apparel.

§ 26. *A world-wide Devastation gives place to a Manifestation of Yahweh as King in Jerusalem; in connection with which, supra-mundane and mundane hostile Powers are Imprisoned, Death is Defeated, the Veil over the Nations is Removed, Israel fills the World with Fruit, and Songs are sung both in the Uttermost Parts of the Earth and in the Land of Judah.*

24 1 Lo! Yahweh emptying the earth, and laying it waste,—
And he will overturn the face thereof,
And scatter them who dwell therein.
2 And it shall be—
<As the people> ||so|| the priest,
<As the servant> ||so|| his lord,
<As the maid> ||so|| her mistress,—
<As the buyer> ||so|| the seller,
<As the lender> ||so|| the borrower,
<As the debtor> ||so|| his creditor.
3 Emptied—emptied—shall be the earth, yea pillaged—pillaged,—
For ||Yahweh|| hath spoken this word.
4 Mourneth, fadeth, the earth
Languisheth, fadeth, the world,—
Languished' have the lofty of the people of the earth.
5 Yea ||the earth itself|| is profaned under them who dwell therein,—
For they have
Set aside laws,
Gone beyond statute,
Broken an age-abiding covenant.
6 ||For this cause|| [a curse] hath devoured the earth,^a
And punished are the dwellers therein,—
||For this cause|| are burned the inhabitants of the earth,
And the men left remaining—are [few].
7 Mourneth' the new wine,
Withereth' the vine,—
Sighing' are all the merryhearted:
8 Ceased' hath the mirth of timbrels,
Ended' is the noise of the uproarious,—
Ceased' hath the mirth of the lyre:
9 <With a song> they drink not wine,—
Bitter' is strong drink^b to them who drink it:
10 Broken down' is the city of desolation,^c—
Shut up' every house, that it cannot be entered.
11 There is an outcry concerning wine' in the streets,—
Darkened' is all joy,
Departed' the gladness of the earth.

^a Some cod. (w. 4 ear. pr. edns., Syr.): "Because of a curse the earth mourneth"—G.n.
^b "Mead"—Cheyne (P.B.).
^c Heb.: *tohu*. Cp. Gen. i. 2.

12 There is left in the city, desolation,—
And <to ruins> have been broken the gate.
13 <When ||thus|| it shall be in the earth, in the midst of the peoples>
[There shall be]
like the shaking of an olive-tree,
like the going round to pick, when closed' is the harvest.
14 ||They|| shall lift up their voice—
shall raise a tremulous note,—
<On account of the splendour of Yahweh>
have they made a shrill cry, on the West;
15 ||For this cause||
<In the Regions of Light> give ye glory to Yahweh,—
<In the Coastlands of the Sea> [unto] the Name of Yahweh, God of Israel.
16 ||From the uttermost part of the earth||
<melodies> have we heard—
||Beauty|| to the righteous one!^a
But I had said—
Ruin to me! Ruin to me! Woe to me!
||Traitors|| have betrayed,
Yea ||traitorously|| have traitors betrayed!
17 Terror and pit, and snare,^b—are upon thee, O inhabitant of the earth!
18 So shall it be—
||He that fleeth from the sound of the terror|| shall fall into the pit,
And ||he that getteth up out of the midst of the pit|| shall be captured in the snare,—
For ||the windows on high|| have opened,
And shaken' are the foundations of earth.
19 The earth breaketh, breaketh,—
The earth crasheth, crasheth,
The earth tottereth, tottereth;
20 The earth staggereth—staggereth, like a drunken man,
And rocketh to and fro like a night-hut,—
So shall be heavy upon her, her transgression,
And she shall fall, and [not again' rise].^c
21 And it shall be <in that day>
That Yahweh will bring punishment
Upon the host of the height, in the height,—
And upon the kings of the ground, on the ground.
22 And they shall be swept together in a crowd, fettered for a pit,
And shall be lowered into a dungeon,—
And <after many days> shall they be punished.
23 Then shall blush, the silvery moon,
Then turn pale, the glowing sun,—
Because Yahweh of hosts [hath become king]
In Mount Zion,
And in Jerusalem,
And before his Elders, in glory.^d

^a Or: "the vindicated one." Cp. Zech. ix. 9.
^b N.B.: the striking assonance: *paḥadh wa-paḥadh*

wa-paḥ.
^c So "I had said," ver. 16.
^d Or: "And before his elders [shall be] glory."

- 25 ¹ O Yahweh! <my God> thou art',
 I will exalt thee,
 I will praise thy Name,
 For thou hast done a wonderful thing,—
 Purposes of long ago,
 Faithfulness in truth.
- ² For thou hast made,
 of a citadel, a mound,
 of a defended city, a ruin,—
 palaces for foreigners, to be no city,
 <To times age-abiding> shall it not be built.
- ³ ||For this cause|| shall glorify thee—a strong
 people,
 ||The city of tyrannous nations|| shall revere
 thee;
- ⁴ For thou didst become
 A refuge to the weak,
 A refuge to the needy, when distress
 was upon him,—
 A shelter from the storm,
 A shade from the heat,
 When the blast of tyrants was like a storm
 against a wall.
- ⁵ <As heat in a desert> ||the pomp of
 foreigners|| wilt thou subdue,—
 Heat—with the shade of a cloud,
 ||The song of tyrants|| become low.^a
- ⁶ Then will Yahweh of hosts prepare' for all the
 peoples <in this mountain>
 A banquet of fat things,^b
 A banquet of old wines,—
 Of fat things^b full of marrow,^c
 Of old wines well refined;^d
- ⁷ And he will swallow up <in this mountain>
 The mask of the veil, the veil that is upon
 all the peoples,^e—
 And the web that is woven over all the
 nations.
- ⁸ <Having swallowed up death itself victori-
 ously>
 My Lord, Yahweh,^f |will wipe away| tears
 from off all faces,—
 And <the reproach of his own people> will
 he remove from off all the earth,
 For ||Yahweh|| hath spoken.
- ⁹ So shall it be said <in that day>
 Lo! <our God> is this!
 We waited for him,^g that he might save
 us,—
 ||This|| is Yahweh!
 We waited for him,
 Let us exult and rejoice, in his salvation.
- ¹⁰ For the hand of Yahweh will settle down in
 this mountain,—
 Then shall Moab be trodden down in its place,
 Like the treading down of a strawheap in the
 water of a dunghill;

^a Or: "be put down."^b Or: "fat pieces."^c "Bemarrowed"—G.A.S.^d "Well strained"—

Cheyne (P.B.).

^e So G.A.S. "The surface

of covering which

covereth over"—O.G.

^f Or transfer both names:

"Adonay Yahweh."

^g Or: "Lo! our God for
 whom we waited"—O.G.

261, 5.

- ¹¹ <Should he spread forth his hands in the
 midst thereof,
 As a swimmer spreadeth forth to swim>
 Then would be laid low his pride, together
 with the devices of his hands.
- ¹² Yea <the lofty stronghold of thy walls>
 Hath he brought down—
 Laid low—
 Levelled to the ground, even unto the
 dust.
- ¹ <In that day> shall be sung this song, in the ²⁶
 land of Judah,—
 <A strong city> have we!
 ||Salvation|| will he set for walls and rampart.
- ² Open ye the gates,—
 That there may enter in—a righteous nation
 preserving fidelity.
- ³ <A purpose sustained> thou wilt guard,
 [saying]
 Prosper! Prosper!
 Because <in thee> hath he been led to trust.
- ⁴ Trust ye in Yahweh, unto futurity,—
 For <in Yah, Yahweh> is a rock of ages.
- ⁵ For he hath brought down
 the inhabitants of the height,
 the city exalted,—
 He layeth it low.
 Layeth it low, even to the ground,
 Levelleth it, even to the dust:
- ⁶ The foot trampleth' it,—
 The feet of the lowly.^a
 The steps of the weak.
- ⁷ ||The path of a righteous man|| is ||even||,—
 O Upright One! <the track of a righteous
 man> thou makest level.^b
- ⁸ Surely <in the path of thy regulations> O
 Yahweh, we waited for thee,—
 <Unto thy Name and unto thy Memorial>^c
 was there a longing of soul:
- ⁹ <With my soul> longed I for thee in the
 night,
 Yea <with my spirit within me> I kept on
 searching for thee,^d—
 For <when thy regulations [extend] to the
 earth>
 The inhabitants of the world will have
 learned ||righteousness||.
- ¹⁰ <Let favour be shewed to the lawless> he
 hath not learned righteousness,
 <In a land of honest dealings> he acteth
 perversely,—
 And seeth not the splendour of Yahweh.
- ¹¹ O Yahweh <though thy hand be lifted up>
 yet do they not see,
 Would they might see—and turn pale at a
 people's zeal,—
 Surely ||the fire of thine enemies|| must
 consume them!

^a Or: "oppressed," "hum-
 bled."^b Or: "firm," "sure." Cp.
 Fuerst.^c Cp. Exo. iii. 15; Ps. cxxx.
 13.^d "I seek thee with dawn"
 —G.A.S.

- 12 O Yahweh, thou wilt ensure prosperity for us,—
For <even all our works> hast thou wrought
for us.
- 13 O Yahweh, our God!
Lords other than thee, have owned' us,—
<By thyself alone> will we call upon^a thy
Name.
- 14 ||The dead|| come not to life again,
||The shades|| do not arise,^b—
|Therefore| thou hast visited and destroyed
them,
And caused to perish every memorial of them.
- 15 Thou hast increased the nation, O Yahweh,
Thou hast increased the nation, |thou hast
gotten thyself glory|,^c—
Thou hast extended far, all the ends of the
land.
- 16 O Yahweh! <in distress> they sought thee,—
They poured out a whispered prayer,^d when
thy chastening was upon them.
- 17 <Like as a woman with child—
Draweth near to giving birth,
Is in pain,
Crieth out in her pangs>
||So|| were we before thee, O Yahweh;—
We were with child—
We were in pain,
As it were we brought forth wind,—
<Salvation> we could not accomplish for
the earth,
Neither were born^e the inhabitants of the
world.
- 19 Thy dead |shall come to life again|,
<My dead body> they shall arise,—
Awake and shout for joy, ye that dwell in the
dust,
For <a dew of light>^f is thy dew,
And ||earth|| |to the shades| shall give birth.^g
- 20 Come, my people, enter into thy chambers,^h
And shut thy doorsⁱ behind thee,—
Hide thee, as it were, a little moment,^k
Till the indignation pass over.

^a Cp. O.G. 270b. *ML.*: "made mention of."

^b This is the natural and obvious rendering; and so, in effect, G.A.S. translates. Even so, however, the next couplet would appear to limit the statement to the "other lords" just alluded to in ver. 13. As much as to say: When our enemies die, we have done with them for ever; even though, for a time, they had been our "lords."

^c "Thou hast covered thyself with glory"—G.A.S.

^d "A prayer in a hushed or whispered tone"—Davies' H.L.

^e "Neither are the inhabitants of the world born"—G.A.S.

^f *ML.*: "lights" (pl.). "Intensive, *lights* of life (light that quickens dead bodies as dew the plants) . . . but [some] translate *herbs*"—O.G. "If the Oriental sees dew in the morning, it is equal liquid and lustre; it seems to distil from the beams of the sun—the sun which riseth with healing under his wings. The dew is thus doubly 'dew of light'."—G.A.S.

^g "The earth shall bring forth the dead." The first clear statement of a resurrection.—A. B. Davidson (Temple Bible). Heb.: *ṣṣḥḏ'im*. "Technical Hebrew word for the inhabitants of the underworld"—G.A.S.

^h Cp. Ps. xxvii. 5.

ⁱ *Written*: "doors" (pl.); *read*: "door" (sing.). In some cod. (w, 2 ear. pr. edns., Sep.): "door" (sing.) is both *written* and *read*—G.n.

^k *ML.*: "like the shortness of a wink."

- 21 For lo! ||Yahweh|| is coming forth out of his
place,
To visit the iniquity of earth's inhabitant
upon him,—
Therefore shall the earth unveil her shed-
blood,
And throw a covering, no longer, over her
slain.

- 1 <In that day> will Yahweh
<With his sword—the hard and the great
and the strong>
|Bring punishment|
Upon Leviathan, the fleeing^a serpent,
And upon Leviathan; the crooked^b ser-
pent,—
And will slay the monster which is in the sea.
- 2 <In that day> A Wine-Vineyard!^c sing ye
unto her:
- 3 ||I—Yahweh|| am watching over her,
<Every moment> will I water her,—
<Lest anyone injure her>
<Night and day> will I watch over
her.
- 4 <Fury> have I none,—
Oh that there were delivered to me, briars
and thorns, in battle!
I would march in among them,
I would set fire to them |one and all|.
- 5 Else, let one lay hold of my protection,^d
Let him make peace with me,—
<Peace> let him make with me.

- 6 <In coming times> shall Jacob |strike root|,
Israel |shall blossom and bud|,—
Then shall they fill the face of the world
with fruit.

- 7 Was it <with the smiting of his smiter> that
he smote him?
Or <as with the slaying of his slayer> was he
slain?

- 8 <By driving her away—by dismissing her>
wouldest thou contend with her?
He removed her by his^e rough wind, in a day
of east wind.

- 9 |Therefore| <hereby> shall a propitiatory-
covering be put over the iniquity of Jacob.
And all ||this|| is the fruit of taking away his
sin,—

- <When he maketh all the stones of an altar
like chalk-stones that soon crumble>

- Sacred Stems and Sun Images |shall not
arise|.

- 10 For ||the fortified city|| is solitary,
The dwelling forsaken, and left as a
wilderness,—

^a So O.G. and Cheyne. (P.B.). "Serpent Elusive"—G.A.S.

^b So O.G. "Coiled"—Cheyne (P.B.). "Serpent Tortuous"—G.A.S.

^c Some cod. (w, 1 ear. pr. edn., Aram., Sep.): "pleasant vineyard."

^d Cp. Amos v. 11—G.n.

^e *ML.*: "of my refuge (me as refuge)"—O.G. 732^a.

^f In the Babylonian Codex "his" is omitted—G.n. and G. Intro. 439 [following which, render: "by a rough wind"]. For other views, see O.G. 212.

||There|| shall the calf feed,
And ||there|| lie down,
And shall consume the branches thereof:
11 <When the cut-off boughs thereof are dry>
they shall be broken to pieces,
||Women|| coming, are kindling it!
For it is ||not a people of understanding||,
<For this cause>
Will he that made him |not have compas-
sion upon him|
And ||he that formed him|| will shew him
no favour.
12 And it shall come to pass |in that day|
That Yahweh will beat off his fruit from
the stream of the River [=Euphrates],
unto the torrent-valley of Egypt,—
And ||ye|| shall be picked up, one by one,
O sons of Israel.
13 And it shall come to pass |in that day|
That there shall be a blowing with a great
horn,
Then shall come in
Such as have wandered in the land of
Assyria,
And such as have been outcasts in the
land of Egypt,—
And they shall bow themselves down unto
Yahweh,
In the holy mountain,
-In Jerusalem.

§ 27. *Samaria's Overthrow foretold, the Babble of Ephraim's Drunkards being mimicked in Derision and in Wrath: Jerusalem's Scoffing Rulers denounced; and to them is threatened the founding of a Testing Stone in Zion.*

28 1 Alas! for the proud crown of the drunkards
of Ephraim,
And for his fading wreath of majestic
beauty,—
Which is on the head of the fertile
valley, of them who are overcome^a with
wine.
2 Lo! My Lord^b hath one who is ||strong and
bold||,
<Like a storm of hail, a destroying
tempest,^c
Like a storm of mighty waters o'er-
flowing>
Hath he thrust it down to the earth
with force:
3 <With the feet' shall be trodden down> the
proud crown of the drunkards of Ephraim!
4 So shall his fading wreath of majestic beauty,
Which is on the head of the fertile valley,
become'—
Like the first-ripe fig before fruit-harvest,
Which <when he that looketh upon it
seeth, while it is yet in his hand> he
swalloweth it up.

^a MI.: "smitten down."

^b Some cod. (w. 2 ear. pr. edns.): "Lo! Yahweh"
—G.n.

^c Some cod. (w. 4 ear. pr. edns.): "a gate of de-
struction"—G.n.

5 <In that day> will Yahweh of hosts become
A crown of beauty, and
A diadem of majesty,—
Unto the remnant of his people:
6 Even a spirit of justice—to him that
presideth over justice,
And strength to them who would turn back
the battle at the gate.
7 But <as for these>
<With wine> do they reel, and
<With strong drink> do they stagger,—
||Priest and prophet|| reel with strong drink,
They are swallowed up through wine,
They stagger through strong drink,
They reel in prophetic vision,
They totter in pronouncing judgment.
8 For ||all tables|| are full of filthy vomit,—
There is no place!
9 ||Whom|| would he teach knowledge?
And ||whom|| would he cause to understand
the message?
Them who are weaned from the milk?
taken from the breasts?
10 For it is—
Precept upon precept, precept upon precept,
Line upon line, line upon line,—
A little here, a little there.^a
11 For <with a jabbering lip, and with an
alien tongue> must he speak unto this
people!
12 To whom he said—
||This|| is the rest—give ye rest to the
weary, and
||This|| is the quietness,—
But they were unwilling to hear.
13 So the word of Yahweh must be' to them—
Precept upon precept, precept upon pre-
cept,
Line upon line, line upon line,
A little here, a little there,^b—
That they may go, and fall backward, and
be torn, and snared, and captured.
14 |Wherefore|, hear ye the word of Yahweh,
Ye men who scoff,—
Ye rulers of this people that is in
Jerusalem.
15 <Because ye have said—
We have solemnised a covenant with death,
And <with hades> have we effected a
vision,^c—

^a Heb.: *Kî—*

*Zaw lāzāw zaw lāzāw,
Kaw lāzāw kaw lāzāw,—
Zē'ēr shām, zē'ēr shām.*

"The repetition and assonance of the short words are
intended to set forth mimetically the drunken babble of
the scoffers"—Davies' H.L.

^b Heb.:—

*Wēhāyāh' lāhem' dēvar-yahweh',
Zaw lāzāw, zaw lāzāw,
Kaw lāzāw kaw lāzāw,
Zē'ēr shām, zē'ēr shām.*

Giving back to the scoffers their own words—now as a
stern threatening.

^c Cp. O.G. 302^b.

- ||The overflowing scourge, when it sweepeth by|| shall not reach unto us,
For we have made lying' our refuge,
And <in falsehood> have we hid ourselves>
16 |Therefore|
||Thus|| saith My Lord, Yahweh,^a
Behold me! founding in Zion, a stone,
A stone of testing.^b
The costly^c corner of a well-laid foundation,
||He that trusteth|| shall not make haste!^d
17 But I will make—
Justice' the line, and
Righteousness' the plummet,—
And the hail shall |sweep away|' your refuge
of lying,
And <your hiding-place> the waters shall
overflow;
18 So shall be wiped out your covenant with
death,
And ||your vision^e with hates|| not stand,—
<When ||the overflowing scourge|| sweepeth
past> then shall ye be thereby beaten
down:
<As often as it sweepeth past> it shall
take you' away,
For <morning by morning> shall it pass
along,
By day and by night,—
And it shall be nothing less than a terror,
to make out the message;
19 For too short' is the couch to stretch oneself
out,—
And ||the coverlet|| too narrow, when one
draweth up his feet.^f
20 For <as in Mount Perazim>^g will Yahweh
arise,
<As in the vale of Gibeon>^h will he be
stirred,—
To do his work—foreign' is his work,
And to perform his task—strange' is his task.
21 ||Now|| therefore, do not show yourselves
scoffers,
Lest your fetters |be bound fast|,—
For <of a full end, and that a decreed one>
have I heard from My Lord Yahweh of
hosts, upon all the land.ⁱ

§ 28. *Practical Wisdom traced to its true Source*
[added by some to the foregoing section].

- 23 Give ear, and hear ye my voice,—
Hearken, and hear ye my speech:—
24 <All day long> doth the plowman plow for
sowing?
Doth he continue laying open and harrowing
his soil?

^a Or transfer both names: "Adonāy, Yahweh."
^b So, exactly. Cp. O.G. 103^b. That is, a stone, tested itself, and testing others. Cp. ver. 17 and Zech. iii. 9.
^c Or: "weighty."
^d "Hasten away," or "hasten about" (dis-
tractedly)—O.G.
^e Cp. ver. 15.
^f So O.G.
^g Cp. 2 S. v. 20; 1 Ch. xiv. 11.
^h Josh. x. 10; 2 S. v. 25; 1 Ch. xiv. 16.
ⁱ Or: "earth."

- 25 Doth he not <when he hath levelled the face
thereof>
Cast abroad the fennel?
And <the cummin> doth he not scatter?
And plant wheat in rows,
And barley in a lot,
And spelt in the border thereof?
26 Yea, One hath trained him to good judgment,
||His God|| directeth him.
27 For <not with a sledge> must |black
coriander| be threshed,
Nor must ||the wheel of a cart|| <on cummin>
be turned,
But <with a staff> must |fennel| be beaten,
And |cummin| ||with a rod||:
28 ||Bread-corn|| must be crushed,—
Yet would he not be evermore' ||threshing||
it,
So he hasteneth over it the wheel of his cart,
with his horsemen,
He crusheth it not!
29 ||Even this|| <from Yahweh of hosts> cometh
forth,—
Who hath bestowed distinction upon counsel,
And magnified sound wisdom.^a

§ 29. *Alas for Ariel, the Hearth of God* ("Mount Zion"); yet shall besieging nations not obtain their Desire.

- 1 Alas for Ariel, Ariel,^b 29
The city against^c which |David| encamped,—
Add ye a year to a year,
Let ||the festivals|| come round;
2 Yet will I bring Ariel into straits,—
And she shall become a bewailing and
wailing,
Yea she shall become to me a veritable
Hearth of God.^d
3 And I will encamp round about against
thee,—
And lay siege against thee with a fort,
And raise against thee siege-works;
4 And thou shalt be brought low—
<Out of the earth> shalt thou speak,
And <out of the dust> shalt thou lower
thine utterance,—
And <as one that hath a familiar spirit>
<Out of the earth> shall come thy voice,
And <out of the dust> thy speech shall
chirp;
5 Then shall be |as fine dust| the multitude of
thy foreigners,—
And <as chaff that passeth away> the
multitude of tyrants;
And it shall come to pass, in a twinkling,
suddenly.

^a Or: "abiding success"—
Cp. O.G. 444. "That
sort of wisdom which
causes things to succeed
—which carries things
through"—G.A.S.
^b I.e.: "hearth of God"—
O.G. "Ari-El" may mean
either *The Lion of God*
(2 S. xxiii. 20), or *The*
Hearth of God (Eze. xliii.
15, 16)—G.A.S.
^c So Cheyne (P.B.), "In"
("In which David fixed
his camp")—O.G. 333.
^d Heb.: *Ariel*, as above.

- 6 <From Yahweh of hosts> shalt thou be visited,
With thunder and with earthquake, and
a great noise,—hurricane and storm, and
a flame of fire devouring;
7 And it shall be like the dream of a night vision,
With the multitude of all the nations who
have been making war against Ariel,—
Even with all who have been making war
against her, and her stronghold, and who
have been laying siege to her;
8 Yea it shall be
<As when the hungry man dreameth',
and lo! he is eating,
But he awaketh, and his soul [is empty],
Or as when the thirsty man dreameth', and
lo! he is drinking,
But he awaketh, and lo! he is faint, and
[his soul] is craving>
||So|| shall it be with the multitude of all the
nations, that have come forth to war against
Mount Zion.

§ 30. *Yahweh further complains of his own People for Want of Discernment, for Formality, and unbelieving Perversity; but foretells Better things.*

- 9 Stand ye stock still, and stare,
Besmear your eyes, and be blind,—
They are drunken, but not with wine,
They reel, but not with strong drink;
10 For Yahweh [hath poured out upon you] a
spirit of deep sleep,
Yea hath tightly shut your eyes—the
prophets,—
And <your heads—the seers> hath he
covered,^a
11 And so all' vision hath become unto you, as
the words of a writing that is sealed,
Which is delivered unto one acquainted
with writing, saying,
Pray thee, read this,
And he saith,
I cannot, for it' is [sealed];
12 And then the writing is delivered to one
unacquainted with writing, saying,
Pray thee, read this,
And he saith,
I am not acquainted with writing.
13 Wherefore My Lord^b hath said,—
<Because this people [hath drawn near]
with their mouth,
And <with their lips> have honoured me,
But <their heart> have they moved far
from me,
And so their reverence of me hath become
A commandment of men' in which they
have been schooled>^c

^a Or: "eyes,—The prophets and your heads the seers hath he covered." Some cod. (w. 3 ear. pr. eds., Sep. Syr.): "And the prophets," etc.—G.n.

^b Some cod. (w. 4 ear. pr. eds.): "Yahweh" (instead of "Adonay"—G.n.)

^c Or: "taught by rote."

- 14 ||Therefore|| behold me! again' dealing
wonderfully with this people, doing
wonderfully a wonderful thing,—
So [shall perish] the wisdom of their wise
men,
And ||the intelligencé of their intelligent
men|| shall vanish!
15 Alas! for them who would fain have been
too deep for Yahweh, by giving secret
counsel,—and therefore <in the dark>
have been their doings, and they have said
Who' can see us? and—
Who' can understand us?
16 Your perverseness!
As if <like clay> ||the potter|| could be
reckoned;
For shall [the thing made] say' [of him that
made it]
He made me not?
Or hath ||the thing fashioned|| ever said [of
him that fashioned it]
He hath no understanding?
17 Is it not yet' a very little while,
And [Lebanon] shall be turned [into
garden land],—
And ||garden land|| [for a forest] be
reckoned?
18 Therefore, in that day, shall the deaf hear'
the words of a book,^a—
And <out of gloom and darkness> [the eyes
of the blind] shall see;
19 And again' shall the humbled^b <in Yahweh>
have joy,—
And ||the needy of mankind|| <in the Holy
One of Israel> exult;
20 For the tyrant^c [hath vanished],
And the scoffer [is no more],
Yea cut off' are all who watch for
iniquity:—
21 Who bring a man into condemnation
with a rumour,
And <for him that decideth^d in the
gate> lay a snare,—
And have driven away, for a thing of
nought, one who was righteous.
22 [Therefore]
||Thus|| saith Yahweh, concerning the
house of Jacob, [even he saith it] who
redeemed Abraham,—
||Not now|| shall [Jacob] turn pale,
And ||not now|| shall their faces whiten;
23 For^e <when he seeth his children, the work
of my hands, in his midst>
They will hallow my Name,—
Yea they will hallow the Holy One of Jacob,
And <the God of Israel> will they regard
with awe.
24 Then will they who erred in spirit, com-
prehend,^f
And ||the murmurers|| accept instruction.

^a Or: "scroll."

^b Or: "oppressed."

^c "Ruthless man"—O.G.

^d Or: "rebuketh." Cp.

Amos v. 10.

^e Or: "But"—O.G. 474^a, e.

^f MI: "take note of understanding."

- 21 So shall ||thine own ears|| hear a word from
behind thee saying,—
||This|| is the way, walk ye therein,
||When ye would turn to the right hand
Or when ye would turn to the left||.
- 22 Then will ye defile—
The overlaying of thy graven images^a of
silver,
And the coating of thy molten image^b of
gold,—
Thou wilt cast them away, as a woman the
token of her sickness,
Begone! shalt thou say thereto.
- 23 Then will he give—
Rain^c for thy seed—wherewith thou shalt
sow thy ground, and
Bread^d as the increase of thy ground, which
shall be fertile and fat,—
Thy cattle, in that day, shall feed^e in broad
pasture:
- 24 And ||the oxen and the young asses that till the
ground|| <salted provender> shall eat, which
hath been winnowed with shovel or fan.
- 25 Then shall there be,
On every lofty mountain, and
On every lifted hill,
Channels, Conduits of water,—
In the great day of slaughter,
When the towers fall.
- 26 Then shall |the light of the moon| be |as the
light of the sun|,
And ||the light of the sun|| shall be |seven-
fold| ||as the light of seven days||,—
||In the day—
When Yahweh |bindeth up| the laceration
of his people, and
When <the severe wound caused by smiting
them> he healeth||.
- 27 Lo! ||the Name of Yahweh|| coming in from afar,
His anger kindling, A heavy storm,—
||His lips|| are full of indignation,
And ||his tongue|| is like a fire that devoureth;
And ||his breath^e|| like an overflowing torrent||
<even unto the neck> doth reach,
To sift nations^f with a sieve of calamity,—
||A bridle leading to ruin|| being upon the
jaws of the peoples.
- 29 <A song> shall ye have,
As in the night of hallowing a festival,—
And gladness of heart,
As when one goeth with the flute to enter
Into the mountain of Yahweh,
Unto the Rock of Israel.
- 30 Then will Yahweh |cause to be heard|—the
resounding^g of his voice,
And ||the bringing down of his arm|| shall be seen,
In a rage of anger,
And with the flame of a devouring fire,—
A burst^h and a downpour, and a hailstone!

^a Same word as in Deut.
vii. 5.

^b Heb.: *massékah*.

^c Or: "spirit."

^d "Crash"—Cheyne (P.B.);

"peal"—G.A.S.

^e Or: "driving storm"
(lit.: "bursting of
clouds")—O.G. 658^b.

- 31 For <at the voice of Yahweh> shall Assyria
|be crushed|,—
<With his rod> will he smite.
- 32 And it shall come to pass,—that ||every stroke
of the staff of doom, which Yahweh shall
lay upon him|| shall be with timbrels, and with
lyres,— when <with battles of brandished
weapons> he hath fought against them.^a
- 33 For there hath been set in order, beforehand,^b
a Topheth,
Yea ||the same|| <for the king>^c hath been
prepared.
He hath made it deep—made it large,—
The circumference thereof is for fire and
wood in abundance,
||The breath of Yahweh|| <like a torrent of
brimstone> is ready to kindle it.
- 1 Alas! for them who are going down to Egypt **31**
for help,
<On horses> would rely,—
And have trusted—
In chariots—because they are many, and
In horsemen, because they are very bold,
But have not looked unto the Holy One of
Israel,
And <unto Yahweh> have not sought.
- 2 But ||he also|| is wise, and hath brought in
calamity,
And <his own words> hath he not set
aside,—
Therefore will he rise up
Against the house of evil-doers, and
Against the help of the workers of iniquity.
- 3 Now ||the Egyptians|| are |men| and not
|God|,
And ||their horses|| |flesh| and not |spirit|;
<When ||Yahweh|| shall stretch out his
hand>
Then |he that is giving help| shall stumble,
And |he that is receiving help| shall fall,
And ||together|| shall |all of them|
vanish!
- 4 For ||Thus|| hath Yahweh said unto me—
<Like as a lion or a young lion growleth^d
over his prey,
Who—though there be called out against
him a multitude of shepherds—
Will not |at their voice| be dismayed,
Nor |at their noise| be daunted>
||So|| will Yahweh of hosts come down, to
make war over Mount Zion, and over the
hill thereof.
- 5 <As little mother-birds hovering> ||so|| will
Yahweh of hosts throw a covering over
Jerusalem,—
||Covering|| so will he rescue,
||Passing over|| so will he deliver!

^a Written: "against her";
read: "against them."
In some cod. (w. 3 ear.
pr. edms., Aram. and
Vul.) both written and
read: "them"; Syr. and
Sep. read: "him"—G.n.
^b Or: "already," "ere

this."
^c Delitzsch, Cheyne, and
Payne-Smith consider
molech the right vocalisa-
tion here, and not *molech*,
"king"—Cp. G. Intro.
460.

- Return ye unto him, against whom the sons of Israel have deeply¹ revolted,
 7 For <in that day> will every man reject his idols of silver, and his idols of gold,—
 Which your hands had made for you [as a sin]!
 8 Then shall the Assyrian fall by the sword, not of a great man,
 And ||the sword, not of a mean man|| shall devour him,—
 Howbeit he shall take his flight from^a the face of a sword,
 And ||his young men|| shall come [under tribute];
 9 And <his own Cliff>^b ||through terror|| shall he pass by,
 And his princes' shall be dismayed at an ensign,—

Declareth Yahweh
 Who hath a flame in Zion,
 And hath a furnace in Jerusalem.

§ 32. *An Ideal Reign of Righteousness, with its blessed Results in quickened Intelligence, improved Speech, and rectified moral Judgments; which Reign, however, has not yet come, and the Careless Women may lament over impending Calamity; but, with the Outpouring of the Spirit, it will come, and its gracious Fruits abound. Also, the great Anti-city will be sunk. Happy! all diligent Sowers of the Prophetic Word.*

- 32 ¹ Lo! <in righteousness> shall reign [a king]
 Yea ||even princes|| <with equity> shall bear rule.
 2 So shall each one become'
 As a hiding-place from the wind
 And a covert from the storm,—
 As channels of water in a dry place,
 As the shadow of a massive cliff in a weary land.
 3 And the eyes of them who are ready to see,
 [shall not be closed],—
 And ||the ears of them who are ready to hear|| shall hearken;
 4 And ||the heart of the hurried|| shall take note of knowledge,
 And ||the tongue of stammerers|| shall make haste to speak plainly.
 5 [A^c base man] shall no longer be called ||noble||,—
 Nor ||a knave|| be named [liberal];
 6 For ||a base man|| <with baseness> will speak,
 And ||his heart|| will practise iniquity,—
 Practising profanity,
 And speaking against Yahweh that which misleadeth,

^a Some authorities (including Sep. and Vul.): "not from." (See G.n.)
^b Prob. name of Assyrian god; Cp. Deu. xxxii. 31,

87—O.G. 701^a.
^c Some cod. w. 2 ear. pr. edns., Sep. and Syr.): "And (! = therefore) a"
 —G.n.

- Emptying the soul of the hungry,
 And <the drink of the thirsty> he causeth to fail;
 7 Yea <a knave> [his weapons] are wicked,—
 ||He|| <base schemes> hath devised
 To ruin the oppressed with speeches of falsehood,
 Even when the needy pleadeth for justice.
 8 But ||a noble man|| <noble things>^a hath devised,—
 And ||he|| <upon noble things> will stand.^b
 9 Ye women in comfort! arise, hear my voice,
 Ye daughters so confident, give ear to my speech:—
 10 <Some days beyond a year> ye shall be troubled, ye confident ones,—
 For failed^c hath the vintage,
 No ||gathering|| cometh in.
 11 Tremble, ye women in comfort,
 Be troubled, ye daughters so confident,—
 Strip! and bare yourselves, and gird somewhat on your loins:
 12 <Upon your breasts>^c continue smiting:
 For desirable fields,^d
 For fruitful vine.
 13 <Over the soil of my people> [thorns and briars] shall grow,—
 Yea, over all houses of joy, thou city exultant!
 14 For ||the palace|| is abandoned,
 ||The tumult of the city|| hath ceased,—
 ||Hill and watch-tower||^e serve as caves, unto times age-abiding,
 The joy of wild-asses,
 The pasture of flocks:—
 15 Until there be poured out upon us the spirit, from on high,—
 Then shall [the wilderness] become [garden-land],
 And [the garden-land]^f <for a forest> be reckoned;
 16 Then shall [justice] inhabit [the wilderness],
 And ||righteousness|| <in the garden-land> shall abide;
 17 And [the yield of righteousness] shall be [peace],—
 And [the tillage^g of righteousness] [quietness and confidence] to times age-abiding;
 18 And my people [shall dwell]
 In a home of peace,—and
 In habitations of security, and
 In resting-places of comfort.

^a Or: "princely man princely things."

^b Or: "in noble things will he persist"—Cheyne (P.B.).

^c Read prob. *sadhim* [for *shadhim*]; "over the fields waiting, over the delightful fields"—O.G. 704.

^d Some cod. (w. 3 ear. pr.

edns., Sep. and Vul.): "field"—G.n.

^e Or: "Ophel and the Watch-tower."

^f Written: "garden-land"; read: "the garden-land." In some cod. (w. 2 ear. pr. edns., both written and read: "the garden-land"—G.n.

^g "Service"—G.A.S.

19 But it shall hail during the felling of the forest,
And <in a sunken place> shall |the city| sink.

20 How happy are ye who sow beside all waters,—
Who send forth the foot of the ox and the ass.

§ 33. *A Series of Encouragements (probably given to King Hezekiah in view of the Impending Assyrian Invasion), with Glimpses of a King in Beauty, a City in Security, and Inhabitants freed from Sickness.*

33 1 Alas! thou plunderer, when ||thou|| hadst not been plundered,
And thou traitor, when^a they had not betrayed thee:^b
<When thou hast ceased plundering> thou shalt be plundered,
When thou hast left off betraying, they shall betray thee.

2 O Yahweh! shew us favour,—
<For thee> have we waited,—
Be thou their arm every morning,
Yea our salvation in the time of distress.

3 <At the noise of a tumult> the peoples retreated,—
<When thou didst lift thyself up> nations were scattered.

4 Then shall your spoil |be gathered| as the gathering of the caterpillar,^c—
<As the swift running of locusts> is he about to run upon them.

5 Exalted' is Yahweh, for he inhabiteth a height,—
He hath filled Zion' with justice and righteousness.

6 So shall a wealth of deliverances,^d wisdom and knowledge, |become the stability of thy times|,—
||The reverence of Yahweh|| |the same| is his treasure.

7 Lo! ||their heroes||^e have cried out openly,—
||The messengers of peace|| <in bitterness> continue weeping [they say]:

8 The highways |are deserted|,
The passer-by on the path |hath ceased|,—

He hath broken covenant,
He hath despised cities,
He hath made no account of men.

9 The land mourneth' languisheth',
Lebanon |displayeth shame|, is withered,—

^a Some cod. (w. 2 ear. pr. edns.) omit: "when".—G.n.

^b Some cod. (w. 5 ear. pr. edns.): "him"—G.n., in which case the line might be rendered: "And the traitor (when)

they had not betrayed him."

^c A species of locusts—1 K. viii. 37. Cp. Joel i. 4.

^d Or: "salvation."

^e O.G. 72^a: "wholly uncertain."

|Sharon| hath become |as the waste plain|,
And Bashan and Carmel |are shaking off their leaves|.

10 ||Now|| will I arise, Saith Yahweh,
||Now|| will I lift myself up,
||Now|| will I be exalted!

11 Ye shall conceive chaff,
Ye shall bring forth stubble,—
||Your own breath|| <like fire> shall devour you.

12 So shall |peoples| become |as the burnings of lime|,—
<As thorns lopped off> <with fire> shall they be burned.

13 Hear—ye that are far off, what I have done,
And know—ye that are near, my might:

14 |Terror-stricken in Zion|—are sinners,
Shuddering hath seized' the impious,—
Who' among us can sojourn with a fire that devourereth?
Who' among us can sojourn with burnings age-abiding?^a

15 <He that walketh righteously,
And speaketh uprightly,—
He that refuseth the gain of exactions,
That shaketh his hands free from holding a bribe,
That stoppeth his ear from hearkening to deeds of blood,
And shutteth his eyes from giving countenance to wrong>

16 ||He|| <the heights> shall inhabit,
||A stronghold of crags|| shall be his refuge,—
||His bread|| hath been delivered,
||His waters|| have been made sure.

17 <Of a king, in his beauty> shall thine eyes |have vision|:
They shall see a land that stretcheth afar.^b

18 ||Thy heart|| may murmur in terror,—
Where is the scribe?
Where—the receiver?
Where—he that maketh a list of the towers?

19 <The fierce people> shalt thou not see,—
The people
of too deep a lip^c to be understood,
of too barbarous a tongue for thee to comprehend.

20 Look thou on Zion, the city of our appointed feast,^d—
||Thine own eyes|| shall see Jerusalem—
A home of comfort,
A tent which shall not be packed up—
Whose pins |shall not be pulled out| for ever,
And none of ||whose cords|| shall be broken.

^a Cp. Jer. xvii. 4.

^b Or: "a land far away."
"They shall behold the land spreading very far forth"—G.A.S.

^c Cp. Zeph. iii. 9.

^d Some cod. (w. 6 ear. pr. edns., Syr.): "feasts" (pl.)—G.n.

- 21 But ||there|| shall Yahweh be our majestic' one,
A place^a of rivers—streams^b broad on both
hands,
Wherein shall go no galley with oars,
Neither shall majestic ship traverse it;
22 For ||Yahweh|| is our judge,
||Yahweh|| is our lawgiver,—
||Yahweh|| is our king,
||He|| will save' us!

- 23 Loosed' are thy ropes,—
They cannot strengthen the socket of their
mast,
They have not unfurled a sail,^c
||Now|| can be apportioned spoil, in abundance,
||The lame|| have captured prey!

- 24 Neither shall the inhabitant say
I am sick,—
||The people who dwell therein|| have been
forgiven iniquity.

§ 34. *The Divine Anger against All Nations falls
on Edom: The Ransomed of Yahweh return
to Zion.*

- 34 1 Come near, ye nations, to hear,
And, ye races, attend,—
Let the earth hear, and the fulness thereof,
The world, and all things produced there-
from:
2 That Yahweh
hath wrath against all the nations,
and indignation against all their host,—
He hath devoted them to destruction,
He hath delivered them to slaughter;
3 And ||their slain|| shall be cast out,
And <their carcasses> |the stench of them|
shall ascend,—
And |the mountains| shall melt away ||with
their blood||.
4 Then shall be dissolved' all the host of the
heavens,
And the heavens' |shall roll up as a scroll|,—
Yea ||all their host|| shall fade—
Like the fading and falling of a leaf from a
vine, and
Like what fadeth and falleth from a fig-tree.
5 For my sword| hath been sated in the
heavens|,—
Lo! <upon Edom>^d shall it descend,
Even on the people whom I have devoted to
justice.
6 <A sword> hath Yahweh—
Glutted with blood, Sated with fat,—
With the blood of well-fed lambs,^e and
he-goats,
With the fat of the kidneys of rams,—

- For <a sacrifice> hath Yahweh, in Bozrah,
Yea a great slaughter, in the land of Edom;
7 Then shall buffaloes come down with them,
And bullocks with bulls,—
So shall their land be soaked with blood,
And ||their dust|| <with fat> shall be
enriched.
8 For <a day of avenging> hath Yahweh,—
A year of requitals, for the quarrel of Zion.
9 Then shall |the torrents thereof| be turned
|into pitch|,
And |the dust thereof| |into brimstone|,—
So shall her land become burning pitch:
10 Neither <night nor day> shall it be
quenched,
<To times age-abiding> shall ascend the
smoke thereof,—
<From generation to generation> shall it lie
waste,
<Never, never>^a shall any pass through it:
11 That the vomiting pelican and the bittern
|may possess it|:
And ||the great owl^b and the raven|| dwell
therein;
Then will he stretch out over it,
The line of desolation,^c and
The plummet of emptiness.^d
12 ||Her nobles|| (but none are |there|!) <unto
royalty> will call,—
All ||all her princes|| shall become nought.
13 Then shall come up, in her palaces, |thorns|,
Nettles and thistles, in her fortresses,—
And she shall become
A home for wild dogs,
An enclosure for ostriches;
14 Then shall criers meet with howlers,
And ||the shaggy creature|| <unto his fellow>
shall call,—
Only ||there|| shall |the night-spectre|
Make her settlement,
And find for herself a place of rest:
15 ||There|| shall |the arrow-snake|
Make her nest and lay,
And hatch, and gather under her shadow,—
Only ||there|| shall be gathered the falcons,^e
every one with her mate.
16 Seek ye out of the scroll of Yahweh, and read,
Not ||one from among them|| is lacking,
||None|| hath missed |her mate|,—
For ||a mouth||^f hath |itself| commanded,
And ||his spirit|| hath |itself| gathered them:
17 Yea ||he himself|| hath cast for them a lot,
And ||his own hand|| hath given to them a
portion |by line|,—
<Unto times age-abiding> shall they possess
it,
<To generation after generation> shall they
dwell therein.

^a "In place"—O.G.; "in-
stead of"—Fu.

^b Perh. = "Euphratean
rivers—Nilean streams."

^c "Since sails were the
only ensign"—O.G. 652^a.

MI.: ensign.

^d Cp. chap. lxiii. 1-6.

^e Same cod. of "bullocks"
(instead of "well-fed
lambs")—G.n.

^a MI.: "To perpetuity of
perpetuities . . . shall
none," etc.

^b Or: "eagle - owl"—
Cheyne (P.B.).

^c Heb.: *ḥōhu*. (See next
note.)

^d Heb.: *ḥōhu*. Cp.: *ḥōhu*
and *ḥōhu* ("waste and
wild")—Gen. i. 2.

^e Possibly: "kite"—O.G.

^f Or: "bidding," "man-
date."

- 35** ¹ Wilderness and parched land |shall be glad for them|,—
And the waste plain |shall exult| and blossom as the lily;^a
- ² It shall ||blossom abundantly|| and exult,
Yea' with exultation and shouts of triumph,
||The glory of Lebanon|| hath been given to it,
The splendour of Carmel, and Sharon,—
||They|| shall see the glory of Yahweh,
the splendour of our God.
- ³ Strengthen ye the weak hands,—
<The trembling knees> make ye firm :
- ⁴ Say to the hurried in heart,
Be strong. Do not fear,—
Lo! ||your God|| <with avenging> doth come,
||With the recompence of God||,
||He|| doth come to save you.
- ⁵ ||Then|| |shall be opened| the eyes of the blind,—
And ||the ears of the deaf|| be unstopped :
- ⁶ ||Then|| |shall leap as a hart| the lame,
Then |shall shout| the tongue of the dumb,
For |there have been broken forth|—
|In the desert|—||waters||,
And ||streams|| in |the waste plain| :
- ⁷ Then shall |the glowing sand|, become |a lake|,
And |thirsty ground|—|springs of water|,—
<In the home of the wild dog—its lair>
Shall be an enclosure for cane and paper-reed.
- ⁸ And there shall be ||there|| a raised way—even
|a high road|,^b
And <the Highroad of Holiness> shall it be called,
There shall not pass over it one who is unclean ;
But ||He Himself|| shall be one of them,
travelling the road,^c
And ||the perverse||^d shall not stray [there-into].
There^e shall be ||there|| no lion,
Nor shall ||ravenous beast||^f go up thereon,
It shall not be found ||there||,—
Thus |shall travel| the redeemed ;
- ¹⁰ And ||the ransomed of Yahweh|| shall return,
And shall enter Zion with shouting,^g
With gladness age-abiding, upon their head,
||Joy and gladness|| shall overtake [them],
And sorrow' and sighing' |shall flee away|.

§ 35. *The Invasion of Sennacherib King of Assyria.*

- 36** ¹ Now it came to pass, <in the fourteenth year of King Hezekiah> that Sennacherib king of Assyria came up, against all the fortified cities

^a "Meadow-saffron or crocus"—O. G.; "narcissus"—Cheyne (P.B.).

^b Some cod. (w. Sep., Syr.) omit: "even a high-road"—G.n.

^c Cp. chap. lii. 12.

^d Or: "foolish"—Hos. ix.

⁷; "always morally bad"—O.G. 17^a.

^e Some cod. (w. Sep., Syr., Vul.): "And there"—G.n.

^f "Destroyer among beasts"—O.G. 312.

^g Cp. chap. li. 11.

of Judah, and took them. ² Then did the king of Assyria send Rabshakeh from Lachish to Jerusalem, unto King Hezekiah, with a heavy force,—and he took his stand by the upper channel of the pool, in the highway of the fuller's field. ³ And there went out to him—Eliakim son of Hilkiah, who was over the household,—and Shebna, the scribe, and Joah son of Asaph, the recorder. ⁴ And Rabshakeh said unto them,

Pray you say unto Hezekiah,—

||Thus|| saith the great king, the king of Assyria,

What is this trust, wherewith thou dost trust?

- ⁵ I have said^a [sayest thou]—they are only words of the lips—

Counsel and might [have I] for the war,—

||Now|| upon whom' dost thou trust, that thou hast rebelled against me?

- ⁶ Lo! thou dost trust on the support of this bruised cane, on Egypt, whereon, if a man lean, it will enter his hand, and lay it open,—

||So|| is Pharaoh, king of Egypt, to all who trust upon him.

- ⁷ But <if thou^b shouldst say unto me, <In Yahweh our God> do we trust>

Then is that' not he' whose high places and whose altars Hezekiah hath removed, and said unto Judah and unto Jerusalem, <Before this altar> shall ye bow yourselves down?

- ⁸ ||Now|| therefore, pledge thyself, I pray thee, with my lord, the king of Assyria,—

That I supply thee with two thousand horses,

If thou, on thy part, be able to set riders upon them;

- ⁹ |How then| wilt thou turn away the face of one pasha of the least of my lord's servants?

Or hast thou, on thy part, trusted upon Egypt, for chariots and for horsemen?

- ¹⁰ But ||now|| is it ||without Yahweh|| that I have come up against this land, to destroy it? ||Yahweh himself|| said unto me, Go thou up against this land, and destroy it!

- ¹¹ Then said Eliakim, and Shebna, and Joah, unto Rabshakeh—

Speak, we pray thee, unto thy servants in the Syrian language, for ||we|| can |understand| it,—and do not speak unto us in the Jews' language, in the ears of the people who are upon the wall.

- ¹² But Rabshakeh said—

Is it <unto thy lord and unto thee> that my lord hath sent me, to speak these things? Is it not concerning the men who are tarrying upon the wall, that they may eat

^a Some cod.: "thou hast said." Cp. 2 K. xviii. 20.

^b Some cod.: "ye." Cp. 2 K. xviii. 22—G.n.

and drink what cometh from them,^a | with you||?

¹² So then Rabshakeh took his stand, and cried out with a loud voice, [in the Jews' language], and said,

Hear ye the words of the great king, the king of Assyria:

¹⁴ ||Thus|| saith the king,

Let not Hezekiah deceive' you,—for he shall not be able to deliver you.

¹⁵ Neither let Hezekiah cause you to trust in Yahweh, saying,

Yahweh |will certainly deliver| us,—this^b city |shall not be given over| into the hand of the king of Assyria.

¹⁶ Do not hearken unto Hezekiah,—for ||thus|| saith the king of Assyria,

Deal with me thankfully, and come out unto me,

Then shall ye eat,

Every one of his own vine, and

Every one of his own fig-tree,

And drink, every one the waters of his own cistern:

¹⁷ Until I come and take you, into

A land like your own land,—

A land of corn, and new wine,

A land of bread, and vineyards:—

¹⁸ Lest Hezekiah |persuade you|, saying,

||Yahweh|| will deliver us!

Have the gods of the nations |delivered|—any one of them—his country, out of the hand of the king of Assyria?

¹⁹ Where^c are the gods of Hamath, and Arpad?

Where' are the gods of Sepharvaim?

||If indeed they had only delivered Samaria, out of my hand||!

²⁰ Who' are they, among all the gods of these countries, that have delivered their country out of my hand?

That ||Yahweh|| should deliver |Jerusalem| out of my hand!

²¹ But they held their peace, and answered him not a word,—for <the command of the king> it was, saying,—

Ye must not answer him.

²² Then came in—Eliakim son of Hilkiah, who was over the household, and Shebna the scribe, and Joah son of Asaph, the recorder, unto Hezekiah, with rent clothes,—and they told him the words of Rabshakeh.

³⁷ ¹ And it came to pass, <when King Hezekiah heard it> that he rent his clothes,—and covered himself with sackcloth, and entered the house of Yahweh; ² and sent Eliakim who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth,—unto Isaiah the prophet, son of Amoz; ³ and they said unto him,

^a ML: "eat their excrement and drink their urine."

^b Some cod. (w. 2 ear. pr. edns., Sep. and Syr.):

"and (=therefore) this"—G.N.

^c Some cod. (w. 2 ear. pr. edns., Sep., Syr.): "Where then"—G.N.

||Thus|| saith Hezekiah,

<A day of distress and rebuke and reviling> is this day,—

For children are come to the birth,^a and ||strength|| is there none' to bring forth.

⁴ |It may be| that Yahweh thy God will hear' the words of Rabshakeh, whom the king of Assyria, his lord, hath sent' to reproach a Living God, and will rebuke the words' which Yahweh thy God hath heard,—

Wherefore lift thou up a prayer, for the remnant that remaineth.

⁵ So the servants of King Hezekiah came unto Isaiah. ⁶ And Isaiah said unto them,

||Thus|| shall ye ||surely say|| unto your lord,—

||Thus|| saith Yahweh—

Be not thou afraid because of the words which thou hast heard, wherewith the servants of the king of Assyria have reviled |Me|.

⁷ Behold me! about to let go against him, a blast of alarm,^b and <when he heareth the report> then will he return to his own country,—and I will cause him to fall by the sword, in his own land.

⁸ So Rabshakeh returned, and found the king of Assyria, warring against Libnah,—for he had heard, that he had broken up from Lachish.

⁹ And he heard it reported concerning Tirhakah king of Ethiopia, saying,

He hath come forth to fight with thee,—

so <when he heard it> he sent messengers unto Hezekiah, saying:

¹⁰ ||Thus|| shall ye surely speak unto Hezekiah king of Judah, saying,

Let not thy God, in whom ||thou|| art trusting, beguile' thee, saying,—

Jerusalem |shall not be given over| into the hand of the king of Assyria.

¹¹ Lo! ||thou thyself|| hast heard what the kings of Assyria have done' to all the lands, in devoting them to destruction,—and shalt ||thou|| be delivered?

¹² Did the gods of the nations |deliver them| whom my fathers destroyed,—Gozan, and Haran,—and Rezeph, and the sons of Eden, who were in Telassar?

¹³ Where' are the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim,—of Hena, and Ivah?

¹⁴ And <when Hezekiah had received the letter at the hand of the messengers, and had read it> then went he up to the house of Yahweh, and Hezekiah |spread it out| before Yahweh. ¹⁵ And Hezekiah prayed' unto Yahweh, saying:

¹⁶ O Yahweh of hosts, God of Israel!—inhabiting the cherubim,^c

||Thou thyself|| art GOD,^d even thou alone, for all the kingdoms of the earth:

||Thou|| didst make' the heavens and the earth.

^a ML: "as far as the rupture."

^b ML: "a spirit"; or simply: "blast."

^c Or: "enthroned upon the cherubim."

^d Heb.: = "ha-elohim" = "the Elohim."

- 17 Bow down, O Yahweh, thine ear—and hear,
Open, O Yahweh, thine eyes^a—and see,—
Yea hear thou all the words of Sennacherib,
who hath sent—to reproach a Living God.
- 18 <Of a truth> O Yahweh,— the kings of
Assyria have devoted to destruction all the
countries^b and their land; ¹⁹ and have put
their gods in the fire,—for ||no-gods|| were
|they|, but the work of the hands of men—
wood' and stone, and so they destroyed them.
- 20 ||Now|| therefore, O Yahweh our God, save
us^c out of his hand,—
That all the kingdoms of the earth |may
know|,
That ||thou|| art Yahweh, |thou alone|.
- 21 Then Isaiah son of Amoz sent unto Hezekiah,
saying,—
||Thus|| saith Yahweh, God of Israel,
<In that thou hast prayed unto me con-
cerning Sennacherib king of Assyria>
||this|| is the word which Yahweh hath
spoken concerning him,—
The virgin daughter of Zion |laugheth thee
to scorn—mocketh thee|,
The daughter of Jerusalem ||after thee||
|doth wag her head|!
- 22 ||Whom|| hast thou reproached, and insulted?
And ||against whom|| hast thou lifted high
thy voice?
Yea thou hast proudly raised thine eyes
||against the Holy One of Israel||.
- 24 <Through thy servants> thou hast re-
proached My Lord, and hast said,—
<With my multitude of chariots> have
I' ascended
The height of the mountains,
The recesses of Lebanon,
That I may cut down
Its tallest cedars,
Its choicest firs,
That I may enter
Its highest summit,
Its thick garden forest:
- 25 ||I|| have digged, and drunk waters,—
That I may dry up, with the soles of my
feet, all the Nile-streams of Egypt.
- 26 Hast thou not heard—
That <long ago> ||that|| is what I
appointed,
And <from days of old> devised?
||Now|| have I brought it to pass,
That thou mightest serve to lay waste |in
desolate ruins| ||fortified cities||;
- 27 And ||their inhabitants, being powerless||
were overthrown, and put to shame,—
They became'—
Grass of the field, and
Young herbage,
Grass on housetops, and
Seed parched before it came up.
- 28 Howbeit <thine abode, and thy coming
out and thy going in> I know,—and
thy raging |against me|.
- 29 <Because ||thy raging against me, and thy
contempt|| have come up into mine
ears>
Therefore will I put
My ring in thy nose, and
My bit in thy lips,
And will turn thee back, by the way by
which thou camest.
- 30 And ||this' unto thee|| is the sign,
Eating <this year> the growth of scattered
seeds,
And <in the second year> that which
shooteth up of itself,^a—
Then <in the third year>
Sow ye'—and reap, and
Plant ye vineyards, and eat the fruit
thereof.
- 31 Then shall the escaped of the house of Judah,
that remain, |again|[†]
Take root downward,—
And bear fruit upward.
- 32 For <out of Jerusalem> shall come forth a
remnant,
And that which hath escaped, |out of Mount
Zion|,—
||The jealousy^b of Yahweh of hosts|| will
perform ||this||.
- 33 |Therefore|, ||thus|| saith Yahweh, concern-
ing the king of Assyria,
He shall not enter this city,
Nor shoot there, an arrow,—
Nor attack it with shield,
Nor cast up against it a mound:
- 34 <By the way that he came in>
||By the same|| shall he return,—
And <into this city> shall he not
enter,
Declareth Yahweh.
- 35 Thus will I throw a covering over this city,
to save it,—
For mine own sake,
And for the sake of David my ser-
vant.
- 36 Then went forth the messenger of Yahweh,
and smote—in the camp of the Assyrians—
a hundred and eighty-five thousand,— and
<when men arose early in the morning> lo!
||they were all|| dead bodies! ³⁷ So
Sennacherib the king of Assyria, brake up,
and went his way, and returned,—and re-
mained in Nineveh. ³⁸ And it came to
pass, <as he' was bowing down in the house
of Nisroch his god> that ||Adrammelech and
Sharezer his sons|| smote him with the sword,
howbeit ||they|| escaped into the land of
Ararat,—and |Esarhaddon his son| reigned
|in his stead|.

^a M.C.T.: "eye." Some cod.
(w. 5 ear, pr. edns., Sep.,
Syr., Vul.): "eyes"—G.n.
^b Some cod.: "the na-

tions." Cp. 2 K. xix. 17.
^c Some cod. add: "I (or
we) pray thee." Cp.
2 K. xix. 19—G.n.

^a So O.G. "Springs from the roots"—Cheyne (P.B.).
^b Cp. chap. ix. 7 n.

§ 36. *Hezekiah's Sickness—Recovery—and Writing.*

38 ¹ <In those days> was Hezekiah sick, unto death,—and Isaiah the prophet, son of Amoz, [came in unto him], and said unto him—

||Thus|| saith Yahweh,

Set in order thy house,^a for ||about to die|| thou art, and shalt not recover.

² Then Hezekiah turned his face unto the wall,—and prayed unto Yahweh; ³ and said,—

I beseech thee, O Yahweh, remember, I pray thee, how I have walked before thee, in faithfulness and with an undivided heart, and <that which is good in thine eyes> have I done.

And Hezekiah wept' aloud. ⁴ Then came the word of Yahweh unto Isaiah, saying:

⁵ Go, and say unto Hezekiah—

||Thus|| saith Yahweh, the God of David thy father:

I have heard thy prayer,

I have seen thy tears,—

Behold me! about to add unto thy days', [fifteen years];

⁶ And <out of the hand of the king of Assyria> will I deliver thee, and this city;

And I will throw a covering over this city.

⁷ And ||this|| |to thee| shall be the sign, from Yahweh,—that Yahweh will do' this thing which he hath spoken:—

⁸ Behold me! causing the shadow on the steps, which hath come gone down on the steps^b of Ahaz with the sun, to return' |backwards| ||ten steps||.

So the sun returned ten steps, by the steps which it had come down.

⁹ The writing of Hezekiah king of Judah, when he had been sick, and then recovered from his sickness:—

¹⁰ ||I|| said—

<In the noontide of my days> I must enter the gates of hades,—

I am deprived of the residue of my years!

¹¹ I said—

I shall not see Yah, Yah, in the land of the living,

I shall discern the son of earth no longer, with the dwellers in the quiet land.^c

¹² ||My dwelling|| hath been broken up, And is stripped from me, like a shepherd's tent,—

I have rolled up—as a weaver—my life,

<From the loom> doth he cut me off,

<From day until night> [I said]—

Thou wilt finish me.

^a Ml.: "give command unto thy h."

^b Or: "dial." "Step-clock"—Cheyne (P.B.).

^c In some cod.: "passing

world" (*hld*), written; "quiet land" (*hld*) read. In others: "passing world" both written and read—G.n.

¹³ I cried out,^a until morning, like a lion,

||Thus|| will he break all my bones!

From day until night,

Thou wilt finish me!

¹⁴ <As a twittering^b swallow>^c ||so|| do I chatter,^d

I coo as a dove,—

Mine eyes languish' through looking on high,

O My Lord!^e a distress is upon me—my Surety!

¹⁵ What can I say?

<Since he hath promised for me>

||Himself|| will perform.

I will go softly,^f all my years,

Because of the bitterness of my soul.

¹⁶ O My Lord! <on those things do men live,—

And <altogether in them> is the life of my spirit,

When thou hast strengthened me, and made me live.

¹⁷ Lo! <for well-being> I had bitterness—bitterness,^g—

But ||thou|| <cleaving unto my soul> hast raised me from the pit of corruption,^h

For thou hast cast, behind thy back, all my sins.

¹⁸ For ||hades|| cannot praise thee.

Nor ||death|| celebrate thee,—

Theyⁱ who go down to the pit cannot wait for thy faithfulness.

¹⁹ <The living, the living> ||he|| can praise thee, As I' do this day,—

||A father|| <to his children> can make known thy faithfulness.

²⁰ ||Yahweh|| [was willing] to save me,—

Therefore <on my stringed instruments> will we play—

All the days of our life,

By the house of Yahweh.

²¹ And Isaiah had said,

Let them take a cake of figs, and let them press it over the boil,^k that he may recover.

²² And Hezekiah had said—

What is the sign—that I shall go up unto the house of Yahweh?

§ 37. *Messengers from Babylon—how treated by the King—Denunciation by the Prophet.*

¹ <At that time> Merodach-baladan son of 39

Baladan, king of Babylon, sent letters and a present unto Hezekiah,—for he had heard that Hezekiah had been sick, and had recovered.

² And Hezekiah [rejoiced over them], and showed them his house of precious things—the silver

^a So it shd be (w. Aram.) —G.n. [M.C.T.: "I composed myself."]

^b Or: "circling."

^c Or: "swift."

^d "Like a swift, so do I scream" —(heyne (P.B.)).

^e In the famous Hillel copy (c. A.D. 600): "Yahweh"; and so the Eastern school of Massorites—G.n.

^f Lit.: "with dignity or caution, as in a proces-

sion"—G.A.S.

^g See Intro. Chap. II., Synopsis B, c. For other views of the meaning, cp. O.G. 600^a.

^h "Thou didst hug my soul from the pit of ruin"—Davies' H.L. Cp., however, O.G. 366.

ⁱ Some cod.: "And they"—G.n.

^k "Rub it upon the eruption"—O.G. 598.

and the gold and the spices and the precious ointment, and all his armoury—and all that was found among his treasures,—there was nothing, which Hezekiah |did not show them|—in his house, or in all his dominion. ³ Then came Isaiah the prophet, unto King Hezekiah,—and said unto him—

What said these men? and whence came they unto thee?

And Hezekiah said,
<From a land far away> came they unto me, from Babylon!

⁴ And he said,
What have they seen in thy house?
Then said Hezekiah,—

<All that is in my house> have they seen, there is nothing which I shewed them not, among my treasures.

⁵ Then said Isaiah unto Hezekiah,—
Hear thou the word of Yahweh of hosts:

⁶ Lo! days are coming, when all that is in thy house, and that which thy fathers have treasured up until this day, shall be carried' away unto Babylon,—|nothing| shall be left.

Saith Yahweh.

⁷ And <of thy sons who shall issue from thee, whom thou shalt beget> shall they take away,—and they shall become eunuchs, in the palace of the king of Babylon.

⁸ And Hezekiah said unto Isaiah,
Good' is the word of Yahweh, which thou hast spoken.

And he said,
Surely there shall be peace and stability in my days.

§ 38. *A Charge to console Jerusalem by the Announcement of a Fact; for the Realisation of which, however, effectual Preparation must be made. In spite of Human Weakness, the Divine Word will be fulfilled, and the Rule of the Shepherd King be triumphantly inaugurated.*

40 ¹ Comfort ye—comfort ye, my people,^a—
Saith your God.

² Speak ye unto the heart of ^b Jerusalem,
And cry unto her,—
That accomplished' is her warfare,^c
That accepted' is her punishment,—
That she hath received, at the hand of Yahweh,
According to the full measure^d of all her sins.

³ A voice of one crying!—
<In the desert> prepare ye the way of Yahweh,—
Make smooth |in the waste plain| a high-
way for our God:

^a Cp. chap. xlix. 13; li. 3.
^b I.e.: "affectionately to."
Cp. Gen. l. 21; Jdg. xix. 3.

^c Or: "hard service."
^d Ml.: "the double" or "duplicate." Cp. chap. lxi. 7; Jer. xvi. 18.

⁴ Let ||every valley|| be exalted,
And ||every mountain and hill|| be made low,—
And |the steep ground| become |level|,
And |the chain of hills|—|a plain|:
⁵ Then shall be revealed' the glory of Yahweh,—
And all flesh shall see' it together,^a
For ||the mouth of Yahweh|| hath spoken!

⁶ A voice saying Cry!
And one said—
What' should I cry?
||All flesh|| is grass,
And ||all the grace^b thereof|| like the flower of the field:

⁷ The grass |hath withered| The flower |hath faded|,
Because ||the breath of Yahweh|| hath blown upon it!
Surely the people |is grass|!

⁸ The grass |hath withered| The flower |hath faded|,—
But ||the word of our God|| shall stand unto times age-abiding!

⁹ <To a high mountain> get ye up, O herald-band^c of Zion,
Lift high' with strength' your voice, O herald-band^c of Jerusalem,—
Lift it high, do not fear,
Say to the cities of Judah—

Lo! your God!

¹⁰ Lo! ||My Lord, Yahweh||^d <as a mighty one> doth come,
And ||his own arm|| is about to rule for him,—
Lo! ||his reward|| is with him,
And ||his recompense|| before him;
¹¹ ||Like a shepherd| <his flock> will he tend,
<In his own arm> will he take up^e the lambs,
And <in his own bosom> will he carry [them],—
<Them which are with young> will he lead to a place of rest.

§ 39. *Yahweh's Power, Wisdom, and Exhaustless Resources set forth as a Stay for Israel's Faith when Sorely Tried by Long Delay.*

¹² Who' hath measured, |with the hollow of his hand| ||the waters||,
Or <the heavens with a span> hath meted out,
Or hath comprehended |in a measure|^f ||the dust of the earth||,
Or weighed |in scales| ||the mountains||,
Or ||the hills|| in a balance?

^a Or: "all alike"—O.G. 403b.

^b "Loveliness"—O.G.

^c "Heraldess"—G.A.S.

^d Or transfer both names: "Lo! Adonāy, Yahweh."

^e Cp. Ps. xxvii. 10.

^f Ml.: "a shalish-measure"—"prob. the third of an ephah, or about a third of a bushel."

- 13 Who' hath proved the spirit of Yahweh?
Or, being his counsellor^a, hath been giving him knowledge?
- 14 With whom' hath he taken counsel—
And he hath given him intelligence,
And instructed him in the path of justice,—
And taught him knowledge,
And <in the way of intelligence> hath been giving him understanding?
- 15 Lo! ||nations||
Are as a drop on^a a bucket,
And <as fine dust on a balance> are accounted,—
Lo! ||islands|| <like an atom> can he hoist;
16 And ||Lebanon|| is not sufficient to burn,—
Nor ||the beasts thereof|| sufficient for an ascending-sacrifice!
- 17 ||All nations|| are as nothing before him,—
<A thing of nought or a waste>^b are they accounted unto him?
- 18 Unto whom' then, can ye liken God?
Or |what likeness| can ye compare unto him?
- 19 ||The image||^c hath been cast by an artificer,
And ||a goldsmith|| |with gold| overlayeth it,—
And <chains of silver> he worketh.
- 20 ||The needy offerer|| <of a tree that will not rot> maketh choice,—
<A skilled artificer> seeketh he out for himself, to construct an image^d that shall not totter!
- 21 Have ye never taken note?
Have ye never heard?
Hath it not, from the beginning, been told you?
Have ye not been led to discern, from the foundations of the earth?
- 22 It is he who sitteth upon the circle^e of the earth,
While |the inhabitants thereof| are |as grass-hoppers|,—
Who stretcheth forth <as a curtain> ||the heavens|,
And spreadeth them out as a tent to dwell in;
- 23 Who delivereth dignitaries to nothingness,—
||Judges of earth|| <like a desolation>^b hath he made:
- 24 <Scarcely have they been planted,
Scarcely have they been sown,
Scarcely hath their stock |begun to take root in the earth|>
When he hath just blown upon them and they have withered,
And ||a whirlwind|| <as though they had been chaff> carrieth them away.
- 25 Unto whom' then, can ye liken me, or can I be equal? Saith the Holy One.
- 26 Lift on high, your eyes—and see, who' hath created these,
That bringeth forth |by number| their host,—
<To all of them, by name> doth call,
<Because of the abundance of vigour and alertness of strength> ||not one|| is missing!
- 27 |Wherefore| shouldst thou say, O Jacob, or speak, O Israel,—
Hidden' is my path from Yahweh,
And <from my God> ||my vindication|| will pass?
- 28 Hast thou not known,
Hast thou not heard, That
The God of age-past time—
Yahweh,
The Creator of the ends of the earth,
Fainteth not, neither groweth weary,—
There^a is no' searching of his understanding:
- 29 Giving |to him that fainteth| ||strength||,
And <to him that hath no' vigour> he causeth ||power|| to abound?
- 30 Youths' |both faint and grow weary|,
And ||young warriors||—they fall, they fall;^b
- 31 But ||they who wait for Yahweh|| shall renew their strength,
They shall mount on strong pinion, like eagles,—
They shall run' and not grow weary,
They shall walk' and not faint.
- § 40. *The Coastlands in particular and the Races of Men in general are summoned by Yahweh to defend their Idolatries. An Avenger is called from the North and East, as Yahweh's Servant, who, though in himself a mere Worm, yet by the help of his God becomes a Threshing Instrument, and scatters Opposers as Chaff. True Worshipers are mightily Consoled, and Idolatry is put to Shame.*
- 1 Be silent [and hearken] unto me,^e O ye Coast- 41
lands,
And let the Races of Men renew their strength,—
Let them approach, ||then|| let them speak,
||Together|| <for controversy> let us draw near:—
- 2 Who' roused up one from the East,
||In righteousness|| called him to his feet,—
Set before him, nations,
And <over kings> caused him to rule,
His sword |made [them] like dust|,
His bow |like driven chaff|:
- 3 He pursued them, passed along safely,—
<Upon the path of his own feet> entered he not?

^a As if depending from.
^b Heb.: *tohu*. Cp. Gen. i. 2.
^c Here, clearly, molten.
Heb.: *péqel*. Cp. Exo. xx. 4. n.

^d Here, as clearly, carved.
Heb.; *péqel*. Cp. Exo. xx. 4. n.
^e Or: "compass"; or "vault."

^a Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "And (so) there"—G.n.
^b Cp. Intro., Chap. II.,

Synopsis B, c.
^c "Come silently unto me"—O.G.

- 4 Who' hath wrought and performed,
Calling the generations, in advance?
||I, Yahweh, [who am] First||,
And <with them who are last>^a ||I|| am the
Same!^b
- 5 Coastlands [have seen], so they fear,
||The ends of the earth|| are in dread,—
They have drawn near, and have come:
- 6 ||Every man|| <to his neighbour> giveth
help,—
And <to his brother> saith, Take courage!
- 7 So [the carver] hath encouraged [the gold-
smith],
[He that maketh smooth with the hammer],
[him that smiteth the anvil],—
Saying of the welding, It is ||good||!
Then hath he fastened it with nails—it must
not totter!
- 8 But <||thou||, Israel, my Servant,
Jacob, whom I have chosen,—
The seed of Abraham, my loving one;°
- 9 Thou whom I have taken hold of from the
ends of the earth,
And <from the extremities thereof> have
called thee,—
And said to thee <My Servant> thou!
I have chosen thee, and not cast thee off>
- 10 Do not fear, for <with thee> I am!
Look not^d around, for ||I|| am thy God,—
I have emboldened thee,
Yea I have helped thee,
Yea I have upheld thee, with my righteous'
right-hand.
- 11 Lo! they shall turn pale and be ashamed—
All they who have been incensed against
thee,—
They shall become as nothing and perish—
The men who have been thine accusers:
- 12 Thou shalt seek them, but shalt not find
them—
The men who have contended with thee,
They shall become as nothing, and as a thing
of nought—
The men who have warred against thee;
- 13 For ||I, Yahweh, thy God|| am firmly grasping
thy right-hand,—
Who am saying unto thee
Do not fear!
||I|| have become thy helper!
- 14 Do not fear! Thou worm Jacob,
Ye men of Israel,—
||I|| have become thy helper,
Declareth Yahweh,
And thy redeemer, The Holy One of
Israel.
- 15 Lo! I have made of thee a new pointed
threshing sledge, [owning teeth],—
Thou shalt thresh mountains, and crush them,
And <hills—like chaff> shalt thou make:
- 16 Thou shalt fan them, and ||a wind|| shall
carry them away,
And ||a whirlwind|| scatter [them],—
But ||thou|| shalt exult in Yahweh,
And <in the Holy One of Israel> shalt thou
boast thyself.^a
- 17 <As for the oppressed and the needy,
Seeking water, when there is' none,
||Their tongue|| [with thirst] being
parched>
||I—Yahweh|| will answer them,
<The God of Israel> I will not forsake
them:
- 18 I will open
[On bare hills] ||rivers||, and
[In the midst of plains] ||fountains||,—
I will make
[The desert] ||a lake of water||, and
[Parched land] ||springs of water||;
- 19 I will set [in the desert]
||Cedar, acacia, and myrtle, and oil-tree||,—
I will place [in the waste plain]
||Cypress, holm-oak and sherbin-cedar,
together||
- 20 That men may see and observe, and consider
and understand [at once],
That ||the hand of Yahweh|| hath done
this,
That ||the Holy One of Israel|| hath created
it.
- 21 Bring near your contention,
Saith Yahweh,—
Advance your defences,
Saith the King of Jacob:
- 22 Let them advance them, and tell us, What
shall happen,—
<Things known in advance—what they
were> tell ye,
That we may lay them to our heart, and mark
the after-story of them,¹
Or <things yet to come> let us hear:
- 23 Tell ye the events which shall be here-
after,
That we may perceive that <gods> ye
are',—
Surely ye must do something—good or
bad,
That we may be amazed, and behold it [at
once].
- 24 Lo! ||ye|| are [of nought],
And ||your work|| is [a puff of breath],—
<An abomination> he that chooseth
you!
- 25 I have roused up one from the North, and he
hath come,
<From the rising of the sun> calleth he on
my Name,—
And he hath come [on deputies] ||as though
they were mortar||,
And [as a potter] treadeth [clay].

^a "With those who come
after"—Cheyne (P.B.).
^b Or: "I am he who is";
||I|| am He,¹ ||I|| am'.

^c Or: "who loved me."
^d Some cod. (w. Syr.):
"And do not look"—
G.n.

^a Or: "win applause," "win for thyself praise."

26 Who' hath told in advance, that we might know,
And beforetime, that we might say Right!
Nay, there is none' who can tell,
Nay, there is none' who can let us hear,
Nay, there is none' who can understand
what ye utter.

27 ||He who is First||^a [can say]
To Zion,
Lo! there they are!
And to Jerusalem,
<A herald of good-tidings> do I give.

28 So I look, And there is not, a Man!
||Even among these||
And there is none' to advise,—
That <when I ask them> can answer a word.

Lo! <as to all of them>
<Vanity—nothingness> are their works,
<Wind and emptiness> their molten images!

§ 41. *The Mission of Jacob as Collective Servant of Yahweh having been declared, from behind him steps forth an Individual Servant—known to be such by His becoming a Covenant for His own People—who enters into His people's Calling and carries it forward to fulfilment.*

42 ¹ Lo! <my Servant> I will uphold him,
<My chosen> well-pleased' is my soul,—
I have put^b my spirit upon him,
<Justice—to the nations> will he bring forth:
² He will not cry out, nor will he speak loud,—
Nor cause to be heard [in the street] his voice:
³ <Cane that is crushed> will he not break,
<And wick that is fading> will he not quench,—
<Faithfully> will he bring forth justice:
⁴ He will not fade, nor will he be crushed,
Until he establish [in the earth] ||justice||,
And <for his instruction>^c [Coastlands] wait.^d

⁵ ||Thus|| saith GOD himself—^e
Yahweh,—
<Creator of the heavens, that stretched them forth,
Out-spreader of earth, and the products thereof,—
Giver of breath to the people thereon,
And of spirit to them who walk therein>
⁶ ||I—Yahweh|| have called thee in righteousness,
And will firmly grasp thy hand,—
And will keep thee,
And give thee—
As the covenant of a people,
As the light of nations:

^a Or: "in advance."
^b Or: "given," "bestowed."

^c "His instruction or reve-

lation"—A. B. Davidson (Temple Bible).

^d Cp. chap. li. 5; lx. 9.

^e Heb.: *hā-ēl*.

⁷ To open eyes that are blind,—
To bring forth
Out of the dungeon, the captive,^a
Out of the prison, the dwellers in darkness.

§ 42. *The Mission of Jacob, broadly viewed as Yahweh's Witnesses, resumed: with numerous diverging and converging Details— Divine Predictions calling for Song, Divine Inactivity boldly reversed, Divine Irony on Idolaters, Divine Foresight pointedly claimed, Divine Favour richly bestowed; Jacob's Experiences recorded, his Blindness, Sins, Sorrows, Shame, Captivities, Deliverances. The name "Cyrus" suddenly announced.*

⁸ ||I|| am Yahweh, ||that|| is my Name,—
And ||my glory|| <to another> will I not give,

Nor ||my praise|| ||to images||.^b

⁹ <Things told in advance> lo! they have come to pass,—

And <new things> am I' telling,

<Ere yet they spring forth> I let |you| hear them.

¹⁰ Sing to Yahweh, a song that is new,
[His praise] from the end of the earth,—
Ye that go down to the sea, and the fulness thereof,

The Coastlands, and ye who dwell therein.
¹¹ Let the wilderness |shout|, and the cities thereof,

The villages, wherein dwelleth Kedar,—
Let the inhabitants of the crag,^c raise shouts of triumph,

<From the top of the mountains> let them cry aloud:

¹² Let them render |unto Yahweh| ||glory||,—
And ||his praise|| [in the Coastlands] let them tell.

¹³ ||Yahweh|| [as a hero] goeth forth,
<As a man of war> he stirreth up jealousy,—
He giveth a cry, yea he raiseth a war-cry,
<Over his foes> he showeth his strength.

¹⁴ I have held my peace from age-past times,
I kept still,
I restrained myself,—
<As a travailing woman> I panted,
I breathe hard and gasp, |all at once|!

¹⁵ I will lay waste mountains, and hills,
And <all their vegetation> will I wither,—
And I will make |rivers| to be |shores|,
And <lakes> will I dry up:

¹⁶ Thus will I lead the blind, by a way they know not,
<In^d paths they know not> will I guide them,—

^a Cp. chap. xlix. 9; lxi. 1.

^b Whether carved, graven,

or even molten. Cp.

Exo. xx. 4, n.; Deut.

vii. 5.

^c Or: "Scla."

^d Some cod. (w. Sep., Syr.,

Vul.): "And in"—G.n.

- I will make |the place that was dark before them| to be ||light||,
And |crooked| ways, to be ||straight||,
<These things> have I done^a unto them,
And have not forsaken them.
- 17 They have drawn back
They turn very pale
Who have been trusting in a graven
image,^b—
Who have been saying to a molten image,^c
||Ye||^d are |our gods|!
- 18 Ye deaf, hear!
And ye blind, look around that ye may see!
19 Who' is blind, if not my Servant?
Or deaf, like |my messenger whom I send|?
Who' is |blind|, like an intimate friend?
Or blind, like the Servant of Yahweh?
- 20 <Seeing many things> yet thou heedest not,
Opening the ears, yet he^e heareth not.
- 21 ||Yahweh|| is well-pleased for his own
righteousness' sake,
He magnifieth instruction^f and maketh it
majestic.^g
- 22 But ||that|| is a people preyed upon and
plundered,
Snared in holes, |all of them|,
And |in houses of restraint| ||concealed||,—
They have become a prey, and there is none^h
to deliver,—
A booty, and there is none to say— Restore!
- 23 |Who' among you| will give ear to this,—
Let him hearken and hear |for an aftertime|?
- 24 Who' gave |as a booty| ||Jacob||,
And ||Israel|| to them who were ready to take
prey?
Was it not |Yahweh|?
||He against whom we have sinned||,
And they were not willing |in his ways| ||to
walk||,
Neither hearkened they to his instruction?^b
- 25 So he hath poured out |upon him|
||The glow of his anger||, and
||The strength of battle||;
And it hath set him aflame round about, yet
he knoweth it not,
And it hath kindled upon him, yet he layeth
it not to heart.
- 43 ¹ ||Now|| therefore,
||Thus|| saith Yahweh—
Creating thee, O Jacob, and
Fashioning thee, O Israel,—
Do not fear,
For I have redeemed thee,
I have called thee by thy name,
||Mine|| thou art!

^a N.B. the tense—"the perfect of certainty."

^b Or: "a carved image."
Heb.: *pe'gel*. Cp. Exo. xx. 4, n.

^c Heb.: *massékah*.

^d Perh. plural of pretended majesty.

^e Some cod. (w. Syr.): "thou"; others: "ye"
—G.n.

^f "Teaching"—O.G. 343;

"Revelation"—G.A.S.

^g Cp. Exo. xv. 11; Ps.

viii. 1.

^h Cp. ver. 21, n.

- 2 <When thou passest through the waters>
|with thee| I am',
Or <through the rivers> they shall not
overflow thee,—
<When thou walkest through fire> thou
shalt not be scorched,
And ||a flame|| shall not kindle upon^a thee;
3 For ||I—Yahweh|| am
Thy God,
The Holy One of Israel,
Ready to save thee,—
I have given |as thy ransom| ||Egypt||,
||Ethiopia and Seba|| in thy stead.
- 4 <Because thou art precious in mine eyes,
art honoured,
And ||I|| love thee,—
And will give |mankind| ||in thy stead||
Yea |peoples| ||for thy life||>
5 Do not fear, for |with thee| I am',—
<From the East> will I bring in thy seed,
And <from the West> will I gather thee;
6 I will say to the North,
Give up!
And to the South,^b
Do not withhold!
Bring in My sons from far, and
My daughters, from the end of
the earth;
7 Every one who is called by my Name,
Whom <for mine own glory> I have
created—|formed|—yea ||made||!
8 Bring forth
A blind people, that have' ||eyes||, and
A deaf, that have ||ears||.
- 9 ||All the nations|| are gathered together,
Yea there is an assembling' of peoples,
||Who' among them||^c can tell this,
And <things in advance> can let us hear?
Let them set forth their witnesses, that they
may get their right,
Or let them hear, and say Truth!
- 10 ||Ye|| are my witnesses,
Declareth Yahweh,
And my Servant, whom I have chosen,—
That ye may take note—and believe me,
And perceive that ||I|| am He,^d
<Before me> was not formed a God,
Nor <after me> shall one come into being:
11 ||I—I|| am Yahweh,—
And there is none, besides me, |ready to save|:
12 ||I|| have told—and will save, and make
known,
That there is, among you, no strange one;
And ||ye|| are my witnesses,
Declareth Yahweh,
That ||I|| am God.
- 13 <Even from To-day> ||I|| am He,^d
And none <out of my hand> can deliver,—
I work, and who' reverseth?

^a Some cod.: "shall not
pass over thee"—G.n.

^b "East—West—North—
South"; a wider de-

liverance, surely, than
and that from Babylon.

^c Some cod. (w. 1 ear.
pr. edn., Syr., Vul.):
"among you"—G.n.

^d Or: "am He who Is";
or, "the Same."

- 14 ||Thus|| saith Yahweh,
Your Redeemer, The Holy One of Israel,—
<For your sakes> have I sent into Babylon,
And will bring down |as fugitives| ||all of them||,—
||Even the Chaldeans, in the ships which
cause them loud outcry||.^a
- 15 ||I—Yahweh|| am Your Holy One,—
The Creator of Israel,
Your King.
- 16 ||Thus|| saith Yahweh,—
<Who setteth^b |in the sea| ||a way||,—
And |in the mighty waters| ||a path||;
17 Who bringeth forth Chariot and horse,
Force and strength>
||Together||^b shall they lie down,
They shall not arise,
They are extinguished,
<Like a wick> are they quenched !
- 18 Do not keep in mind, former things, —
And <things of old> do not consider:
19 Behold me ! doing |a new thing|,
||Now|| shall it spring forth,
Will ye not take note thereof?
Surely I will set
|In the desert| ||a way||,
|In a desolate land| ||rivers||:
- 20 The wild beast of the field shall honour^c me,
Jackals, and ostriches,
Because I have given—
|In the desert| ||waters||,
|Rivers| ||in a desolate land||,
To give drink unto my people, my chosen :
- 21 ||A people which I have fashioned for myself||,
<My praise> shall they record.
- 22 Yet <not upon me> hast thou called, O
Jacob,—
For thou hast been wearied of me, O Israel :
- 23 Thou hast not brought in to me small cattle as
thine ascending-offerings,
Nor <with thy sacrifices> hast thou
honoured me,—
I have not oppressed thee with meal-offerings,
Nor have I wearied thee with frankin-
cense ;
- 24 Thou hast not bought for me, |with silver|,
||fragrant calamus||,
Nor <with the fat of thy sacrifices> hast thou
sated me,—
Thou hast done nothing but oppress me |with
thy sins|,
Thou hast wearied me |with thine ini-
quities|.
- 25 ||I—I|| am he that is ready
To wipe out thy transgressions, for mine
own sake,—
And <thy sins> not remember.
- 26 Put me in mind,
Let us enter into judgment, |at once|,—
Recount ||thou|| that thou mayest be justified :

^a Cp. Lam. ii. 19; also
Num. xxiv. 24. Or:
"their ships of rejoic-
ing"—"pleasure ships"

—A. B. Davidson (Tem-
ple Bible).

^b Or: "At once."

- 27 ||Thy chief father|| hath sinned,—
And ||thine interpreters|| have transgressed
against me ;
- 28 So then I must needs profane the rulers of
the holy place,—
And deliver
|Jacob| to be devoted to destruction, and
|Israel| ||unto reviling|| !

- 1 ||Now|| then—hear, 44
O Jacob my Servant,—and
Israel, whom I have chosen :
- 2 ||Thus|| saith Yahweh—
Who made thee and formed thee from birth,^a
Who helpeth thee :
Do not fear, O my Servant Jacob, and
Jeshurun,^b whom I have chosen ;
- 3 For I will pour
Water upon the thirsty soil, and
Floods upon the dry ground,—
I will pour
My spirit upon thy seed, and
My blessing upon thine offspring ;
- 4 So will they spring up among^c the grass,
As willows by the water-courses :
- 5 ||This one|| will say <Yahweh's> am I, and
||That one|| will call himself by the name of
Jacob, and
||Yonder one|| will write on his hand—
Yahweh's,
<And after the name of Israel> will one
entitle himself.
- 6 ||Thus|| saith Yahweh—King of Israel,
Even his Redeemer Yahweh of hosts,—
||I|| am |First|, and ||I|| |Last|,
And <besides me> there is^d no^d God.
- 7 Who, then, <like me> can call, and declare
it, and order it, for me,
Seeing that I appointed an age-abiding
people,—
Or <things yet to be, and^d that shall come
to pass>
Let them declare, on their^e part.
- 8 Do not ye dread, nor yet be alarmed,
Have I not <from olden time> told thee and
declared?
So that ||ye|| are my witnesses,—
Whether there is^f a God besides me?
Or is no^g Rock—
I know of none !
- 9 ||The fashioners of an image^h—all of them||
are emptiness,^f
And ||the things they delight in|| cannot profit,—
And <their witnesses>^g ||they|| neither see
nor know,
That they may be ashamed.
- 10 Who^h hath fashioned a god,
Or <an image>^h hath molten?
It cannot profit !

^a MI.: "the womb."

^b Cp. Deu. xxxii. 15, n.
Some cod. (w. Aram.,
Sep. and Syr.): "Israel"
—G.n.

^c Some cod. (w. 1 ear. pr.
edn., Sep.): "as among"
—G.n.

^d Some cod. (w. Syr.) omit:
"and"—G.n.

^e Heb.: *peḡel*. Cp. Exo.
xx. 4, n.

^f Heb.: *tohu*. Cp. the *tōhu*
wā-vōhu of Gen. i. 2.

^g So the correct reading—
G.n. Ginsburg, indeed,

- 11 Lo! ||all his partners|| turn pale,
Even ||the artificers themselves|| are of the
sons of earth,—
Let them gather themselves together—|all
of them|,
Let them take their stand,
Let them dread, and turn pale |together|!^a
- 12 <As for the smith, [with his] cutting-
tool>—
<When he hath wrought in the live coals,
And ||with hammers|| hath fashioned it,—
And hath wrought it with his strong' arm>
Anon' he is hungry, and hath no' strength,
He hath drunk no water, and so hath
become faint!
- 13 <As for the carpenter>—
He hath stretched out a line, hath drawn
it with a pencil,
Hath made it with carving tools,
<With compasses> hath rounded it,—
And so hath made it after the figure of a
great man,
After the beauty of a son of earth, |that it
may remain in a house|!
- 14 <When one was cutting him down cedars>
Then took he a holm-tree, and an oak,
And secured them for himself, among
the trees of the forest,—
He planted a fir-tree,^b and the pouring
rain made it grow;
- 15 So it serveth for a man to burn,
And he hath taken of [the branches]^c and
warmed himself,
Also' he kindleth a fire, and baketh bread,—
Also' he maketh a GOD, and hath bowed
himself down,
Hath made of it a carved image,^d and
adored it:
- 16 <The half thereof> hath he burned in the
fire,
<Over^e half thereof> he eateth |flesh|,
He roasteth roast, that he may be
satisfied,—
Also' he warmeth himself, and saith,
Aha! I am warm, I have seen a blaze;
- 17 And <the residue thereof>
|Into a GOD| he maketh,
Into his carved image,^d—
Adoreth it, and boweth down, and prayeth
unto it,
And saith,
Deliver me, for ||my GOD|| thou art'!
- 18 They have not taken note, neither can they
perceive,—
He hath besmeared—past seeing—their eyes,
Past understanding, their hearts;

conjectures the letter
beth shd be inserted,
turning "witnesses" into
"worshippers"—G. In-
tro. 392. [But ver. 8
suggests that worship-
pers shd bear witness to
their God; and so the
addition seems needless.]

^a Or: "at once."
^b Written; "cedar"; read:
"fir (or cedar)"—G.n.
^c Lit: "of them."
^d Heb.: *pe'sel*. Cp. Exo.
xx. 4, n.
^e Some cod. (w. 1 ear. pr.
edn., Sep., Syr., Vul.):
"And over"—G.n.

- 19 And no one reflecteth^a—
There is neither knowledge nor discernment
—to say,
<Half thereof> have I burned up in the
fire,
Moreover also' I have baked |on the coals
thereof| ||bread||,
I roasted flesh, and have been eating,—
And <of the remainder thereof> |an
abomination| shall I make?
And <to a log of wood> shall I pay
adoration?
- 20 He is feeding on ashes,
||A deluded heart|| hath turned him aside,—
And he cannot deliver his own soul, nor say,
Is there not a falsehood in my right hand?
- 21 Remember these things, O Jacob,
And |Israel|,—for ||my Servant|| thou art',—
I have fashioned thee, ||a Servant of mine||
thou art'.
- 22 O Israel,^b thou shalt not be forgotten of me.
I have wiped out,
As with a thick cloud, ||thy transgressions||,
And as with a broad cloud ||thy sins||,—
Return unto me, for I have redeemed thee.
- 23 Shout in triumph, ye heavens, for Yahweh
|hath effectually wrought|,
Shout, O ye underparts of the earth,
Ring out,
Ye mountains, into cries of triumph,
Thou forest, and every tree therein,—
For |Yahweh| hath redeemed' |Jacob|,
And <in Israel> will he get himself glory.
- 24 ||Thus|| saith Yahweh,
Who hath redeemed thee,
Who hath fashioned thee from
birth,^c—
||I—Yahweh|| am the maker of all things,
Stretching out the heavens, |alone|,
Spreading forth the earth, |of myself|;^d
- 25 Frustrating the signs of praters,
And <diviners> he confoundeth,—
Turning wise men backwards,
And <their knowledge> he maketh folly;
- 26 Establishing the word of his Servant,
And <the counsel of his Messengers> he
maketh good,—
Who saith of Jerusalem—
She shall be inhabited!
And of the cities of Judah—
They shall be built!
And <the ruins thereof> will I set up!
- 27 Who saith to the deep—
Be dry! and
<Thy rivers> will I drain!
- 28 Who saith of Cyrus—
My Shepherd!^e and
<All my pleasure> shall he make good!

^a Ml.: "And none bringeth
back unto his heart."
^b Some cod. (w. 1 ear. pr.
edn.—Rabbinical, 1517):
"And Israel"—G.n.

^c Ml.: "the womb."
^d So read [cp. John v. 30];
written: "Who was with
me?"—G.n.
^e Or: "friend."

Even saying of Jerusalem—
She shall be built!
And of the temple—
Be her foundation laid!

§ 43. *The Divine Commission of Cyrus more fully declared.*

- 45¹ ||Thus|| saith Yahweh, to his Anointed, to Cyrus—
Whose right hand I have firmly grasped,
To subdue before him, |nations|,
And <the loins of kings> will I ungird,—
To open before him, |the two-leaved doors|,
And ||the gates|| shall not be shut:
2 I <before thee> will go,
And <the hills> will I level,^a—
<The doors of bronze> will I break in pieces,^b
And <the bars of iron> will I cut asunder;^c
3 Then I give thee
The treasures of darkness,
Even the hoards of hidden places,—
That thou mayest get to know
That ||I—Yahweh, who am calling thee by thy name|| am the God of Israel.
4 <For the sake of my servant Jacob,
Even Israel my chosen>
Therefore have I called unto thee by thy name,
I give thee a title though thou hast not known me,—
5 ||I|| am Yahweh, and there is none else,
<Besides me> there is no' God.—
I gird thee, though thou hast not known me:
6 That men may get to know,
From the rising of the sun,
And from the west,
That there is none besides me,—
||I|| am Yahweh, and there is none' else:
7 Forming light, and creating darkness,
Making prosperity, and creating misfortune,—
||I—Yahweh|| who doeth all these.

§ 44. *The Unfolding of the Divine Plans quickens the Desire for the Victory of Righteousness and Salvation. Men may not dictate to the Most High. He who created the World, called Cyrus, and decreed the Destiny of Israel—not in vain. He may seem to hide himself; yet shall Idolatry be silenced, Israel be saved, Salvation be tendered to Earth's Ends, and every Knee bow to him.*

- 8 Let the drops fall, ye heavens, from above,
Yea, let ||the skies|| pour down righteousness,—
Let the earth open, and let them bear as their fruit—deliverance,
And let ||justice|| spring forth therewith,
||I—Yahweh|| have created it.

^a Or: "And crooked places will I make straight."

^b Or: "shiver."
^c Or: "smash."

- 9 Alas for him who contendeth with his Fashioner,—
||A potsherd|| [should contend] with the potsherds of the ground!
Shall it be said by ||the clay|| unto him that is fashioning it,
What wouldst thou make?
Or thy work [say of thee],
He hath no hands?
10 Alas for one who saith to a father,
What begettest thou?
Or to a woman,
What dost thou bring forth?
11 ||Thus|| saith Yahweh
The Holy One of Israel And his Fashioner,
<As to things to come> they have asked me,
<Concerning my sons and concerning the work of my hands> they would command me!
12 ||I|| made the earth,
And <man upon it> I created,—
||I—mine own hands|| stretched out the heavens,
And <all their host> I commanded:
13 ||I|| have roused him up in righteousness,
And <all his roads> will I level,—
||He|| shall build my city,
And <my captives>^a shall he let go,
||Not for price, nor for bribe||
Saith Yahweh of hosts.
14 ||Thus|| saith Yahweh—
||The produce of Egypt and the gain of Ethiopia, and the Sabeans, men of great stature,|
<Unto thee> shall come over,^b
And <thine> shall they become,
<After thee> shall they journey,
<In chains> shall they come over,—
And <unto thee> shall they bow down,
<Unto thee>^c shall they pray [saying],—
Surely <in thee> is a God,
And there is none' else—||no|| God!
15 |Surely| ||thou|| art a GOD utterly hiding thyself,—
O God of Israel, able to save!
16 They have turned pale and |even been put to shame| ||all of them||,—
||Together|| have they gone into disgrace,
have the makers of images:
17 ||Israel|| hath been delivered by Yahweh,
with an age-abiding' deliverance,—
Ye shall neither turn pale nor be put to shame, ||unto the ages of futurity|.
18 For ||Thus|| saith Yahweh,
Who created the heavens,
||God himself||
Who fashioned the earth—
And made it,
||Himself|| established it, . . .

^a Ml.: "captivity."

^b Or: "By thee shall they pass."

^c Some cod. (w. 5 ear. pr.

edns. [1 Rabh. 1517], Sep., Syr. and Vul.): "And unto"—G.n.

<Not a waste>^a created he it,
 <To be dwelt in> he fashioned it, . . .
 ||I|| am Yahweh, and there is none else;
 19 <Not in secret> have I spoken In a place
 of the earth that is dark,—
 I have not said unto the seed of Jacob,
 <In a waste>^b seek ye me,—
 ||I|| am Yahweh,
 Speaking the thing that is right,
 Declaring the things that are just.^c
 20 Assemble yourselves and come,
 Draw near [together], ye escaped of the
 nations,—
 They know not
 Who carry the wood of their carved
 image,^d
 And pray unto a GOD who cannot save.
 21 Tell ye—and bring near,
 Yea let them take counsel [together],—
 Who' let this be known aforetime,
 <In time past> declared it?
 Was it not ||I—Yahweh||?
 And there is none else that is God,
 besides me,
 A GOD, righteous and ready to save,
 There is none, besides [me]!
 22 Turn unto me—and be ye saved, all ye ends
 of the earth,—
 For ||I|| am GOD, and there is none else.
 23 <By myself> have I sworn,
 [Gone forth out of my mouth] is righteousness
 as a decree,
 And shall not turn back,—
 That <unto myself>
 Shall bow' every knee,
 Shall swear' every tongue:
 24 <Only in Yahweh—for me>
 Hath one said,
 Is there righteousness and strength.
 <Unto him> shall come^e and turn pale—
 All who have been incensed against him:
 25 <In Yahweh> shall be justified and shall
 boast themselves—
 All the seed of Israel.

§ 45. *Idolatrous Babylon ridiculed: Tried Israel
 consoled.*

46 1 Bel^f [hath crouched],
 Nebo [is cowering],
 ||Their images|| are [delivered up] to beast,
 and to cattle,—
 ||The things ye carried about||^g are become
 a load,
 ||A burden|| to the weary!

^a Heb.: *tohu*. Cp. Gen. i. 2.

^b Heb.: *tohu*. "Where there are no ways or indications how he is to be found"—A. B. Davidson (Temple Bible).

^c Or: "equitable."

^d Heb.: *pe'el*. Cp. Exo. xx. 4, n.

^e Written in the singular; but read in the plural

(with special various readings, Sep., Syr. and Vul.)—G. n.

^f I.e.: "Chief Babylonian deity=Baal"—O. G. Cp. G. Intro. p. 142.

^g "Your things (formerly) borne about in procession (i.e., idols) are now loaded on beasts for exile"—O. G. 672.

2 They have cowered, they have crouched [at once],
 And they^a cannot rescue the burden,—
 But ||their own soul|| <into captivity> hath departed.
 3 Harken unto me, O house of Jacob,
 Even all the remnant of the house of Israel,—
 Who have been borne from birth,^b
 Who^c have been carried from nativity:^d
 4 Even <unto old age> ||I|| am [the same],
 And <unto grey hairs> ||I|| will bear the burden,—
 ||I|| have made, and ||I|| will carry,
 Yea^e ||I|| will bear the burden and will deliver.
 5 To whom' can ye liken me, or make me equal?
 Or compare me, and we be like
 6 ||They who pour gold out of a purse,
 And who weigh silver' in a balance',—
 [Who] hire a goldsmith, that he may make it into a GOD||,
 They adore, yea they bow down;
 7 They carry him about on the shoulder,
 They bear the burden of him—and set him in his place, that he may stand,—
 <Out of his place> will he not move,—
 <Though one even make outcry unto him> he will not answer,
 <Out of one's trouble> he will not save him.
 8 Remember ye this, and shew yourselves men,^f—
 Bring it back,^g ye transgressors, to your minds;
 9 Remember ye the things named in advance, from age-past times,—
 For ||I|| am
 The Mighty One,^h and there is [none else],
 The Adorable,ⁱ and there is none [like me]!
 10 Declaring <from the beginning> the latter end,
 And <from olden time> that which had never been done,—
 Saying My purpose shall stand, and
 <All my pleasure> will I perform;
 11 Calling
 From the East, a Bird of Prey,
 From a far country, the Man I intended,^{k, l}—
 Yea I have spoken, I will also bring it to pass,
 I have planned, I will also do it.

^a So 5 ear. pr. edns., Aram. and Syr.; but some cod. (w. 2 ear. pr. edns.) omit: "And"—G. n.

^b Heb.: *yeten*; lit.: "the womb."

^c Some cod. (w. 2 ear. pr. edns., Aram., Sep. and Syr.): "And who"—G. n.

^d Heb.: *radham*; lit.: same meaning as *yeten*.

^e Some cod. (w. 3 ear. pr. edns., Syr., Vul.) omit: "Yea"—G. n.

^f So T. G. O. G., "firm," but

suggests: "be ashamed."

^g One school of Massorites: "And bring it back"—G. n.

^h Heb.: *'el*.

ⁱ Heb.: *'elohim*.

^k Ml.: "man of my counsel (or purpose)" = "my purposed man."

^l Written: "man of his counsel"; read: "man of my counsel." In some cod. (w. 3 ear. pr. edns.) both written and read: "m. o. my c."—G. n.

- ¹² Hearken unto me,
Ye valiant of heart,—
Who are far away from righteousness:
- ¹³ I have brought near my righteousness,
It shall not be far away,
And ||my deliverance|| shall not linger,—
But I will give
<In Zion> deliverance,
<To Israel> my glory.
- § 46. *Babylon's dire Degradation, for her Delicacy, ruthless Cruelty, boastful Self-confidence, and wicked Idolatries.*
- ⁴⁷ ¹ Down—and sit in the dust,^a O virgin,
Daughter of Babylon,
Sit on the ground—throneless,
Daughter of the Chaldeans;
For thou shalt no more be called
Tender and Dainty.
- ² Take millstones, and grind meal,—
Put back thy veil—tuck up thy train,
Bare the leg, wade through streams:
- ³ Bared' shall be thy shame,
Yea' seen' thy reproach,—
<An avenging> will I take,
And will accept^b no son of earth.
- ⁴ ||Our Redeemer||
|Yahweh of hosts| is his name!
||The Holy One of Israel||.
- ⁵ Sit silent, and get into darkness,
Daughter of the Chaldeans!
For thou shalt no more be called,
Mistress of Kingdoms.
- ⁶ I had been provoked with my people,
Had profaned mine inheritance,
And given them into thy hand, . . .
Thou shewedst them no compassion,
<Upon the elder> madest thou very heavy'
thy yoke.^c
- ⁷ And thou saidst,
<Unto times age-abiding> shall I be Mis-
tress,—
|Insomuch| that thou laidst not these things
to thy heart,
Didst not keep in mind the issue thereof.^d
- ⁸ ||Now|| therefore, hear this,
Thou Lady of pleasure,
Who dwelleth securely,
Who saith in her heart,—
||I|| [am], and there is no one besides,^e
I shall not sit a widow,
Nor know loss of children.
- ⁹ Yet shall there come to thee—both these, in
a moment, in one day,
Loss of children and widowhood,—

^a MI.: "upon dust."^b Or: "spare." Some cod. (w. 2 ear. pr. eds.): "I will accept" (omitting "and"—G.n. "Strike treaty with none"—G.A.S.).^c Cp. Zech. i. 15.^d In some cod. (w. 1 ear. pr. edn. [*Rabb.* 1517] and Vul.): "thy latter end"—G.n.^e Or: "I am nought besides." Cp. O.G. 67^a.

- <To their full> have they come on thee,
Spite of the mass of thine incanta-
tions,
Spite of the great throng of thy spells.
- ¹⁰ And so thou didst trust in thy wicked-
ness,
Thou saidst ||No one|| seeth me,
<Thy wisdom and knowledge> ||the same||
seduced thee,—
Therefore saidst thou in thy heart,
||I|| [am], and there is no one besides.
- ¹¹ Therefore shall come on thee—|Mischief|,
Thou shalt not know how to charm it away,^a
Yea there shall fall on thee, |Ruin|,
Thou shalt not be able to appease it,—
And there shall come on thee, |suddenly|,
||Desolation||,
Thou shalt not know.
- ¹² Take thy stand, I pray thee,
With thy spells,
And with the throng of thine incanta-
tions, wherein thou hast wearied thyself
from thy youth,—
Peradventure' thou mayest be able to profit,
Peradventure' thou mayest strike me with
terror.
- ¹³ Thou hast worn thyself out with the mass of
thy consultations,—
Let them take their stand, I pray thee, that
they may save thee—
The dividers of the heavens^b—
The gazers at the stars,
They who make known by new moons,^c
Somewhat of the things which shall come
upon thee.
- ¹⁴ Lo! they have become as straw—||a fire|| hath
burned them up,
They shall not deliver their own soul from
the grasp of the flame,—
There is ||no live coal to warm them,
nor blaze to sit before||.
- ¹⁵ ||Such|| have they become to thee, with whom
thou hast wearied thyself,—
||Thy merchants—from thy youth|| will
|every man| stagger |straight onwards|^d —
There is none to save thee.

§ 47. *Unworthy Members of the House of Jacob
addressed with stern Remonstrance and Lamen-
tation; then with Invitation and Encourage-
ment.*

- ¹ Hear ye this—O house of Jacob,
Ye who call yourselves by the name of
Israel,
Yea <from the waters^e of Judah> came they
forth,—

48

^a Nearly so—G. A. Smith, A. B. Davidson, Cheyne.^b "For purposes of augury, taking a horoscope, i.e., augurs, astrologers"—T.G.^c "Who declare, at the new moons"—O.G.^d MI.: "to the place over against him," "his side," "home." Cp. Fuerston "ever."^e Some cod. (w. 3 ear. pr. eds.): "days." Other cod.: "waters" written; "days" read.

- Who swear by the name of Yahweh,
And <by the God of Israel> call to remembrance—
||Not in truth, nor in righteousness||;
2 For <of the holy city> do they call themselves,
And <on the God of Israel> do they stay themselves,—
||Yahweh of hosts|| is his name.
- 3 <Things in advance> ||of old|| I declared,
Yea <out of mine own mouth> came they forth, that I might let them be known,—
||Suddenly|| I wrought, and they came to pass.
- 4 <Because I knew that—
||Obstinate|| thou wast',—
And <a sinew of iron> was thy neck,
And thy brow, brazen>
5 Therefore told I thee—in time past,
<Ere yet it came> I let thee hear,—
Lest thou shouldst say—
||Mine idol|| wrought them,
Yea ||my carved image^a and my molten image|| commanded them!
6 Thou hast heard—see it |whole|
And will ||ye|| not tell?
I have let thee hear new things—from the present time,
Even secrets, which ye knew not.
- 7 ||Now|| are they created, and |not in time past|,
And <before to-day> thou hadst not heard of them,—
Lest thou shouldst say, Lo! I knew them!
8 Nay! thou hadst not heard,
Nay! thou hadst not known,
Nay! <in time past> |thine ear| was not opened,—
For I knew that thou ||wouldst be treacherous||,
Yea <a transgressor from birth>^b hast thou been called.
- 9 <For the sake of mine own Name> will I defer mine anger,
And <for my praise> will I restrain myself towards thee,—
So as not to cut thee off.
- 10 Lo! I have refined thee, but not as silver,—
I have tested thee, in a smelting-pot of affliction.^c
- 11 <For mine own sake—for mine own sake>^d will I effectually work,
For how should it be profaned?
And <my glory—to another> will I not give.
- 12 Harken unto me,
O Jacob,^e
And Israel, my called one,—
||I|| am |the Same|,^f
||I|| |the first|, yea' ||I|| |the last|;^g

^a Or: "graven." Heb. *pe'el*. Cp. Exo. xx. 4, n.
^b *MI*: "the womb."
^c Or: "humiliation," "oppression."
^d See Intro., Chap. II., Synopsis B, c, ante, p. 16.

^e Some cod. (w. 2 ear. pr. edns.): "Jacob my servant"—G.n.
^f *MI*: "||I|| am |He|,"
^g Or: "||I|| in advance, yea ||I|| in the rear."

- 13 Surely ||mine own hand|| founded the earth,
And ||my right hand|| stretched out the heavens,—
<While I' was calling' unto them> they stood forth |at once|^a
- 14 Assemble yourselves — all of you, and hear,
|Who among them|^b hath told these things?
||He whom Yahweh loveth|| will execute—
His pleasure, on Babylon,
And his stroke,^c on the Chaldeans.
- 15 ||I—I|| have spoken,
Yea I have called him,—
I have brought him in, and he shall make prosperous his way.
- 16 Draw ye near unto me—hear ye this,
<Not in advance in secret> have I spoken,
<From the very time it cometh into being>
||there|| am I,—
And ||now|| |My Lord Yahweh| hath sent me, and his spirit.^d
- 17 Thus saith Yahweh—
Thy Redeemer, The Holy One of Israel,—
||I—Yahweh|| am thy God,
Teaching thee to profit,
Guiding thee in the way thou shouldst go.
- 18 Oh! that thou hadst hearkened to my commandments,—
Then had been |like a river| thy prosperity,^e
And ||thy righteousness||, like the waves of the sea:
- 19 Then had been |like the sand| thy seed,
And ||the offspring of thy body|| like the grains thereof,—
|Neither cut off nor destroyed| had been his name from before me.
- 20 Come ye forth out of Babylon,
Flee from among the Chaldeans,
<With triumphant voice> tell ye—let this be heard,
Let it go forth as far as the end of the earth,—
Say ye—
Yahweh hath redeemed' his servant Jacob!
21 And they thirsted not, when <through dry places> he led them,
<Waters out of the rock> caused he to flow out to them,—
Yea he cleft a rock, and |there gushed out| waters.
- 22 No well-being, saith Yahweh, to the lawless.^f

^a Cp. Ps. xxxiii. 9.
^b Some cod. (w. 2 ear. pr. edns. and Syr.): "among you"—G.n.
^c Or: "might." Lit.: "arm."
^d "Hath sent me with His

Spirit' (the Spirit does not send, but is sent)"—A. B. Davidson (Temple Bible).
^e Or: "peace."
^f Cp. chap. lvii. 20.

§ 48. *Yahweh's Servant himself speaks; though in the Name of "Israel," yet also as a Restorer of the Tribes, as Abhorred of his own Nation, and as a Covenant for his People. The Return of Captives, with Songs of Triumph, being thus ensured, bereaved Zion is comforted and Enlarged, and a mysterious Rightful Tyrant-Captor is despoiled.*

- 49 ¹ Hearken, ye Coastlands, unto me,
And give ear, ye peoples afar off,—
||Yahweh|| called me |from my birth|,^a
<From my nativity>^b made he mention of
my name;
² And he made my mouth like a sharp
sword,
<In the shadow of his hand> he concealed
me,—
And made of me a polished^c arrow,
<In his quiver> he hid me;
³ And said to me
||My Servant|| thou art',—
||Israel||^d in whom I will get myself
glory.
⁴ But ||I|| said,^e
<To no purpose> have I toiled,
<For waste^f and mist—my vigour> have I
spent,—
|Surely| ||my vindication||^g is |with
Yahweh|,
And |my recompence'| |with my God|.
⁵ ||Now|| therefore, said^h Yahweh—
<Fashioning me from birth
To be Servant to him,
To restore Jacob unto him,
And that ||Israel|| |unto him| might
be gathered,
And Iⁱ be honourable in the eyes
of Yahweh,
And ||my God|| be proved to have
been my strength>
⁶ Yea he said—
It is too small a thing, for being my'
Servant,
That thou shouldst raise up the tribes of
Jacob,
And <the preserved of Israel> shouldst
restore,—
So I will give thee to become a light of
nations,^k
That |my salvation| may reach as far as
|the end of the earth|.

^a Ml.: "the womb."

^b Ml.: "the body of my mother."

^c So O.G.; "pointed"—G.A.S.

^d Prob.: "God-wrestling," Gen. xxxii. 29; or perh.: "God's prince"—Davies' H.L.

^e Or: "thought" ("said to myself")

^f Heb.: *tohu*, Cp. Gen. i. 2.

^g Or: "sentence."

^h Some cod. (w. Sep. and

Syr.): "thus said"—G.n.

ⁱ The previous line is to be read as here given; but is written: "Though Israel should not be gathered, Yet shd I," etc. Some cod. both read and write in this latter (negative) form (w. 6 ear. pr. edns. and Vul.)—G.n. Cp. G. Intro. 428. Also O.G. 520b, n.

^k Cp. chap. xlii. 6.

- ⁷ ||Thus|| saith Yahweh—the Redeemer of Israel,
his Holy One,
<To him that is despised of the soul,
To the abhorred of the nation,
To the servant of rulers>
||Kings|| shall see and arise,
||Princes|| lo! they have bowed themselves
down.—
Because of Yahweh, who is faithful,
The Holy One of Israel, lo! he hath chosen
thee.
⁸ ||Thus|| saith Yahweh—
<In a time of acceptance> have I answered
thee,
<In a day of salvation> have I helped thee,—
That I may preserve thee,
And give thee as the covenant of a
people,^a
To establish the land,
To bring into possession the desolate
heritages;
⁹ Saying To them who are bound,
Go forth,^b
To^c them who are in darkness,
Shew yourselves,—
<By the roads> shall they graze,
And <on all bare places> shall be
their pasture:
¹⁰ They shall neither hunger, nor thirst,
Nor shall smite^d them the glowing sand,
or the glaring sun,—
For ||he that hath compassion upon
them|| will lead them,
And <unto springs of water> will he
conduct them.^d
¹¹ Then will I make of all my mountains, a
road,
And ||my highways|| shall be upraised.
¹² Lo! ||these|| <from afar> shall come in,—
And lo! ||these|| from the North and from
the West,
And ||these|| from the land of Sinim.^e
¹³ Shout in triumph—O heavens!
And exult—O earth!
And break forth, ye mountains^f into shouts
of triumph,—
For Yahweh hath comforted his people,^g
And <on his humbled ones>^h taketh he
compassion.
¹⁴ But Zion |had said|,
Yahweh hath forsakenⁱ me,—
Even ||My Lord||^j hath forgotten me!

^a Cp. chap. xlii. 6.

^b Cp. chap. xlii. 7; lxi. 1.

^c Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr. and Vul.): "And to"—G.n.

^d "And cause (them) to rest there"—O.G. 625.

^e "Prob. China is intended"—Davies' H.L. But see O.G. 696.

^f Written: "Mountains will break forth"; read: "And break forth, ye

mountains"; and so in some cod. (w. 4 ear. pr. edns., Aram., Syr. and Vul.) both written and read. In some cod., however, both written and read (w. Sep.): "Mountains will break forth"—G.n.

^g Cp. chap. xl. 1; li. 3.

^h Or: "patient ones."

ⁱ Some cod. (w. 2 ear. pr. edns); "And ||Yahweh||"—G.n.

- 15 Can |a woman| forget |her sucking child|,
Past taking compassion on the son of her
womb?
||Even these|| may forget,
Yet will ||I|| not forget |thee|:
- 16 Lo! <on the palms of my hands> have I
portrayed thee,—
||Thy walls|| are before me continually.
- 17 In haste^a are thy sons,—
||They who have been tearing thee down and
laying thee waste|| <out of thee> let them
go forth!
- 18 Lift up, round about, thine eyes, and see,
||All those|| have gathered themselves together
—have come to thee!
<As I live> Declareth Yahweh,—
Surely <all those—as an ornament> shalt
thou put on,
And bind them about thee for a girdle, as a
bride.
- 19 Surely <as for thy wastes, and thy desolations,
and thy land of ruins>
Surely ||now|| shalt thou be too strait for
thine inhabitants,
And <far off> shall be they who have been
swallowing thee up.
- 20 The children of whom thou wast bereaved
|shall yet' say in thine ears|,—
<Too strait for me> is the place,
Make room for me, that I may settle down.
- 21 Then shalt thou say in thy heart,—
Who hath borne me |these|,
Seeing ||I|| have been bereaved, and
unfruitful, a captive and banished?
||These|| therefore, who' hath brought them
up?
Lo! ||I|| was left |alone|,
||These||^a where were |they|?
- 22 ||Thus|| saith My Lord, Yahweh^b—
Lo! I will lift up, unto nations, my
hand,
Yea <unto peoples> will I raise high my
banner,—
And they shall bring in thy sons in their
bosom,
And ||thy daughters|| |on the shoulder| shall
be borne;
- 23 And |kings| shall be |thy foster-fathers|,
And |their queens||^c |thy nursing mothers|,
<With face to the ground> shall they bow
down to thee,
<The dust of thy feet> shall they lick,—
So shalt thou know that ||I|| am Yahweh,
In that |they shall not be put to shame|
||Who were waiting for me||.
- 24 Shall prey |be taken from a mighty one|?
Or ||the captive of one in the right|| be
delivered?

^a Some cod. (w. Sep.,
Vul.): "And these" [or,
"These, therefore,"]—
G.n.

^b Or transfer both names:
"Adonay, Yahweh."
^c ML.: "princesses."

- 25 Surely ||thus|| saith Yahweh—
||Even the captive of the mighty one|| shall
be taken away,
And ||the prey of the tyrant||^a be de-
livered;
And <thine opposers> ||I|| will oppose,
And <thy children>^b ||I|| will save;
- 26 Then will I feed thy tormentors with their
own flesh,
And <as with new wine—with their own
blood> shall they be drunk,—
So shall all flesh |know||^c that ||I—Yahweh||
am thy Saviour,^d
And ||thy Redeemer||^e is the Mighty One of
Jacob.

§ 49. *Were Israel's Restoration a Mere Question of Power, it might easily be accomplished; but No!—and Yahweh's Servant is heard narrating his Sufferings, and proclaiming his Confidence of Vindication. From his Story let all Godly Sufferers learn to trust, and all Self-Glorifiers take warning.*

- 1 ||Thus||^f saith Yahweh—
Where then is the scroll of your mother's
divorce, whom^g I have put away?
Or |which of my creditors| is it, to whom
I have sold you?
Lo! <for your iniquities> have ye been
sold,^h
And <for your transgressions> hath your
mother been put away.
- 2 Wherefore'
<When I came in> was there no' one?
<When I called> was there none' to
answer?
Is mine own hand ||really shortened|| that it
cannot redeem?
Or is there not' |in me| strength, to
deliver?
Lo! <by my rebuke> I dry up the sea,
I make rivers a desert,
Their fish Stinketh, for want of water,
Yea dieth, for thirst:
- 3 I clothe the heavens with gloom,
And <of sackcloth> make I their covering.
- 4 ||My Lord, Yahweh|| hath given unto me the
tongue of the instructed,
That I should know how to succour the
fainting, with discourse,—
He kept wakening—morning by morning,
He kept wakening mine ear,ⁱ to hearken' as
do the instructed;
- 5 ||My Lord, Yahweh|| opened mine ear,ⁱ
And ||I|| was not rebellious,—
||Away|| turned I not:

50

^a "Ruthless"—O.G.

^b Or: "sons."

^c Cp. chap. xl. 5; lii. 10.

^d Or: "am saving thee."

^e Or: "near of kin." Cp.

"the Book of Ruth."

^f Some cod. (w. 2 ear. pr.

edns.): "For thus"—

G.n.

^g Or: "wherewith."

^h Or: "sold yourselves."

ⁱ ML.: "for me an ear"—

"giving me an open

ear."

- 6 <My back> gave I to smiters, and
<My cheeks> to them who pulled out the
beard,—
<My face> hid I not^c from insult and
spitting.
- 7 <Because ||My Lord, Yahweh|| would help
me>
||Therefore|| was I not deterred by insult,—
||Therefore|| did I set my face^c like flint,
And I knew^c that I should not be put to shame.
- 8 ||At hand|| is one who can justify me,
Who^c will contend with me? let us stand
forth together,—
Who^c can accuse me?^a let him draw near
to me!
- 9 Lo! ||My Lord, Yahweh|| will help me,
Who^c is he^c that shall prove me lawless?^b
- Lo! ||they all|| <as a garment> shall fall to
pieces,
||The moth|| shall consume them.
- 10 Who^c among you, revereth Yahweh,
Harkening unto the voice of his Servant,—
That hath walked in dark places,
And hath had no gleam of light?
Let him trust in the name of Yahweh,
And lean upon his God.
- 11 Lo! <all ye that kindle a fire,^c
That gird yourselves with fiery darts>,—
Walk ye in the blaze of your own fire,
And in the fiery darts ye have kindled,
<At my hand> hath this befallen you,
<In sorrow>^a shall ye lie down.

§ 50. *Yahweh again comforts his People.*

- 51¹ Harken unto me,
Ye that pursue righteousness,
Ye that seek Yahweh,—
Look well unto the rock whence ye were hewn,
And unto the quarry^e whence ye were
digged:
- 2 Look well unto Abraham your father,
And unto Sarah who gave you birth,—
For he was ||alone|| when called I him,
And I blessed him, that I might make him
|many|.
- 3 For Yahweh hath comforted^c Zion,
He hath comforted all her waste places,^f
And hath made her wilderness like Eden,
And her waste plain like the garden of
Yahweh,—
||Joy and gladness|| shall be found in her,
Thanksgiving, and the voice of melody.^g

^a Or: "Who hath a case
against me?" ML:
"Who owneth my judg-
ment or sentence?"

^b Or (with stronger em-
phasis on the "Who"):
"||Who|| will prove me
lawless?" Cp. O.G. 216,
4, b.

^c "Lo! all ye, players
with fire, Kindlers of fire
is the literal rendering.

But the word is not the
common word to kindle,
but is here used of
wanton fire raising"—
G.A.S.

^d Or: "a place of pain."
^e ML: "the hollow of the
pit."

^f Cp. xl. 1; xlix. 13.

^g Or: "the sound of
music."

- 4 Attend unto me, O my people,
And ||O my nation|| |unto me| give ear,—
For ||instruction||^a |from me| shall go forth,
And <my justice—for a light of peoples>
will I establish.^b
- 5 At hand^c is my righteousness,
Gone forth^c hath my salvation,
And ||mine own arms|| |unto the peoples|
shall give justice,—
<Upon me> |Coastlands| shall wait,^c
And <for mine arm> shall they hope.
- 6 Lift up—to the heavens—your eyes,
And look around to the earth beneath,
<Though ||the heavens|| |like smoke| should
have vanished.^d
And ||the earth|| |like a garment| should fall
to pieces,
And ||her inhabitants|| |in like manner| should
die^e>
Yet ||my salvation|| |unto times age-abiding|
shall continue,
And ||my righteousness|| shall not be broken
down.
- 7 Harken unto me, ye who discern^e righteous-
ness,
The people in whose heart is my law,^f—
Do not fear the reproach of frail men,
Nor <at their revilings> be dismayed;
- 8 For <like a garment> shall they be eaten of
the moth,
And <like wool> shall they be eaten of the
larva;
But ||my righteousness|| |unto times age-
abiding| shall continue,
And ||my salvation|| unto the remotest
generation.^g

§ 51. *Yahweh's Arm invoked by the Memory of its
Past Deeds and in Joyful Assurance of the
Result. The Divine Voice of Comfort is again
heard. The Prophet himself expostulates with
his afflicted People and delivers a further
Divine Message.*

- 9 Awake, awake, put on strength, O arm of
Yahweh,
Awake, As in days of old,
The generations of bygone ages:
Art not thou^c that which—
Hewed down Rahab,
Piercing the Crocodile?^h
- 10 Art not thou^c that which dried up—
The Sea,
The waters of the mighty Deep,—
That which made of the abysses of the
sea^a a road for the passing over of
the redeemed?

^a "Law" is revelation"—
A. B. Davidson (Temple
Bible).

^b Or: "cause to settle
down."

^c Cp. chap. xlii. 4; lx. 9.

^d ML: "been dissipated"

—O.G.

^e Or: "take note of."

^f Or: "mine instruction."

^g ML: "unto the genera-
tion of generations."

^h "As symbol of Egypt"—
Davies' H.L.

- 11 Therefore ||the ransomed of Yahweh|| shall again' come unto Zion, with shouts of triumph,^a
With gladness age-abiding on their head,—
||Joy and gladness|| shall overtake [them],
Sorrow and sighing [have fled away].^b
- 12 ||I—I|| am he that comforteth you,—
Who' art ||thou|| that thou hast feared
Frail man that dieth, and
||A son of the earthborn|| who [as grass]
shall be delivered up?
- 13 That thou hast forgotten Yahweh thy maker,
Who stretched out the heavens,
And founded the earth?
That thou hast dreaded continually, all the day,
by reason of the fury of the oppressor,
in that he^c was ready to destroy?
Where' then, is the fury of the oppressor?
- 14 The captive hath hastened' to be loosed,—
That he might not die in the pit,
Neither should [his bread] be cut off.
- 15 But ||I—Yahweh|| am thy God,
Who threw into commotion the sea,
And the waves thereof roared,—
||Yahweh of hosts|| is his name.
- 16 Therefore have I put my words in thy mouth,
And <with the shadow of my hand> have I covered thee,—
To plant^d the heavens, and
To lay the foundations of the earth, and
To say unto Zion,
<My people> thou art'!
- 17 Rouse thee—rouse thee, stand up, O Jerusalem,
Who hast drunk, at the hand of Yahweh,
his cup of indignation:
<The goblet-cup of confusion>^e hast thou drunk—hast thou drained.
- 18 There is none' to guide her,
Among all the sons she hath borne,—
There is none' to grasp her hand,
Among all the sons she hath brought up.
- 19 <Twain> are the things befalling thee,
Who will lament for thee?
Wasting and destruction, and^f famine and sword,
By whom shall I comfort thee?
- 20 ||Thy sons|| have fainted,
They lie at the head of all the streets, like a gazelle in a net,—
Who, indeed, are full of
The indignation of Yahweh
The rebuke of thy God.
- 21 [Therefore] hear, I pray thee, [this], thou humbled one,—
And drunken, but not with wine:—

- 22 ||Thus|| saith Thy Lord Yahweh,
Even thy God who pleadeth the cause of his people:—
Lo! I have taken, [out of thy hand] the cup of confusion,—
<As for the goblet-cup of mine indignation>
Thou shalt not again' drink it, any more';^g
- 23 But I will put it into the hand of thy tormentors,
Who said to thy soul,
Bow down that we may pass over,—
And so thou didst place, as the ground, thy back,
Yea, as the street, to such as were passing along.

§ 52. *Zion called upon to clothe Herself with Strength and Beauty, and shake herself from the Dust of her Captivities; to enjoy Redemption by a Price more precious than Silver; to acknowledge the Name of her lately reviled God as that of a now Present, Speaking King, at last Returned to Zion; as Welcome Heralds proclaim, Consenting Watchmen attest, and her own Songs celebrate. Out of Bondage, then! Yahweh waits to become your Vanguard and Rear-guard.*

- 1 Awake, awake,
Put on thy strength, O Zion,—
Put on thy beautiful garments,
O Jerusalem—thou holy' city,
For there shall not again' come into thee any more' the uncircumcised and unclean.
- 2 Shake thyself from the dust, arise—sit down,
O Jerusalem,—
Loose thyself^h from the bonds of thy neck,
O captive! daughter of Zion!
- 3 For ||thus|| saith Yahweh,
<For nought> ye sold yourselves,—
And <not with silver> shall ye be redeemed.^e
- 4 For ||thus|| saith My Lord, Yahweh,^d
<To Egypt> went down my people at first,
to sojourn there,—
But ||Assyria|| <without cause> hath oppressed him.
- 5 ||Now|| therefore, what do I here?
Demandeth Yahweh.
That my people have been taken away for nought?
||They who rule them|| do howl,
Declareth Yahweh,
And <continually—all the day> is my Name' brought into contempt.
- 6 [Therefore] shall my people acknowledge' my Name:
||Therefore|| <in that day> shall they acknowledge that ||I|| am the same, even I who am speaking,— ||Here I am||^g

52

^a Cp. chap. xxxv. 10.
^b Some cod. (w. 2 ear. pr. edns., Aram., Syr.): "And sorrow . . . shall flee away"—G.n.
^c Sp. v.r. (*sevir*): "who." Some cod. (w. 4 ear. pr.

edns., Syr.) both read and write: "who"—G.n.
^d "In order to p."—G.A.S.
^e Or: "bewilderment."
^f Or: "yea."

^g This then must be Israel's final deliverance.
^h Written: "yourselves"; read: "thyself." In some cod. (w. 3 ear. pr. edns.) both written and read: "thyself"—G.n.

^e Or: "shall ye redeem yourselves."
^d Or (transferring both names): "Adonāy, Yahweh."
^g Or: "Behold me!"

- 7 How beautiful upon the mountains are the feet—
Of him
That bringeth good tidings,
That publisheth peace,
That bringeth good tidings of blessing,
That publisheth salvation,—
That saith unto Zion,
Thy God [hath become king].
- 8 The voice of thy watchmen!
They have uplifted a voice,
||Together|| do they renew the shout of triumph,—
For <eye to eye> shall they see,
When Yahweh returneth to Zion.*
- 9 Break forth, shout^b in triumph, [together],
ye waste places of Jerusalem,—
For Yahweh Hath comforted^c his people,^e
Hath redeemed Jerusalem:
- 10 Yahweh hath bared his holy^d arm,^e in the eyes of all the nations,^e
So shall all the ends of the earth see^e the salvation of our God.
- 11 Away! away! come forth from thence!—
<Nought unclean> may ye touch,—
Come forth out of her midst,
Purify yourselves, ye who are to carry the vessels of Yahweh;
- 12 For <not in haste>^f shall ye come forth,
Nor <by flight> shall ye journey,—
For <your van-guard> is Yahweh,
And <your rear-guard> the God of Israel.^g

§ 53. *Yahweh's Servant disclosed, first and last, as an Exalted Conqueror, but intermediately as a Sufferer; even at first, however, with an allusion to his Marred Appearance, and at last with his Death regarded as the cause of his Victory. At the beginning and end of this Prophecy, the Voice is plainly that of Yahweh himself; but at liii. 1 the Voice changes, and sounds like that of Israel in changeful Moods propounding her conflicting Thoughts about the Sufferer: as if a final Generation had taken up—in order to resolve and correct—the Doubts and Mistakes of their Ancestors. (Cp. Intro. Chap. II. 11.)*

- 13 Lo! my Servant^h [prospereth],—
He riseth, and is lifted up, and becometh very high:
- 14 <The more that Many [were amazed at thee]
So marred, beyond any man's, was his appearance,—
And his form, beyond the sons of men>

^a Or: "For e. to e. shall they look upon Yahweh's return unto Zion." Prob.: "Shall be face to face with the event." Cp. Nu. xiv. 14.

^b In some cod. so written; but read: "and shout"—G.n.

^c Cp. chap. xl. 1.

^d Hence = a manifestation of power.

^e Cp. chap. xl. 5; xlix. 26; Ps. xcvi. 2.

^f Otherwise in Exo. xii. 11; Deu. xvi. 3.

^g Cp. chap. xxxv. 8.

^h Cp. chap. xlii. 7; xlv. 5, 6, 8.

- 15 The more doth he startle^a Many nations,
<Before him> have kings closed^b their mouth,—
For <that which had not been related to them> have they seen,
And <that which they had not heard> have they diligently considered.

- 1 Who' believed what we have heard? 53
And <the arm of Yahweh> to whom was it revealed?

- 2 <When he came up as a sapling^b before him,
And as a root-sprout out of dry ground>
He had neither beauty nor majesty,—
<When we beheld him> there was nothing to behold, that we should desire him;

- 3 Despised was he, and forsaken of men,
Man of pains, and familiar with sickness,—
Yea <like one from whom the face is hidden>
Despised, and we esteemed him not.

- 4 [Yet surely] <our sicknesses> ||he|| carried,
And <as for our pains> he^c bare the burden of them,—
But ||we|| accounted him stricken,
Smitten of God, and humbled.^d

- 5 Yet ||he||
was pierced for transgressions that were ours,
was crushed for iniquities that were ours,—
||The chastisement for our well-being|| was upon him,
And <by his stripes> there is healing for us.

- 6 ||We all||^e <like sheep> had gone astray,
<Every man—to his way> had we turned,—
And ||Yahweh|| caused to light upon him
The guilt of ||us all||.^e

- 7 ||Hard pressed||^f—yet ||he|| humbled himself,
Nor opened his mouth—
As ||a lamb|| <to the slaughter> is led,
And ||as a sheep|| <before her shearers> is dumb—
Nor opened his mouth.

- 8 <By constraint and by sentence>^g was he taken away,
And <of his age> who considered
That he was cut off^h out of the land of the living,ⁱ
<For my people's transgression> did the stroke fall on him?

^a So Davies' H.L. Or: "cause to leap (i.e., in joyful surprise)"—O.G. 653^b. Or: "gather to himself"—Fu. H.L., M.L.: "sucker."

^b In some cod. (w. Syr^c and Vul.) this "he" is emphatic (as in previous line); and in others it is so read, though not so written—G.n.

^c "Degraded"—G.A.S.

^d Note the echo; Heb.: *kullinu* in both cases.

^e Some cod. (w. 2 ear. p. eds.) have: "he came

near"—G.n. [Cp. Deu. xxv. 1.]

^f "By tyranny and law"—G.A.S. "Through an oppressive doom"—Cheyne (P.B.).

^g "Wrenched"—G.A.S.

^h Note how gradually the Servant's sufferings have been disclosed: first, a mere hint of temporary discouragement (xlii. 4); second, an open lament over failure (xlix. 4); third, personal ill-usage (i. 6); fourth, here, violent death!

9 And <appointed with lawless men> was his grave,
And <with the wicked>^a his tomb,—
Though <no violence> had he done,
Nor was guile in his mouth.

10 Yet ||Yahweh> purposed to bruise^b him,
He laid on him sickness:^c—
<If^d his soul become an offering for guilt>
He shall see a seed,
He shall prolong his days,—
And ||the purpose of Yahweh|| <in his hand> shall prosper:

11 <Of the travail of his soul> shall he see,
He shall be satisfied with his knowledge,
<A setting right, when set right himself>
shall my Servant win for the Many,
Since <of their iniquities> ||he|| taketh the burden.

12 {Therefore} will I give him a portion in the great,
And <the strong> shall he apportion as spoil,
Because he poured out, to death, his own soul,
And <with transgressors> let himself be numbered,—
Yea ||he|| <the sin of Many> bare,
And <for transgressors> interposeth.^e

§ 54. *In Strains of exquisite Tenderness Yahweh of Hosts addresses the Nation he purposes to Renew and Restore. The Wife put away shall come back—for ever.*

54 ¹ Shout in triumph, O barren one,
Who hadst not borne,—
Break forth into shouts of triumph — and
trill thy voice,
Who hadst not travailed in birth,
For ||more|| are the children of the Desolate,
Than the children of Her who had the husband,^f Saith Yahweh.

2 Enlarge the space of thy tent,
And <the curtains of thy habitations> let
them spread forth, do not spare,—
Lengthen thy cords,
And <thy tent-pins> make thou fast;

^a "‘Rich’ must mean ‘wicked,’ just as poor often means ‘godly.’"—A. B. Davidson (Temple Bible). "Proud or violent, Mi. vi. 12; prob. also in Is. liii. 9—Davies' H.L."

^b "Crush"—O.G.
^c Or: "made him sick"; = "bruising him sorely"—O.G. 318.

^d The translator has here very cautiously commenced an indentation, to suggest the question, whether what follows is not an indirect Divine Soliloquy as to the reasons by which the strange procedure is justified: That Yahweh should have purposed to lay on his own approved "Ser-

vant" the iniquity of others—"of us all." The Divine Reasoner is at first referred to in the third person (ver. 10), then (ver. 11) says "My Servant," and (ver. 12) assumes the mighty, self-revealing "I."

^e With this victorious climax of suffering, the Suffering Servant disappears; or appears again only as gracious Proclaimer (lxi.) or terrible Avenger (lxiii.). Henceforth the formation of a New ISRAEL becomes the leading theme.

^f M.L.: "the husbanded one."

8 For <on the right hand and on the left> shalt thou break forth,—
And ||thy seed|| shall <of the nations> take possession,
And <forsaken cities> shall they cause to be inhabited.

4 Do not fear, for thou shalt not turn pale,
Neither feel disgraced, for thou shalt not be put to the blush,—
For <the shame of thy youth> shalt thou forget,
And <the reproach of thy widowhood> shalt thou remember no more;

5 For <thy husband> is |thy Maker|,
||Yahweh of hosts|| is his Name,—
And <thy redeemer> |the Holy One of Israel|,
<The God of all the earth> shall he be called.

6 For <like a wife forsaken and grieved in spirit> hath Yahweh^g |called thee|,—
<Even the wife of youthful days> in that thou wast rejected, Saith thy God.

7 <For a small moment> I forsook thee,—
But <with abounding compassions> do I embrace thee:

8 <In an overflow of vexation>^a I hid my face^b for a moment, from thee,
But <with lovingkindness age-abiding> have I had compassion on thee,—

Saith thy Redeemer, Yahweh.

9 For <the waters^c of Noah> is this unto me,—

<As to which I swear that the waters of Noah should not again pass over the earth>

||So|| have I sworn

Not to be vexed with thee,

Nor to rebuke thee.

10 For ||the mountains|| may move away,
And |the hills| may be shaken,—
But ||my lovingkindness|| <from thee> shall not move away,
And ||my covenant of peace|| shall not be shaken,

Saith he who hath compassion upon thee—Yahweh.

11 O thou humbled one, storm-tossed, |un-comforted|,—

Lo! ||I|| am about to set, in antimony, thy stones,

And will found thee in sapphires;

12 And make rubies, thy battlements,
And thy gates, sparkling stones,—
And all thy boundaries, stones of delight;

13 And ||all thy children|| shall be the instructed of Yahweh,—

And |great| shall be the prosperity of thy children.

^a Cp. lx. 10; lxiv. 5; Zech. i. 15.

^b Cp. chap. xlv. 15; lvii. 17; lix. 2; lxiv. 7.

^c Some cod., reading one

word instead of two (w. Aram., Syr. and Vul.) have: "Like the days of Noah . . . when"—G.n.

- 14 <In righteousness> shalt thou be established,—
Be thou far from oppression—
But indeed thou shalt not fear,
And from crushing calamity—
But indeed it shall not come nigh unto thee.
- 15 Lo! ^a they would ||quarrel|| with thee—not at all from me,—
||Whoso hath quarrelled with thee|| <over thee> shall fall.
- 16 Lo! ||I|| have created the smith, who bloweth up a fire of coals,
And who bringeth forth an instrument for his work,—
And ||I|| have created the waster to destroy;^b
- 17 ||No instrument formed against thee|| shall prosper,
And <every tongue that riseth against thee in judgment> shalt thou prove to be lawless,—
||This|| is the inheritance of the servants of Yahweh,
And ||their righteousness|| is |from me|.
Declareth Yahweh.

§ 55. *Gospel Preaching here begins, as well it may; but the Prophetic Needle holds true to the Pole of the National Hope.*

- 55 1 Ho! every one that thirsteth!
Come ye to the waters,
Yea he that hath no money,—
Come ye—buy corn, and eat,
Yea come—buy corn |without money|,
And |without price| ||wine and milk||.
- 2 Wherefore^c should ye spend
Money, for that which is |not bread|?
Or your labour, for that which |satisfieth not|?
Keep on hearkening^e unto me,
And so eat that which is good,
And let your soul |take exquisite delight in fatness|:
- 3 Incline your ear, and come unto me,
Hearken, That your soul |may live|,—
That I may solemnise for you a covenant age-abiding,
The Lovingkindness to David,
well-assured.
- 4 Lo! <As a witness to the peoples> have I given him,—
|As a leader and commander| to the peoples:
- 5 Lo! <A nation thou shalt not know> shalt thou call,
And ||a nation which hath not known thee|| <unto thee> shall run,—
For the sake of Yahweh thy God,
And for the Holy One of Israel, because he hath adorned thee.

^a — “Supposing” — O.G.

^b 243^b. “creating misfortune” — chap. xlv. 7; also chap. xxvii.

^c N.B.: infinitive after finite verb; cp. chap. vi. 9. Intro. Chap. II., Synopsis B, b, p. 16, ante.

- 6 Seek Yahweh, while he may be found,^a—
Call ye upon him, while he is near:
- 7 Let the lawless forsake^c his way,
And the man of iniquity, his thoughts,^b—
And let him return unto Yahweh.
That he may have compassion upon him,
And unto our God.
For he will abundantly pardon.
- 8 For |my thoughts|^b are not |your thoughts|,^b
Nor |your ways| |my ways|,—
Declareth Yahweh.
- 9 For |higher| are the heavens than the earth,—
||So|| |higher| are
|My ways| than |your ways|, and
|My thoughts| than |your thoughts|.
- 10 For <as the rain and the snow descend^d from the heavens,
And <thither> do not return,
Except they have watered the earth,
And caused it to bring forth and bud,—
And given seed to the sower, and
bread to the eater>
- 11 ||So|| shall my word be that goeth forth out of my mouth,
It shall not return unto me void,—
But shall accomplish^e that which I please,
And shall prosper in that whereunto I have sent it.
- 12 For <with gladness shall ye come forth,
And <in peace>^d shall ye be led,—
||The mountains and the hills|| shall break out, before you, into shouts of triumph,
And ||all the wild trees||^e shall clap their hands:
- 13 <Instead of the thorn-bush> shall come up the fir-tree,
And <instead^f of the nettle> shall come up the myrtle-tree,—
So shall it become, unto Yahweh, a Name,
||A Sign age-abiding, which shall not be cut off||.

§ 56. *On the deep and broad Foundation of Right-doing, All Mankind exhorted to build; and especial Messages of Encouragement are sent to Foreigners and Eunuchs. Yahweh's House of Prayer designed for all Peoples.*

- 1 ||Thus|| saith Yahweh,
Observe ye justice,
And execute righteousness,—
For |near|| is
My salvation, to come in, and
My righteousness to be revealed.^g

^a Or: “letteth himself be found.”

^b Or: “plans,” “devices.” “reckonings”—G.A.S.

^c M.L.: “Except it have accomplished.”

^d Or: “prosperity.”

^e M.L.: “trees of the field.”

^f “The field is the country beyond the bounds of

cultivation”—G.A.S.
^g Written: “Instead” (without “And”); read: “And instead.” Some cod. (w 4 ear. pr. edns., Aram., Sep., Syr. and Vul.) both read and write: “And instead”—G.n.

^h Again, moral preparation called for; cp. xl. 3-5.

2 How happy the frail man, who doeth this!
Yea the son of the earth-born who firmly
graspeth it!
Keeping the sabbath, lest he profane it, and
Keeping his own hand, from doing any
wrong.

3 And let not the son of the foreigner, who
hath joined himself unto Yahweh,
|speak|^a saying,
Yahweh ||will separate|| me from his people!
Neither let the eunuch |say|,^a
Lo! ||I|| am a tree dried up!

4 For ||thus|| saith Yahweh—
<Of the eunuchs,
Who shall keep my sabbaths,
And choose what I delight in,—
And lay firm hold on my covenant>

5 That I will give unto them—
In my house,
And within my walls,
A sign and a name, better than sons and
daughters,—
<A name age-abiding> will I give him,
which shall not be cut off.

6 And <as for the sons of the foreigner—
Who have joined themselves unto Yahweh,
To wait upon him, and
To love the name of Yahweh,
To become his, for servants,—
Every one who keepeth the sabbath, lest he
profane it,
And who layeth firm hold on my cove-
nant>

7 Surely I will bring them into^b my holy
mountain,
And make them joyful in my house of
prayer,
||Their ascending-offerings and their sac-
rifices|| being accepted upon mine
altar,—

For ||my house|| <a house of prayer> shall be
called, for all the peoples!

8 Declareth My Lord, Yahweh,^c
Who is gathering the outcasts of Israel:—
<Yet others> will I gather unto him,
Besides his own gathered ones.

§ 57. *Corrupt Rulers and Teachers sternly
denounced.*

9 All ye beasts of the field! come ye, to
devour,
All ye beasts in the forest.

10 ||His watchmen|| are blind,
||None of them|| know,
||All of them|| are dumb dogs, they cannot
bark,—
Dreaming, sleeping, loving to slumber.

^a Or: "think."

^b One school of Massorites
have: "upon"—G.n.

^c Or (transferring bo'h as
propernames): "Adonay,
Yahweh."

11 And ||the dogs|| are greedy,^a they know not
to be satisfied.

Yea ||they|| are shepherds, who know not to
discern,—

||All of them|| <unto their own way> have
turned,

Every man to his unjust gain, |on every
hand|:

12 Come ye! I will fetch wine,
Let us fill ourselves with strong drink,—
And <like this day> shall |to-morrow| be—
Great beyond measure!

§ 58. *Calamity impending, as a Punishment of
gross (pre-exilic) Idolatry; but the high and
holy Inhabitant of Futurity, who longs to heal,
encourages the Repentant.*

1 ||The righteous one|| hath perished, 57
And ||not a man|| hath taken it to heart,^b—
Yea ||the men of lovingkindness|| have been
withdrawn.

No one considering,
That <from the presence of calamity>
hath the righteous been withdrawn.

2 He entereth into peace,
Let them rest upon their couches,—
Each one who went on a straight path.

3 But ||ye||^c . . . draw near hither,
Ye sons of divination,—
Ye seed of an adulterer, when [your mother]
committed unchastity!

4 Against whom' would ye disport yourselves?
Against whom' would ye widen the mouth,
and lengthen the tongue,—
Are not ||ye|| Children of transgression,^d
A Seed of falsehood.^e

5 Who inflame yourselves
With the terebinths,^f
Under every green tree,—
Slaying the children
In the torrent-valleys,
Under the clefts of the crags:

6 <Among the smooth stones of the torrent-
valley>^g is thy portion,
||They|| ||they|| are thy lot;
<Even to them> hast thou
Poured out a drink-offering,
Caused to ascend a gift.

<Over these things> can I cease to grieve?

7 <On a mountain high and uplifted> hast
thou set thy couch,—
<Even thither> hast thou gone up, to offer
sacrifice;

^a Lit.: "strong of soul
(appetite)."

^b Mi.: "hath laid it upon
his heart."

^c "Denunciation of those
who still continue to
practise the idolatries of
the pre-Exilic time"—
A. B. Davidson (Temple
Bible). On the other
hand: "An unmis-
takably pre-Exilic
constituent of 'Second

Isaiah [viz. chapters xl.
—lxvi.],"—G.A.S.

^d Or: "inborn transgres-
sors."

^e Or: "a false seed."

^f Or: "holy trees"—Cheyne
(P.B.), Cp. O.G. 18^a.

^g Or: "In the bare (open)
places of the valley is
thy lot"; i.e., thou
carriest on undisguised
idolatry"—Davies' H.L.

- 8 And <behind the door and the post> hast thou set thy symbol,^a
For <with another than me> hast thou uncovered thyself and gone up—
Hast widened thy couch,
And hast solemnised for thyself a covenant from them,
Thou hast loved their couch, <a sign>^b hast thou seen;
- 9 And hast gone to the king^c with oil,
And hast multiplied thy perfumes,—
And hast sent thy messengers afar,
And . . . lowered thyself as far as hades!
- 10 <With the length of thy journey> thou wast wearied,
Thou didst not say, Hopeless!
<The reviving of thy power> thou didst find,
<For this cause> hast thou not become sick.
Whom' then hadst thou been anxious about, and feared, that thou shouldst speak falsely,
When <me> thou rememberedst not, caredst not for me?^d
Did not ||I|| keep silence, even from age-past times,
Although <me> thou wouldest not fear?
- 12 ||I|| will expose thy righteousness,—
And thy works—but^e they will not profit thee!
- 13 <When thou makest outcry> let thy gathered throngs^f deliver thee!
But <all of them> shall
A wind |catch up|—A breath |take away|!
Whereas ||he that seeketh refuge in me||
Shall inherit the land,
And possess my holy^g mountain.
- 14 And one said—
Cast ye up—cast ye up, prepare ye a way,—
Lift the stumbling-block out of the way of my people,^g
- 15 For ||thus|| saith he that is high and lifted up^h—
Inhabiting futurity,ⁱ
And ||holy|| is his name:
<A high and holy place> will I inhabit,
Also with the crushed and lowly in spirit,^k
To revive the spirit of the lowly, and
To revive the heart of them who are crushed;^l—

^a Or: "phallus-image."

^b Mi.: "a hand"; hence perh.: "beckoning hand"; or acc. to many: "a phallus-image." Cp. O.G. 390. See p. 260, *ante*.

^c Heb.: *Melek*. Or: "Molech." Cp. I K. xi. 7. Cp. G. Intro. 480. "Some chief foreign god, possibly the same as Molech"—A. B. Davidson (Temple Bible).

^d Some cod. (w. 4 ear. pr. edns., Aram., Sep., Syr.,

Vul.): "neither (and not) caredst for"—G.n.

^e Some cod. (w. 2 ear. pr. edns.) omit: "but"—G.n.

^f "Heaps (of idols)." But some read *shikkuzeyik* "abominations"—O.G.

^g Cp. lxii. 10, n.

^h Same words as in chap. vi. 1.

ⁱ Or: "progress." Cp. chap. ix. 6.

^k Cp. chap. lxvi. 2.

^l N.B.: "crushed, lowly; lowly, crushed."

- 16 For <not age-abidingly> will I contend,
<Nor perpetually> will I be wroth,—
For ||spirit|| <before me> would faint,
Even ||the breathing souls||^a which ||I|| had made.
- 17 <Because of his iniquitous gain> was I wroth
—and smote him,
Hiding myself^b that I might be wroth,—
But he went on, turning aside, in the way of his own heart.
- 18 <His ways> have I beheld,
That I might heal him,—
And guide him,
And restore consolations to him, and to his mourners:
- 19 Creating the fruit of the lips—
Prosperity! Prosperity!
For him that is far off, and for him that is near,
Saith Yahweh,^c
So should I heal him.
- 20 But ||the lawless|| are like the sea when tossed,—
For <rest> it cannot!
But its waters toss out mire and dirt.
No' well-being, saith my God,^d to the lawless!^e

§ 59. *More Probing of the Sins of the People: Hypocritical Fasting exposed and denounced: Acceptable Fasting encouraged by most gracious Promises.*

- 1 Cry aloud,^f do not spare,
<Like a horn> lift high thy voice,—
And declare,
To my people, their transgression, and
To the house of Jacob, their sins.
- 2 Yet <me—day by day> do they seek,
And <in the knowledge of my ways> they delight,—
<Like a nation that had done ||righteousness||,
And <the justice of their God> had not forsaken>
They ask of me the just regulations,^g
<In approaching God> they delight.
- 3 Wherefore^h have we
Fasted, and thou hast not seen?
Humbled our soul,^h and thou wouldst take no note?
Lo! <in the day of your fast> ye take pleasure,
But <all your toilers> ye drive on!

58

^a Heb.: *neshamoth*.
"Breathing things"—O.G.

^b Cp. chap. xlv. 15; lix. 2: lxiv. 7.

^c The famous Mugah MS. has: "Y. my God"—G.n.

^d Some cod.: "saith Y."; cp. chap. lxviii. 22. In some cod.: "saith Y. my God," or "Y. God" (w. Sep. and Vul.)—G.n.

^e Cp. chap. xlviii. 22.

^f Lit.: "Call with the throat." "Call with vehemence but with self-command . . . In the Oriental throat, speech goes down deep enough to echo all the breadth of the inner man"—G.A.S.

^g Cp. Exo. xxi.-xxiii.

^h Some cod. (w. 1 ear. pr. edn., Aram., Sep., Vul.): "souls"—G.n.

- 4 Lo! <for strife and contention> ye fast,
And to smite with the fist of lawlessness,—
Ye* shall not fast as to-day,
To cause to be heard, on high, your voice!
5 <Like this> shall the fast be, that I choose,
A day for the son of earth to humble his soul?
Is it to bow down, as a rush, his head,
And <sackcloth and ashes> to spread out?
Is it ||this|| thou wilt call a fast,
Or a day of acceptance with Yahweh?
- 6 Is not ||this|| the fast that I must ever
choose—
To unbind the tight cords of lawlessness,
To unloose the bands of the yoke,—and
To let the crushed go free, and
That <every yoke> ye tear off?
- 7 Is it not to break, unto the hungry, thy
bread,
And <the thrust-out oppressed> that thou
bring into a home,—
<When thou seest one naked> that thou
cover him,
And <from thine own flesh> shalt not^b
hide thyself?
- 8 ||Then|| shall break forth, as the dawn, thy
light,
And ||thy new flesh||^c shall |speedily|
grow,—
Then shall go, before thee, thy righteousness,
||The glory of Yahweh|| shall bring up thy
rear:
- 9 ||Then|| shalt thou
Call, and ||Yahweh|| will answer,
Cry out, and he will say, Behold me!
<If thou remove, out of thy midst,
||The yoke||,
The pointing of the finger, and
The speaking of iniquity;
- 10 And shalt let thine own soul^d |go out to the
hungry|,
And <the soul of the oppressed> thou shalt
satisfy>
Then shall break forth, in darkness, thy light,
And ||thy thick darkness|| [become] as the
splendour of noon;
- 11 Then will Yahweh guide' thee continually,
And will satisfy, [even] in scorched regions,
thine own soul,
Yea <thy very bones> will he invigorate,^e—
So shalt thou become, like a garden well-
watered,
And like a spring of water, whose waters do
not deceive';
- 12 And they who come of thee' shall build the
wastes of age-past times,
And <as for the foundations of generation
after generation> thou shalt rear them
up,—

^a Some cod. (w. 2 ear. pr. edns.): "And ye shall not" (Or: "Yeshallnot, then")—G.n.

^b Some cod. (w. 2 ear. pr. edns.): "thou mayest not"—G.n.

^c I.e.: In the healing of

wounds.

^d Some cod. (w. Syr.) read: "give out thy bread," Cp. ver. 7—G.n.

^e Or: "brace up"—O.G. "Thy limbs make lis- som"—G.A.S.

So shalt thou be called—

A Repairer of broken walls,
A Restorer of paths leading home.

- 13 <If thou turn back,
From the sabbath, thy foot,^a
From doing thine own pleasure, on my
holy' day,—
And shalt call—
The sabbath, An exquisite delight,
The holy [day] of Yahweh, A day to
be honoured,
And so shalt honour it, rather—
Than do thine own ways,
Than take thine own pleasure,^b or
Than speak [thine own] word^c
- 14 ||Then|| shalt thou rest thine own exquisite
delight upon Yahweh, . . .
And I will cause thee to ride over the high
places of the land,—
And will feed thee with the inheritance of
Jacob thy father,
For ||the mouth of Yahweh||
hath spoken.

§60. *The Darkness deepens; and the Catalogue of Sins unfolds its alarming Length—the Sins being first charged upon the People, then confessed by the People, together with their deplorable Results. At length, Yahweh himself interposes to avenge: repaying his Enemies in the West and in the East. He cometh in like a pent-up River, driven on by the Breath of Yahweh. A Redeemer comes for such as repent in Jacob; who are brought into a Perpetual Covenant, by which the Redeemer's Spirit and Words abide with them for ever.*

- 1 Lo! the hand of Yahweh is not too short' 59
to save,—
Neither is his ear too heavy' to hear.
- 2 But ||your iniquities|| have become separators
betwixt you and your God,
And ||your sins|| have caused a hiding of face^d
from you, that he should not hear.
- 3 For ||your hands|| are defiled with blood,
And ||your fingers|| with iniquity,—
||Your lips|| have spoken falsehood, and
||Your tongue|| muttereth ||perversity||.
- 4 ||None|| sueth in righteousness, and
||None|| pleadeth in faithfulness,—
Men are trusting in confusion,^e And speak-
ing vanity,
Conceiving wickedness, And bringing forth
iniquity:
- 5 <Viper's eggs> do they hatch,
<Spider's threads> do they weave,—
||He that eateth of their eggs|| dieth,
And ||that which is crushed|| bringeth forth
an adder;

^a Some cod. (w. 1 ear. pr. edn.): "thy feet"—G.n.

^b Some cod. (w. 3 ear. pr. edns.): "pleasures" (pl.)—G.n.

^c "Vain words"—Cheyne.

"Keep making talk"—G.A.S.

^d Cp. chap. xlv. 15; liv. 8; lvii. 17.

^e Heb.: *tohu*; Gen. i. 2.

- 6 ||Their threads|| shall not become a garment,
Neither shall they cover themselves with their
fabrics,—
||Their fabrics|| are fabrics^a of iniquity,
Yea ||the product of violence|| is in their
hands;
- 7 ||Their feet|| <to mischief> do run,
And they speed to shed innocent blood,—
||Their devices|| are devices of iniquity,
||Wasting and destruction|| are in their high
roads;
- 8 ||The way of well-being|| have they not
known,
And there is no justice in their tracks,—
<Their paths> have they made crooked for
themselves,
||None' who treadeth therein|| knoweth well-
being.
- 9 ||For this cause|| hath justice removed far'
from us,
And righteousness overtaketh' us not,—
We wait for light. But lo! darkness,
For brightness, <In thick darkness> we
walk:
- 10 We grope, as blind men, for a wall,
Yea <as men without' eyes> do we grope,—
We have stumbled, at broad noon, as though
it were twilight,
In desolate places, like the dead!^b
- 11 We growl like bears, all of us,
And <like doves> do we ||mournfully coo||,—
We wait
For justice, and there is' none,
For salvation, it is far from us!
- 12 For our transgressions have multiplied' before
thee,
And ||our sins|| have witnessed^c against us,—
For ||our transgressions|| are with us,
And <as for our iniquities> we acknowledge
them:
- 13 Transgressing, and denying Yahweh,
And turning away from following our
God,—
Speaking oppression and revolt,
Conceiving, and muttering from the heart,
words of falsehood.
- 14 So then there hath been a driving back of
justice,
And ||righteousness|| [afar off] standeth,—
For truth [hath stumbled in the broad-way],
And ||right|| cannot enter;
- 15 And [the truth] hath been [found missing],
And he that hath turned away from wrong
is liable to be despoiled.^d
- And <when Yahweh [looked]>
Then was it grievous in his eyes, that there
was no' justice:

^a One school of Massorites have: "a fabric of iniquity"; and some cod. (w. 8 ear. pr. eds.) have: "fabric" (sing.) both written and read—G.n.

^b So Fu. H.L. "We fall in fat fields as dead men"—T.G.

^c M.L.: "answered."

^d Or (Rashi): "is considered mad."

- 16 <When he saw that there was no' mighty man>
Then was he astonished, that there was
none to interpose,—
So his own arm^a [brought him salvation],
And <his own righteousness> ||the same||
upheld him;
- 17 And he put on
Righteousness' as a coat of mail,
And a helmet of victory upon his head,—
And he put on the garments of avenging, for
clothing,^b
And wrapped about him, as a cloak,—
||jealousy||!^c
- 18 <According to their deeds> ||accordingly||
will he repay,
Indignation to his adversaries,
Recompense to his enemies,—
<To the Coastlands—recompense> will he
repay:
- 19 That they may revere,—
From the West, the name of Yahweh,
And from the Rising of the Sun, his glory.^d
For he will come in like a rushing^e stream,
||The breath of Yahweh|| driving it on;
- 20 So shall come in, for Zion, a Redeemer,
Even for such as are turning from transgres-
sion in Jacob,— Declareth Yahweh.
- 21 And <as for me> ||this|| shall be my covenant
with them, Saith Yahweh:
||My spirit that is upon thee,
And my words which I have put in thy
mouth||,—
Shall not be taken out of thy mouth—
Nor out of the mouth of thy seed,
Nor out of the mouth of thy seed's seed,
Saith Yahweh,
From henceforth even unto times
age-abiding.

§ 61. "Arise, shine!"—a Call to Zion to dispel the deep Gloom of the Nations.

- 1 Arise—shine,
For thy light [hath come],—
And ||the glory of Yahweh|| [on thee] hath
beamed;
- 2 For lo! ||darkness|| covereth the earth,
And ||deep gloom|| the peoples,—
But <on thee> beameth Yahweh,
And ||his glory|| [on thee] is seen.
- 3 So shall nations come' to thy light,
And kings, to the brightness of thy dawning.
- 4 Lift up—round about—thine eyes, and see,
||They all|| have gathered themselves
together—have come to thee,—
||Thy sons|| [from afar] shall come,
And ||thy daughters|| [on the side] shall be
carried.

60

^a Cp. chap. lxiii. 5.

^b "Of Y. as champion of Israel"—O.G. 528^b.

^c Cp. chap. ix. 7, n.

^d How natural this out-look, from Palestine as a

centre! [Or: is this an evil memory, as G.A.S. thinks?]

^e M.L.: "contracted," "pent up."

- 5 ||Then|| shalt thou see, and be radiant,
And thy heart |shall throb and be en-
larged|,^a—
For there shall be turned upon thee the
fulness of the sea,
||The riches of the nations|| shall come unto
thee;
- 6 ||The multitude of camels|| shall cover thee,
The young camels of Midian and Ephah,
||All they of Sheba|| shall come,—
<Gold and frankincense> shall they bring,
And <the praises of Yahweh> shall they
joyfully tell:
- 7 ||All the flocks of Kedar|| shall be gathered
unto thee,
||The^b rams of Nebaioth|| shall wait upon
thee,—
They shall come up, with acceptance, on mine
altar,^c
And <my beautiful' house> will I adorn.
Who are these' that,
As a cloud, do fly? and
As doves to their cotes?
- 9 Surely <for me> shall |Coastlands| wait,^d
And the ships of Tarshish,^e first,^f
To bring in thy sons, from far,
Their silver and their gold with them,—
Unto the name of Yahweh thy God,
And unto the Holy One of Israel,
Because he hath adorned thee.
- 10 So shall |the sons of the foreigner| build |thy
walls|,
And ||their kings|| shall wait upon thee,—
For <in my vexation>^g I smote thee,
But <in my favour> have I had compassion
upon thee.
- 11 So shall thy gates be open —continually,
<Neither day nor night> shall they be shut,—
That they may bring unto thee the riches of
the nations,
And ||their kings|| be led.
- 12 For ||the nation and the kingdom that will
not serve thee|| shall perish,—
Yea ||the nations|| shall be ||utterly wasted||,
||The glory of Lebanon|| <unto thee> shall
come,
The fir-tree, the^h holm-oak, and the sherbin-
cedar, together.
To adorn the place of my sanctuary,
And <the place of my feet> will I make
glorious.
- 14 Then shall come unto thee, bending low,
The sons of them who had humbled thee,

^a Some cod. (w. Aram., Syr., Sep.): "And thou shalt throb (tremble), and thy heart shall be enlarged"—G.N.

^b Some cod. (w. 1 ear. pr. edn., Sep., Syr.): "And the"—G.N.

^c Ml.: "ascend mine altar for acceptance"; but some cod. (w. Aram., Sep. and Syr.) have literally as in this translation. See G.N.

^d Cp. chap. xlii. 4; li. 5.

^e These, of course, would bring Israel's sons from the west. This, then, is no overland route from Babylon!

^f Some cod. (w. Syr.): "as at the first"—G.N.

^g Cp. chap. liv. 8; Zech. i. 15.

^h Some cod. (w. 1 ear. pr. edn., Sep. and Vul.): "and the"—G.N.

Then shall bow down, unto the soles of thy feet.

All they who had despised thee;

And they shall call thee—

The city of Yahweh,

The Zion of the Holy One of Israel.

15 <Instead of thy being forsaken and hated, so that none' used to pass through thee>

I will make of thee—

An excellency age-abiding,

The joy of generation after generation.^a

16 And thou shalt derive sweet nourishment from the nations,

Yea <on the bounty of kings> shalt thou be sustained,^b—

So shalt thou know—

That ||I, Yahweh|| am thy Saviour, and

That ||thy Redeemer|| is the Mighty One of Jacob.

17 <Instead of bronze> I will bring in |gold|, and

<Instead of iron> I will bring in |silver|, and

<Instead of wood> |bronze|, and

<Instead of stones> |iron|,—

And I will appoint the oversight of thee to |Prosperity|,

And the setting of thy tasks to |Righteous-
ness|.

18 Violence |shall^c no more be heard| in thy land,
Wasting nor destruction, within thy
boundaries,—

But thou shalt call Thy walls ||Victory||, and
||Thy gates|| Praise.

19 Thou shalt no' more' have |the sun| |for light
by day|,

Neither <for brightness> shall the moon
give light unto thee,—

But |Yahweh| shall become |thine age-abiding
light|,

And |thy God| ||thine adorning||:

|No more shall go in| thy sun,

Nor ||thy moon|| withdraw itself,—

For ||Yahweh|| will become to thee, an age-
abiding light,

|So shall be ended| the days of thy mourning.

21 And ||thy people|| shall |all of them| be
righteous,

<To times age-abiding> shall they possess
the land,—

The sprout of mine own planting,^d

The work of mine own hands,—

That I may get myself glory.

22 ||The little one|| shall become a thousand, and
||The small one|| a mighty nation:

||I—Yahweh|| <in its own season> will
hasten it.

^a N.B.: The two contrasted conditions of the same city, showing what city it is—the literal Jerusalem!

^b Ml.: "And thou shalt suck the milk of nations, Yea the breast of kings shalt thou suck."

^c Some cod. (w. 2 ear. pr. edns., Sep. and Syr.): "So shall violence," etc.—G.N.

^d Written: "his planting"; read: "my planting." Some cod. (w. 4 ear. pr. edns., Aram., Syr. and Vul.) both read and write: "my planting"—G.N.

§ 62. *The Voice of an Anointed Proclaimer is heard, narrating his Commission, and foretelling the Glad Results of its Fulfilment: moving Israel to Song.*

- 61 ¹ ||The spirit of My Lord^a Yahweh|| is upon me,—
Because Yahweh
|Hath anointed me| to tell good tidings to the oppressed,^b
Hath sent me to bind up the broken-hearted,
To proclaim
|To captives| ||liberty||,
|To them who are bound| ||the opening of the prison||;^c
- ² To proclaim—
The year of acceptance of Yahweh, and
The day of avenging of our God:^d
To comfort all who are mourning;
- ³ To appoint unto the mourners of Zion—
To give unto them,
A chaplet instead of ashes,
The oil of joy instead of mourning,
The mantle of praise instead of the spirit of dejection,^e—
So shall they be called,
The oaks of righteousness,
The plantation of Yahweh:
That he may get himself glory.^f
- ⁴ Then shall they build the wastes of a bygone age,
<The desolations of former times> shall they raise up,—
And they shall build anew—
The cities laid waste,
The desolations of generation after generation.
- ⁵ Then shall strangers stay' and feed your flocks,—
And ||the sons of the foreigner|| shall be your plowmen and your vinedressers.
- ⁶ But ||ye|| <the priests of Yahweh> shall be called,
<The attendants of our God> shall ye be named,—
<The riches of the nations> shall ye eat,
And <in their glory> shall ye boast yourselves.^g
- ⁷ <Instead of your shame>—||double||! and
<[Instead of] disgrace> they shall shout in triumph over their portion,—
|Therefore| <in their own land> shall they possess |double|,
||Joy age-abiding|| shall be theirs.

^a Some cod. (w. 2 ear. pr. edns., Sep. and Vul.) omit: "My Lord"—G.n.

^b Or: "humbled."

^c Or simply: "an opening" ("of prison-doors"—understood). See G.n. and Lexicons. Cp. also chap. xlii. 7; xlix. 9.

^d = "Yahweh's year for accepting, Our God's day for avenging."

Note that the avenging is assigned to a day.

^e "Dimness"—G.A.S. Same word as for "fading," chap. xlii. 3.

^f "May break into glory"—G.A.S.

^g Or: "And [their glory] shall ye make your own."

- ⁸ For ||I—Yahweh|| am a lover of justice,
Hating plunder for an ascending - sacrifice,^a—
Therefore will I give their reward with faithfulness,
And <an age - abiding covenant> will I solemnise for them.
- ⁹ Then shall be ||known' among the nations||
|their seed|,
And ||their offspring|| |in the midst of the peoples|,—
||All who see them|| shall acknowledge them,
That ||they|| are the seed that Yahweh hath blessed.
- ¹⁰ I will ||greatly rejoice|| in Yahweh,
My soul shall exult' in my God,
For he hath clothed me with the garments of salvation,
<With^b a robe of righteousness> hath he enwrap me,—
As ||a bridegroom|| adorneth himself^c with |a chaplet|,
And as ||a bride|| bedecketh herself with |her jewels|.
- ¹¹ For <as ||the earth|| bringeth forth her bud,
And as ||a garden|| causeth |her seeds| to shoot forth>
||So|| |My Lord, Yahweh|^d will cause to shoot forth
Righteousness and praise before all the nations.^e

§ 63. *Intercession offered and invited on Jerusalem's behalf.*

- ¹ <For Zion's sake> will I not hold my **62**
peace,
And <for Jerusalem's sake> will I not rest,^f—
Until her righteousness |go forth as brightness|,
And ||her salvation|| as a torch that is lighted.
- ² So shall nations see' thy righteousness,^g
And all kings, thy glory;
And thou shalt be called by a new name,
which ||the mouth of Yahweh|| will name.^h
- ³ Then shalt thou become—
A crown of adorning, in the hand of Yahweh, and
A royal diadem, in the hand of thy God.

^a Some cod. (w. Aram., Sep. and Syr.): "with violent deeds of injustice"—G.n.

^b Some cod. (w. 1 ear pr. edn., Sep., Syr. Vul.): "And with"—G.n. Cp. G. Intro. 789.

^c Or: "maketh himself like a priest," "That priests it with his turban,

decks himself with a splendid turban, such as the priests wore"—O.G. 464.

^d Or transfer both names: "So Adonay, Yahweh."

^e Cp. chap. xl. 5; lii. 10; Ps. xcviii. 2.

^f Cp. vers. 6, 7.

^g Or: "specify."

- 4 Thou shalt be termed no longer—
Forsaken.^a
Nor shall ||thy land|| be termed any longer,
A desolation,
But ||thou|| shalt be called,
Hephzibah [= “My delight is in her”],
And ||thy land||,
Beulah [= “married”].—
For Yahweh hath found delight’ in thee,
And ||thy land|| shall be married.
- 5 For [a young man | marrieth’ | a virgin |,
Thy sons |marry thee! |
And [the bridegroom | rejoiceth’ over |the
bride |—
Thy God |rejoiceth over thee |.
- 6 <Upon thy walls, O Jerusalem> have I
appointed watchmen,
<All the day and all the night through> let
them not hold their peace,—
O ye that put Yahweh in mind,^b
Do not take rest |to yourselves |,
7 Neither give rest |unto him|,^c
Until he establish, and until he set
forth Jerusalem, as a praise in the
earth !
- 8 Sworn’ hath Yahweh—
By his own right hand, and
By his own strong’ arm,—
Surely I will give thy corn, no more, as food
to thine enemies,
Nor shall the sons of the foreigner drink’
thy new wine, for which thou hast
toiled ;
- 9 But ||they who have garnered it|| shall eat
it, and praise Yahweh,—
And ||they who have gathered in its
clusters | shall drink it, in my holy’ courts.^d
- 10 Pass ye through, pass ye through the
gates,
Prepare ye the way of the people,^e—
Cast ye up, cast ye up the highway,
Clear it of stones,
Lift ye high a standard’ unto^f the peoples.
- 11 Lo ! ||Yahweh|| hath sent a message unto the
end of the earth :
Say ye to the daughter of Zion,
Lo ! ||thy Salvation|| is coming,—
Lo ! ||his reward|| is with him,
And ||his recompense|| before him.^g
- 12 So shall men call them—
The holy’ people,
The redeemed of Yahweh,—
And ||thou|| shalt be called—
Sought out,
A city |not for ake^h |,^h

^a Which she once was ;
cp. ver. 12 ; chap. l. 1 ;
liv. 6.
^b Or : “O ye who invoke
Yahweh” — Cp. O.G. 270.
^c Cp. ver. 1.
^d Ml. : “the courts of my
holiness.”
^e In chap. xl. 3 it was :
“Prepare ye the way of
Yahweh” ; here it is :
“Prepare ye the way of
the people.” Cp. chap.
lvii. 14.
^f “Lift up a banner over”
— Cheyne (P.B.).
^g Cp. chap. xl. 10.
^h See ver. 4, n.

§ 64. *An Avenging Redeemer suddenly appears, coming in from Edom, where he has trodden down Israel's Enemies in the Winepress of Divine Wrath.* (Cp. Ps. cxxxvii. 7 ; chaps. xiii., xiv., xxxiv. ; Jer. xlix. 19 with l. 44 ; Obad. ; Mi. iv. 9—v. 5.)

- 1 Who’ is this’ coming in from Edom,
With bright-red garments, from Bozrah ?
This’ made splendid^a in his raiment,
Marching on^b in the greatness of his
strength ?
||I|| speaking in righteousness, Mighty^d
to save.
- 2 Wherefore’ is there red, on thy raiment,—
And thy garments, as of one treading in a
wine-trough ?
- 3 <A winepress>^e have I trodden |alone |,
And <of the peoples> there was no’ man
with me.
So I trod them down, in mine anger,
And trampled upon them, in mine indig-
nation,—
And their life-blood^f besprinkled my garments,
And <all mine apparel> I defiled ;
- 4 For [a day of avenging || was in my heart,
And ||the year of my redeemed|| had come.^g
- 5 Therefore looked I around, and there was
none to help,—
And I was astonished, that there was none to
uphold,—
So |mine own arm||^h ||brought me salvation||,ⁱ
And <mine indignation>^k ||the same|| upheld
me ;
- 6 Then trod I down peoples, in mine anger,
And make them drunk, with^l mine indigna-
tion,
And brought down to the earth their life-
blood.^m

§ 65. *Israel recalls her past Mercies, and bases on them a Prayer for Deliverance from her present forsaken and ruined Condition.*

- 7 <The lovingkindness of Yahweh> will I
recall,
||The praises of Yahweh||,
According to all that Yahweh |hath bestowed
upon us|,—

^a “Sweeping on” — G.A.S.
^b “Bending (forward or
backward) ; but read
prob. : zo’edh, marching”
— O.G.
^c Is it possible to protest
too strongly against the
mistake which finds here
the Death of Him who
was crucified through
weakness (2 Co. xiii. 4) ?
^d Some cod. (w. Sep., Syr.,
Vul.) : “and mighty” —
G.n.
^e Cp. Jer. xxv. 30.
^f Ml. : “their grape-juice”
[“Fig. of blood, gore”
— O.G.]. Cp. ver. 6.
^g For “day” and “year,”
cp. chap. lxi. 2.
^h Cp. chap. lix. 16.
ⁱ Or : “victory.”
^j Some cod. (w. 4 ear. pr.
edns.) have : “righteous-
ness” (instead of “in-
dignation”). Cp. chap.
lix. 16—G.n.
^k Some cod. (w. 1 ear. pr.
edn., Aram.) have : “brake
them in pieces,”
“shivered them” — G.n.
^l Ml. : “their grape-juice.”
Will this not cause kings
“to shut their mouths at
him,” being “astonished
into silence” (cp. chap.
lii. 15) ?
^m For “day” and “year,”

- Even the abundance of goodness to the house of Israel,
Which he bestowed upon them—
According to his compassions, and
According to the abundance of his loving-kindness.
- 8 Therefore he said—
Surely <my people> they are',
<Sons> they will not act falsely!
So he became their saviour.
- 9 <In all their affliction> ||he|| was afflicted,^a
And ||the messenger of his presence|| saved them,
<In his love and in his pity> ||he|| redeemed them,—
And then lifted them up and carried them all the days of the age-past time.
- 10 But ||they|| rebelled and grieved his Holy Spirit,—
And so he turned against them as an enemy,
||He himself||^b fought against them.
- 11 Then were recalled^c the days of the age-past time, ||Moses—his people||:—
Where' is he that led them up out of the sea, with the shepherds^d of his flock?
Where' is he that put, within him, his Holy Spirit?
- 12 That caused to go |at the right hand of Moses| his own majestic' arm,—
Cleaving the waters from before them,
To make himself an age-abiding name;
13 Causing them to go through the roaring deeps,—
Like a horse through the wilderness,
That they should not stumble?
- 14 <||As a beast|| into the valley| goeth down,
||The Spirit of Yahweh|| causeth him to rest >
||So|| didst thou lead |thy people|,
To make thyself a majestic' name!
- 15 Look thou down, out of the heavens, and see,
Out of the high abode of thy holiness and of thy majesty,—
Where' are thy jealousy, and thy mighty deeds?^e
<The resounding of thy yearning affection, and thy compassions towards me> are they restrained?
- 16 For ||thou|| art our father,
Though ||Abraham|| knew us not,
And ||Israel|| could not acknowledge us,—
||Thou, O Yahweh|| art our father,
<Our Redeemer from the Age-past time> is thy name.
- 17 |Wherefore| shouldst thou suffer us to wander, O Yahweh, from thy ways?
[Wherefore] shouldst thou let us harden our heart past revering thee?
Return thou, for the sake of
Thy servants,
The tribes thou thyself hast inherited.
- 18 <For a short time only> did thy holy' people hold possession,—
||Our adversaries|| trod down thy sanctuary!
- 19 We have become like those
Over whom <from age-past times> thou hast not ruled,
Who have never' been called by thy name!
- 1 Would that thou hadst rent the heavens, hadst 64 come down,
<At thy presence> had ||mountains|| quaked:
2 <As fire kindleth' brushwood,
[As] fire causeth ||water|| to boil>
[So] <if thou wouldst make known thy Name to thine adversaries>
<At thy presence> ||nations|| would tremble.
- 3 <When thou didst fearful things, we could not expect>
Thou camest down, <at thy presence> ||mountains|| quaked.^a
- 4 <Although from age-past times
It was never heard,
It was not^b perceived by |the ear|,—
Neither did ||the eye|| ever see—
That ||a god besides thee|| could work for the man who waited for him>
- 5 Yet didst thou meet
Him who was rejoicing' and working righteousness,
Even them who <in thy ways> remembered thee,—
Lo! ||thou|| hast been vexed,^c
And truly we had sinned,
<Among them> was [the prospect of] an age [to come],
That we might be saved.
- 6 But we have become as one unclean |all of us|,
And <as a garment polluted> were all our righteous doings,—
And so we faded like a leaf |all of us|,
And ||our iniquity||^d <as a wind> carried us away;
- 7 And there was none'
To call upon thy Name,
To rouse himself to lay firm hold on thee,—
For thou hadst hidden thy face from us,^e
And hadst made us despond, by means^f of our iniquity.^g

^a Written: " <In all their adversity> he was no adversary"; but read as in this trans. In some cod. (w. 2 ear. pr. edns.) both written and read as in text of this trans.—G.n.

^b Some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.): "And he himself"—G.n.

^c Ml.: "herecalled"; "he"

"the people," as in next line.

^d So (pl.) in many MSS. (w. 5 ear. pr. edns. [1 Rabb. 1517] and Vul.); but in some cod. (w. 4 ear. pr. edns.): "shepherd" (sing.)—G.n.

^e Authorities vary between (sing.) "might," and (pl.) "mighty deeds." Cp. G.n.

^a Some cod.: "When thou didst wonderful things for him we waited (expected), thou camest down," etc.—G.n. [Accidental repetition suspected here by some critics.]

^b Some cod. (w. 2 ear. pr. edns., Syr. and Vul.): "Nor"—G.n.

^c Cp. chap. liv. 8, reff.

^d Some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.): "iniquities" (pl.)—G.n.

^e Cp. chap. xlv. 15; lvii. 17; lix. 2.

^f "Read: 'hast delivered us into the hand'"—A.B. Davidson (Temple Bible). Cp. O.G. 171^b.

^g Some cod. (w. 4 ear. pr. edns.): "iniquities"—G.n.

- 8 But [now] ^a O Yahweh, <our father> thou art,—
 [We] are the clay, and [thou] art our potter,
 Yea <the work of thy hand> ^b are [we all]:
- 9 Do not be indignant, O Yahweh, so very greatly,
 Neither <perpetually> do thou recall iniquity,—
 Lo! look around, we pray thee . . . [thy people] are [we all].
- 10 [Thy holy] cities [have become a wilderness,—
 [Zion] <a wilderness> hath become,
 [Jerusalem] a desolation!
- 11 [Our holy] and our beautiful' house,
 Where our fathers praised' thee [],
 Hath become a conflagration,—
 And [all our delightful places] are in ruins!
- 12 <In view of these things> wilt thou restrain thyself, O Yahweh?
 Wilt thou hold thy peace, and humble us so very greatly?

§ 66. *Divine Condescension to Gentiles while Israel are yet sunk in Idolatry. A New Israel to be formed out of the Old; yea New Heavens and a New Earth to be created.*

- 65 ¹ I have let myself be consulted, by them who had not asked,
 I have suffered myself to be found, by them who had not sought me,—
 I have said Here I am! Here I am!
 Unto a nation that had not been called by my name.
- ² I have spread out my hands, all the day,
 Unto a rebellious people,—
 Who walk In the way that is not good,^c
 After their own devices.
- ³ <The people who are provoking me to anger, to my face, continually,—
 Sacrificing in gardens,^d and
 Burning incense upon bricks;^e
- ⁴ Who tarry among graves,
 And <in the secret places> do lodge,—
 Who eat the flesh of swine,
 And [the broth of refuse things] is in their vessels,—
- ⁵ Who say—
 Draw near by thyself,
 Do not approach with me.
 For I am holier than thou! >^f
 [These] are A smoke in my nostrils,
 [A fire] burning all the day.

^a A sp. v.r. (*sevir*): "But [thou] O Y." In some cod. (w. 2 ear. pr. eds., Aram.): "thou" is both written and read—G.n.

^b Some cod. (w. Sep., Syr., Vul.): "hands"—G.n.

^c Or: "right." "The reference is to those among the people who, after the Restoration, still practised the idolatries of their pre-exilic forefathers. Cp. chap. lvii."

—A. B. Davidson (Temple Bible).

^d Again reminding us of chap. i. 29.

^e "—Roof-tiles." —O.G. 527.

^f Mt., "I am holy to thee"—T.G.; "for else I shall sanctify thee"—Cheyne (P.B.). "And so unfit them for all the ordinary uses of life"—A. B. Davidson (Temple Bible).

- 8 Lo! it is written before me,—
 I will not keep silence,
 But I have' recompensed, and will' recompense, into their bosom:
- 7 Your own iniquities,
 And the iniquities of your fathers together,
 Saith Yahweh,
 Who have burned incense upon the mountains,
 And <upon the hills> have reproached me,—
 Therefore will I measure their former work, into their bosom.
- 8 [Thus] saith Yahweh—
 <As [new wine] is found [in the cluster],^a
 And one saith, Do not destroy it, for a blessing' is in it>
 [So] will I do for the sake of my servants,^b
 That I may not destroy the whole [nation];
- 9 Therefore will I bring forth
 [Out of Jacob] [a seed], and
 [Out of Judah] [an inheritor of my mountains],
 That my chosen ones may inherit' it,
 And [my servants] dwell there;
- 10 Then shall [Sharon] become [a fold for flocks],
 And the vale of Achor, for the lying down of herds,—
 For my people who have sought me.
- 11 But [ye] are they—
 Who forsake Yahweh,
 Who forget my holy' mountain,—
 Who prepare, for Fortune,^c a table, and
 Who fill, for Destiny,^c mixed wine;^d
- 12 Therefore will I destine you' to the sword,
 And [ye all] <to the slaughter> shall bow down.
 <Because I called, and ye answered not,
 I spake, and ye hearkened not,—
 But did that which was wicked in mine eyes,
 And <of that wherein I delighted not> ye made choice>
- 13 [Therefore]
 [Thus] saith My Lord, Yahweh,^e—
 Lo! [my servants] shall eat, but [ye] shall be famished,
 Lo! [my servants] shall drink, but [ye] shall be thirsty,—
 Lo! [my servants] shall rejoice, but [ye] shall turn pale;
- 14 Lo! [my servants] shall shout in triumph for mirth of heart,
 But [ye] shall make outcry, for pain of heart,
 And <for a breaking of spirit> shall ye howl.

^a Mark well this note of continuity between the old Israel and the new; cp. chap. liv. 6; lxii. 4.

^b Some cod. (w. 1 ear. pr. edn. and Sep.): "Servant" (sing.)—G.n.

^c *God and Men*, "two well-known Syrian deities"—Cheyne (P.B.).

^d Cp. chap. v. 22, n.

^e Or transfer both names: "Adonay, Yahweh."

- 15 So shall ye leave your name for an oath,^a to my chosen ones, —
So then My Lord Yahweh | will slay thee|,—
And <his servants> will he^b call by another name:
- 16 So that ||he who blesseth himself in the earth||
Will bless himself in the God of faithful-ness,^c
And ||he who sweareth in the earth||
Will swear by the God of faithful-ness,^c—
Because the former troubles |have been forgotten|, and
Because they are hid from mine eyes.
- 17 For, behold me!
Creating new heavens, and a new earth,—
And the former
shall not be mentioned,
neither shall they come up on the heart.^d
- 18 But joy ye and exult, perpetually,^e in what I am about to create,—
For, behold me!
Creating Jerusalem an exultation, and
Her People a joy;
- 19 Therefore will I Exult in Jerusalem, and
Joy in my People,—
And there shall be heard in her |no more|
The sound of weeping, or the sound of a cry:
- 20 There^f shall be thenceforward |no more|
A suckling of a few days, or an elder
Who filleth not up his days,—
But ||a youth, a hundred years old|| may die,
Yea ||a sinner, a hundred years old|| shall be accursed.
- 21 Then shall they build houses, and dwell' in them,—
And plant vineyards, and eat the fruit of them;
- 22 They shall not build, and ||another|| dwell,
They shall not plant,^g and ||another|| eat,—
For <as the days of a tree> shall be the days of my people,
And <the work of their own hands> shall my chosen ones |use to the full|:^h
- 23 They shall not labour in vain,
Nor have children for terror,—
For <the seed of the blessed ones of Yahweh> shall they be',
And their offspring, with them.
- 24 And it shall come to pass—
That <before they call> ||I|| will answer,
And <while yet they' are speaking> ||I|| will hear.

^a Or: "curse."^b Or: "one."^c Heb.: "amen"; cp. 2 Cor. i. 20; Rev. iii. 14.^d Cp. 1 Cor. ii. 9. "Come into mind (occur to one)" —O.G. 524^b, d.^e Ml.: "to futurity."^f So most authorities; but some cod.: "And there" —G.n.^g Some cod.: "Nor plant" —G.n.^h Cp. O.G. 115.

- 25 ||The wolf and the lamb|| shall feed |in unity|,
And ||the lion|| <as an ox> shall eat straw;
But <as for the serpent> ||dust|| shall be his food:
They shall not harm—
Nor shall they destroy.
In all my holy mountain,^a
Saith Yahweh.

§ 67. *The Humble in Heart, and the Profane who hate them, must be Divinely discriminated. The Birth of a Man-child and of a Nation. Rejoice with Jerusalem. Be warned by the Fate of Idolaters and Transgressors.*

- 1 ||Thus|| saith Yahweh, 66
||The heavens|| are my throne, and
||The earth|| is my footstool:
Where' then is the house which ye can build me?
Or where' is my place of rest?
- 2 For <all these things> hath mine own hand made,
And all these things |came into being|,—
Declareth Yahweh.
But <for this one> will I look around,
For him who is humbled and smitten^b in spirit,^c
And so careth anxiously for my word.
- 3 ||He that slaughtereth an ox|| [is as one] who smiteth a man,
||He that sacrificeth a lamb|| [is as one] who beheadeth a dog,
||He that causeth a meal-offering to ascend|| [offereth it with] the blood of swine,
||He that maketh a memorial of frankincense|| [is as one] who blesseth iniquity:^d
||They indeed|| have chosen their own ways,
And <in their own abominations> their soul hath found delight;
- 4 ||I, also|| will choose the things that vex them,
And <the things they dread> will I bring upon them, Because—
I called, and there was none' to answer,
I spake, and they hearkened not,—
But did that which was wicked in mine eyes,
And <of that wherein I delighted not> made choice.
- 5 Hear the word of Yahweh, ye who care anxiously for his word:
Said your brethren
Who hated you,
Who thrust you out for my Name's sake,
Yahweh be glorified!
Therefore shall he appear to your re-joicing,
But ||they|| shall turn pale.

^a Cp. chap. xi. 9.^b Or: "stricken," "wounded."^c Cp. chap. lvii. 15.^d Cp. chap. i. 13.

- 6 The sound of a tumult—out of the city,
A sound, out of the temple,—
The sound of Yahweh, rendering recompense
to his foes.
- 7 <Before she travaileth> she hath brought
forth,—
<Before her pains come to her> she hath
given birth to a man-child!^a
- 8 Who' hath heard the like of this?
Who^b hath seen the like of these things?
Can [a land] be made to bring forth [in one
day]?
Or [a nation] be born' [at one time]?^c
<As soon as she travaileth> Zion hath also
given birth to her children.
- 9 Could [I] bring to the birth, and not cause to
bring forth? Saith Yahweh.
Or [I] be causing to bring forth, and then
prevent? Saith thy God.
- 10 Rejoice ye with Jerusalem, and exult over
her,
All ye who love her,—
Joy with her, right joyfully,
All ye who used to mourn over her:
- 11 That ye may draw, to satisfaction, out of the
fountain^d of her consolations,—
That ye may drain out and get exquisite
delight from the abundance of her glory.
- 12 For [thus] saith Yahweh,—
Behold me! extending unto her, [like a river]
[prosperity],^e
And <as a torrent o'erflowing> [the glory
of the nations],
That ye may draw it forth,^f
<Upon the side> shall ye be carried, and
<Upon the knees> shall ye be caressed:
- 13 <As one whom [his mother] consoleth>
[So] will [I] console you',
And <in Jerusalem> shall ye be con-
soled.
- 14 <As soon as ye have seen it> [your heart]
shall be joyful,
And [your bones] [like green herbage] shall
thrive,—
So shall be known
The hand of Yahweh with his servants,
But indignation with his foes!
- 15 For lo! [Yahweh] <with fire> doth come,
And <like a storm-wind> [are] his
chariots,—
To render, with fury, his anger,
And his rebuke, with flames of fire.
- 16 For <by fire> will Yahweh enter into judg-
ment,
And by his sword, with all flesh,—
And many' shall be the slain of Yahweh.
- 17 [They who hallow themselves and p rify
themselves for the gardens,^a
Behind a certain thing^b in the midst,
Who eat the flesh of swine, and^c the abomi-
nation, and the mouse]
<Together> shall be cut off—
Declareth Yahweh.
- 18 Because [I]... <for their works and their
devices> doth it come!...
Am about to gather together all nations and
tongues,—
So shall they come, and see my glory.
- 19 Then will I set, among them, a sign,
And will send, of them, such as have escaped,
unto the nations—
Tarshish, Pul, and Lud, that draw the bow,
Tubal and Javan,—
The Coastlands that^d are afar off,
Who have not heard my fame
Nor seen my glory,
And they shall tell my glory throughout the
nations.
- 20 Then shall they bring in all your brethren out
of all the nations,
As a present unto Yahweh,
Upon horses and in chariots and in
palanquins and on mules and on
dromedaries,
Unto my holy' mountain—Jerusalem,
Saith Yahweh,—
Just as the sons of Israel [bring in] their
present in a pure vessel, into the house of
Yahweh.
- 21 And <of them also> will I take for priests—
for^e Levites. Saith Yahweh,
- 22 For <as the new heavens and the new earth
which I am about to make, are to remain
before me>
Declareth Yahweh.
[So] shall remain' your seed and your
name.
- 23 And it shall come to pass, that
<From one new moon to another, and
From one sabbath to another>
Shall all flesh [come in] to bow down before
me,
Saith Yahweh.
- 24 Then shall they go forth and look upon the
dead bodies of the men' who had been
trespassing against me,—
For [their worm] shall not die,
And [their fire] shall not be quenched;
So shall they become an abhorrence, to all
flesh.

^a Cp. Mi. v. 3; Rev. xii. 5.^b Some cod. (w. 4 ear. pr. edns., Sep., Syr., Vul.): "Or who"—G.n.^c ML: "at a stroke."^d ML: "breast."^e Jr: "peace."^f ML: "suck."^a Cp. chap. i. 29; lxx. 3.^b ML: "one." "After one in the midst" . . . the mystagogue or chief celebrant in the mystic performance"—A. B. Davidson (Temple Bible). The word for "one" is written in the masculine, but read in the feminine gender. ["Which might mean some goddess"—G.A.S.]. In some MSS.

(w. 1 ear. pr. edn.) both written and read fem.—G.n.

^c The Mugh and some other cod. omit this "and"—G.n.^d Some cod.: "The e. and the places that"—G.n.^e Some cod. (w. Aram., Sep., Syr. and Vul.): "and for"—G.n. [Cp. O.G. 463, 5.]

THE BOOK OF THE PROPHET

J E R E M I A H.

§ 1. *After a brief historical Record, Jeremiah tells of his Pre-natal Destination and early Call to the Prophetic Office. He is charged to be fearless, sent to Nations and Kingdoms, and assured of Divine Aid. Almond Branch and Boiling Caldron shown him as Emblems of his Mission.*

1 ¹ The words of Jeremiah, son of Hilkiyah,—of the priests who were in Anathoth, in the land of Benjamin: ² unto whom came the word of Yahweh, in the days of Josiah son of Amon, king of Judah,—in the thirteenth year of his reign; ³ it came also in the days of Jehoiakim son of Josiah, king of Judah, unto the end of the eleventh year of Zedekiah son of Josiah, king of Judah,—as far as the carrying away of Jerusalem captive, in the fifth month.

⁴ So then the word of Yahweh came unto me, saying:

⁵ <Before I formed thee at thy birth>^a I took knowledge of thee,
And <before thy nativity>^b I hallowed thee,—
<A prophet to the nations> I appointed thee.

⁶ Then said I—

Ah! My Lord, Yahweh!

Lo! I know not how to speak,—

For <a child> am ||I||!

⁷ Then said Yahweh unto me,

Do not say, <A child> am ||I||,—

For <against whomsoever I send thee> shalt thou go,

And <whatsoever I command thee> shalt thou speak:

⁸ Be not afraid of their faces,—

For <with thee> am |I|, to deliver thee,
Declareth Yahweh.

⁹ Then Yahweh put forth his hand, and touched my mouth,^c—and Yahweh said unto me,

Lo! I have put my words' in thy mouth.

¹⁰ See! I have set thee in charge, this day, over the nations, and over the kingdoms,

To uproot and to break down, and to destroy and to tear in pieces,—

To build and to plant.

¹¹ Moreover the word of Yahweh came unto me, saying,

What canst thou see, Jeremiah?

And I said,

<A twig of an almond-tree>^a can I see.

¹² Then said Yahweh unto me—

Thou hast rightly seen, — for <keeping watch>^b am I, over my word, to perform it.

¹³ And the word of Yahweh came unto me, a second time, saying,

What canst thou see?

And I said,

<A boiling caldron>^c can I see, with |the front thereof| ||on the North||.

¹⁴ Then said Yahweh unto me,—

<Out of the North> shall break forth calamity, against all the inhabitants of the land.^d ¹⁵ For behold me! calling for all the families of the kingdoms of the North,

Declareth Yahweh,—

and they shall come, and set every one his throne^e at the opening of the gates of Jerusalem, and against all her walls, round about, and against all the cities of Judah!

¹⁶ Then will I pronounce my judgments against them, concerning all their wickedness,—in that they have forsaken me, and have burned incense unto other gods, and have bowed down to the works^f of their own hands.

¹⁷ ||Thou|| therefore, shalt gird thy loins, and arise, and speak unto them, all that ||I|| command thee,—be not dismayed because of them, lest I dismay thee before their face. ¹⁸ ||I|| therefore—lo! I have set thee to-day,

as a fortified city, and

as a pillar of iron, and

as walls^g of bronze,

over all the land,—against the kings of Judah, against her princes, against her priests, and against the people of the land.

^a "The watcher"—"so called from its early blossom, as being the first of the trees to wake from the sleep of winter"—Davies' H.L.

^b Alluding to the almond-tree; see ver. 11.
^c Or: "a blown c."—"a pot over a blown fire"—Davies' H.L. "A blown

pot," i.e., "well heated"—O.G.

^d Or: "earth."

^e Or: "seat."

^f Some cod. (w. 1 ear. pr. edn., Syr. and Vul.): "work" (sing.)—G.n.

^g Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., and Vul.): "a wall"—G.n.

^a ML: "in the body." out of the womb."

^b ML: "bef. thou camest" ^c Cp. Is. vi. 7.

- 19 And they will fight against thee, but shall not prevail against thee, — for <with thee> am ||I||. Declareth Yahweh, to deliver thee.

§ 2. *Commencing his First Message to Jerusalem in terms of touching Tenderness, the Prophet remonstrates with his People for their Unfaithfulness, Ingratitude, Daring and Cruelty; he silences Equivocation, and sternly brings home the Charge of Unfaithfulness.*

- 2 ¹ And the word of Yahweh came unto me, saying;

² Go and cry in the ears of Jerusalem, saying—

||Thus|| saith Yahweh,

I remember, in thy behalf, the lovingkindness of thy youthful days,

The love of thy bridal estate,—

Thy coming out after me,

Through the desert,

Through a land |not sown| :

³ |Holiness| was Israel unto Yahweh,

The first-fruit of his increase,—

||All that devoured it,||^a were held guilty,

||Calamity|| used to come upon them,—
Declareth Yahweh.

⁴ Hear ye the word of Yahweh, O house of Jacob,

And all the families of the house of Israel.

⁵ ||Thus|| saith Yahweh,—

What did your fathers find in me, by way of perversity, that they removed far from me,—and went after vanity,^b and became vain?^c ⁶ Neither said they,

Where is Yahweh,

Who brought us up out of the land of Egypt,—

Who led us

Through the desert,

Through a land of wastes and clefts,

Through a land of parched places

and of death-shade,

Through a land

Along which no man had passed,

And in which no son of earth dwelt?

⁷ Then brought I you into a country of garden' land, to eat the fruit thereof and the goodness thereof,—and yet <when ye entered> then defiled ye my land, and <mine inheritance> ye made an abomination.

⁸ ||The priests|| said not,

Where' is Yahweh?

And ||they who handled the law|| did not acknowledge me,

And ||the shepherds|| transgressed against me,—

And ||the prophets|| prophesied by Baal,

And so <after things that could not profit> did they walk.

* Or: "him." ^b Or: "the vain thing."

^c Cp. 2 K. xvii. 15.

⁹ |Therefore| ||yet further|| will I plead with you,
Declareth Yahweh,

Yea <with your children's children> will I plead.

¹⁰ For—pass through the coastlands of the West,^a and see,

And <unto Kedar> send ye and |consider diligently|,—

And see—whether^b there hath been the like of this!

¹¹ Hath |a nation| changed |gods|, although ||they|| were No-gods?

Yet ||my people|| have changed my^c glory' for that which could not profit!

¹² Be amazed, O ye heavens, at this,—

And shudder, be dried up^d utterly,

Urgeth Yahweh.

¹³ For <two wicked things> have my people committed,—

<Me> have they forsaken, |a fountain of living water|,

To hew out for themselves cisterns, broken' cisterns, that cannot hold water.

¹⁴ Was Israel |a servant||?

<Born in the house> was |he|?

Wherefore hath he become a prey?

¹⁵ <Against him> have been roaring |wild lions|,

They have uttered their voice,—and have made his land a desolation,

||His cities|| have been burned, so as to have no inhabitant.

¹⁶ ||Even the sons of Noph and Tahpanhes|| have been crushing the crown of the head.

¹⁷ Is not this' what thou wast certain to do for thyself,—in that thou didst forsake Yahweh thy God, when he was leading thee by the way?

¹⁸ ||Now|| therefore, what hast thou to do with the way to Egypt, to drink the waters of Shihor?

Or what hast thou to do with the way to Assyria, to drink the waters of the River [= Euphrates]?

¹⁹ Let thy wickedness correct' thee,
And ||thine apostacies|| rebuke thee,
Know therefore and see,

That it is a wicked thing and a bitter, that thou shouldst have forsaken Yahweh thy God,—

And that the dread of me' should not have pertained to^e thee,

Declareth My Lord, Yahweh^f of hosts.

* Or: "Cyprus."

^b Cp. O.G. 243^b.

^c "The ancient records emphatically declare that the original reading here was . . . (kebhodi) 'my glory'; and that the Sopherim changed it into (kebhodo) 'his glory.' The

original reading was deemed too bold a statement and derogatory to the Lord"—G. Intro. 356.

^d "Devoid of clouds and vapours"—Davies' H.L.

^e Or: "reached."

^f Or: "Adonay, Yahweh."

- 20 For <in age-past time>^a
 I brake thy yoke,
 I tare off thy fetters,
 And thou saidst, I will not transgress,^b—
 Nevertheless <on every^c high hill, and under
 every green tree> wast thou lying down
 as an unchaste woman.
- 21 Yet ||I|| planted thee a precious vine,^d a
 wholly true seed,—
 How then didst thou change thyself towards
 me, into the degenerate plantings of the
 alien^e vine?
- 22 For <though thou wash thee with nitre,^f
 And take thee much soap>^g
 Yet is thine iniquity inscribed^h before me,
 Declareth My Lord, Yahweh.
- 23 How canst thou say,
 I have not defiled myself,
 <Afterⁱ the Baalim> have I not gone?
 See thy way, in the valley,
 Own^j what thou hast done,—
 A nimble young she-camel, crossing^k her
 own ways;
- 24 A wild ass, taught of the desert,
 <In the desire of her soul> she snuffeth
 the wind,
 <In her occasion> who can turn her
 back?
 ||None who seek her|| will weary them-
 selves,
 <In her month> they shall find her!
- 25 Withhold thy foot from being unshod,
 And thy throat from thirst!
- But thou saidst,
 Hopeless!
 No! for I love foreigners, and <after
 them> will I go.
- 26 <As the shame of a thief when he is found>
 ||So|| hath been put to shame|| the house of
 Israel,—
 ||They, their kings, their^m princes, andⁿ
 their priests, and their prophets||:
- 27 Saying to a tree, <My father> art
 |thou|!
 And to a stone, ||Thou|| didst give us^o
 birth,
 For they have turned unto me the back, and
 not the face,—
 But <in the time of their calamity> they
 will say,
 Arise, and save us!

^a Mf.: "in the old long-ago."

^b Written: "serve"; read: "transgress." In some cod. (w. 5 ear. pr. edns.) both written and read: "transgress"—G.n.

^c The Eastern Massorites omit this "every"—G.n.

^d A shovels, as in Is. v. 2.

^e Or: "foreign."

^f Nether, a mineral alkali.

^g "Natron"—O.G.

^h Borith, a vegetable alkali.

ⁱ Or as two proper names: "Adonay, Yahweh."

^j Some cod. (w. 4 ear. pr. edns., Aram., Sep. and Syr.): "And after"—G.n.

^k Or: "tangling."

^l Ml.: "caused to turn pale."

^m Some cod. (w. Sep., Syr.): "and their"—G.n.

ⁿ Some cod. (w. 2 ear. pr. edns.) omit this "and"—G.n.

^o Written: "me"; read: "us." Some cod. (w. 3 ear. pr. edns., Aram.) have: "us," both written and read—G.n.

- 28 Where then are thy gods' which thou hast
 made for thyself?
 Let them arise, if they can save thee, in the
 time of thy calamity,—
 For <according to the number of thy cities>
 have become thy gods, O Judah.^a
- 29 |Wherefore| should ye plead against me,
 ||All of you|| have transgressed against me,
 Declareth Yahweh.
- 30 <In vain> have I smitten your children,
 <Correction> have they not accepted,—
 Your sword hath devoured^b your prophets, as
 a lion that destroyeth.
- 31 O generation, see ||ye|| the word of Yahweh,
 <A desert> became I unto Israel?
 Or a land of thick darkness?^c
 |Wherefore| have my people said,
 We have roved about,
 We will not come in, any more, unto
 thee?
- 32 Can |a virgin| forget |her ornaments|,—
 |A bride|, |her girdle|?
 Yet ||my people|| have forgotten me, days
 without number.
- 33 How^d thou dost make winsome thy way, to
 seek love!
 |Therefore| <even unto wicked women>
 hast thou^e taught thy ways.
- 34 <Even in thy skirts> is there found,
 The blood of the lives of the helpless
 innocents,—
 Not <in the act of breaking in> didst thou
 find them,^f yet [the blood is] on all these.
- 35 Although thou saidst,
 <Because I am innocent> surely hath his
 anger^g turned back from me,—
 Behold me! entering into judgment with
 thee, because thou sayest, I have not
 sinned!
- 36 |How vigorously| thou goest about, changing
 thy way!
 <Even of Egypt> shalt thou be ashamed,
 just as thou wast ashamed of Assyria:
- 37 <Even from this one> shalt thou go forth,
 with thy hands upon thy head,—
 For Yahweh hath rejected those in whom
 thou confidest, and thou shalt not prosper
 with them.
- 1 He hath said.^h
- <Ifⁱ a man send away his wife, and she go
 from him, and become another man's>
 will he return unto her |again|? would
 not that land be ||utterly defiled||?
 <And ||thou|| hast been unchaste with many
 neighbours>^j and yet [thinkest] to return
 unto me!
 Declareth Yahweh.

^a Cp. chap. xi. 13.

^b One school of Massorites write (in two words): "darkness of Yah"—G.n. Cp. G. Intro. 384.

^c Written: "have I"; but read: "hast thou." Some cod. (w. 2 ear. pr. edns.) have, both written and read: "thou hast"

—G.n.

^d I.e., "those whom thou hast slain were not detected in crime"—O.G. 369. Cp. Exo. xxii. 2.

^e Namely, in Deu. xxiv. 1—4.

^f Cp. O.G. 243b.

^g Or: "friends," "associates," "lovers."

- ² Lift up thine eyes unto the bare heights, and see—where thou hast not been unchastely embraced! <beside the ways> hast thou sat to them, like the Arabian in the desert,—and hast defiled the land with thine unchastities, and with thy wickedness.
- ³ Therefore have been withholden the showers,^a And [the latter rain] hath not come,—Yet <the forehead of an unchaste woman> hast thou,
Thou hast refused to be ashamed.
- ⁴ Hast thou not <from this time> cried unto me,
My father! <the friend of my youth> art [thou]?
- ⁵ Will he maintain [his anger] to times age-abiding?
Will he keep it perpetually?
Lo! thou hast^b spoken [thus] but hast done wicked things, and had thy way!

§ 3. *Treacherous Judah put to shame as a worse Offender than Apostate Israel: the latter encouraged to return to Zion along with Judah. Ark to be abolished, Nations gathered, Spirit of Adoption bestowed.*

- ⁶ And Yahweh said unto me, in the days of Josiah the king,
Hast thou seen what [apostate Israel] did?
She used to go upon every high mountain, and beneath every green tree, and commit unchastity there.
- ⁷ And I said, <after she had been doing all these things>
[Unto me] shalt thou^c return?
and she returned not,—and her treacherous sister Judah saw^d it!
- ⁸ <Though she^d saw that [for all this] <apostate Israel having committed adultery> I had sent her away, and had given a scroll of divorcement unto her> yet her treacherous^e sister Judah feared not, but [she also] went and committed unchastity.
- ⁹ Yea <though it had come to pass that, through the levity of her unchastity, she had defiled the land,—and committed adultery with Stone and with Tree> ¹⁰ yet, <in spite of all this> her treacherous^e sister Judah [returned not unto me], with all her heart,—but [falsely],
Declareth Yahweh.
- ¹¹ Then said Yahweh unto me,—
Apostate^f Israel [hath justified herself],—
more^g than treacherous^e Judah.

^a Or: “the myriad drops.”

^b Written: “I have spoken” [“and thou hast done”]; read: “thou hast spoken” [“and done”]—G.n.

^c Or: “she will.”

^d So it shd be (w. the Vul.). [Mistake corrected by referring to the ancient Phœnician or Samaritan

characters, and to the interchange with each other to which its letters were liable. “I saw” . . . mars “the whole connection and flow of the passage”—G. Intro. 292, 293.

^e Or: “made herself appear more righteous.”

- ¹² Go, and proclaim these words, towards the North, and say—
Return! thou apostate^f Israel,
Urgeth Yahweh,
I will not lower my face against you,—for <full of lovingkindness> I am^f,
Declareth Yahweh,
I will not maintain [mine anger] unto times age-abiding. ¹³ [Only] acknowledge thine iniquity, that <against Yahweh thy God> hast thou transgressed,—and hast gone hither and thither^a unto foreigners under every green tree, and <unto my voice> ye have not hearkened,
Declareth Yahweh.

- ¹⁴ Return, ye apostate sons,
Urgeth Yahweh,
for [I] am become your husband,^b—therefore will I take you, one of a city, and two of a family, and will bring you to Zion; and will give you shepherds, according to mine own heart,—who will feed you, with knowledge and discretion.
- ¹⁵ And it shall come to pass, <when ye shall be multiplied and become fruitful in the land> [in those days],
Declareth Yahweh,
They shall say no more,
The ark of the covenant of Yahweh,
Neither shall it come up on the heart,^c
Neither shall they remember it,
Neither shall they miss^d it,
Neither shall it be made any more.^e

- ¹⁷ <At that time> shall they call Jerusalem,

The throne of Yahweh,
and there shall be gathered unto her all the nations—to the Name of Yahweh, to Jerusalem; and they shall walk no more^f after the stubbornness of their own wicked^f heart.

- ¹⁸ <In those days> shall the house of Judah go unto the house of Israel,—that they may enter together^f out of the land of the North, upon the land which I gave as an inheritance unto your fathers.

- ¹⁹ <Though [I myself] had said,—
How can I put thee among the sons,^g
And give thee a land to be coveted,
An inheritance of beauty, of the hosts of nations?>

Yet I said,
<My father> shalt thou^b call me,
And <away from me> shalt thouⁱ not turn.

- ²⁰ But indeed <[as] a wife goeth treacherously

^a Ml.: “scattered thy ways.”

^b Or: “owner.”

^c I.e.: “come to mind.”

^d Cp. 1 S. xx. 6.

^e Does not this abrogation of the Ark imply the disappearance of the Covenant which it contained and represented?

^f Or: “at one time.”

^g Or: “children.”

^b Written: “shall ye”; read: “shalt thou.” In some cod. (w. 2 ear. pr. edns., Aram. and Vul.) both written and read: “shalt thou”—G.n.

ⁱ Written: “shall ye”; read: “shalt thou.” In some cod. (w. 2 ear. pr. edns., Vul.) both written and read: “shalt thou”—G.n.

from her husband>^a ||so|| have ye acted
treacherously with me, O house of Israel,
Declareth Yahweh.

21 ||A voice, on the bare heights|| is heard,
The weeping of the supplications of the sons
of Israel,—
Because they have perverted their way,
Have forgotten' Yahweh their God.

22 Return, ye apostate sons,
I will heal your apostacies!

Behold us! we have come unto thee,
For ||thou|| art Yahweh our God.

23 |Surely| <to falsehood> pertain the hills,
The noisy throng on the mountains,—
|Surely| <in Yahweh our God> is the
salvation^b of Israel!

24 But ||the Shameful thing|| hath devoured
the labour of our fathers, from our youth:
Their flocks, and their herds, their^b sons,
and their daughters.

25 We must lie down in our shame,
And our reproach |be our covering|,
For <against Yahweh our God> have we
sinned,

||We, and our fathers, from our youth, even
until this day||,—

Neither have we hearkened' unto the voice
of Yahweh our God.

4 1 <If thou wilt return, O Israel>
Declareth Yahweh,
<Unto me> mayst thou return,—
And <if thou wilt remove thine abominations
from before me>
Then shalt thou not become a wanderer.

2 <If thou wilt swear,
By the life of Yahweh!
in faithfulness, in justice and in right-
eousness>
Then shall the nations bless themselves in
him,
And <in him> shall they glory.^d

§ 4. *Against Judah and Jerusalem an Invasion is
threatened—to the Anguish of the tender-
hearted Prophet, who, assured it must be so,
pictures the Scene of Devastation in Language of
great beauty. Rejected by her Paramours, the
Forsaken One makes bitter Outcry.*

3 For ||thus|| saith Yahweh,
Unto the men of Judah and unto
Jerusalem,^e

Till ye the untilled ground,—
And do not sow among thorns.

4 Circumcise yourselves unto Yahweh,
So shall ye remove the impurity^a of your
heart, ye men of Judah, and ye inhabitants
of Jerusalem,—
Lest mine indignation |go forth as fire|, and
burn, and there be none to quench it,
Because of the wickedness of your doings.

5 Declare ye in Judah,
And <in Jerusalem> let it be heard,
And say,
Blow ye^b a horn in the land,—
Cry, with full voice, And say,
Gather yourselves together,
And let us enter the defenced' cities.

6 Lift up an ensign—Zion-ward,
Bring into safety, do not tarry,—
For <calamity> am ||I|| bringing in from the
North,
Even ||a great destruction||:^c

7 There hath come up a lion' out of his thicket,
Yea ||a destroyer of nations||—
hath set forward,
hath come forth out of his place,—
To make thy land' a desolation,
||Thy cities|| shall fall in ruins, |so as to have
no' inhabitant|.

8 ||On this account|| gird you with sackcloth,
lament and howl,—
Because the glow of the anger of Yahweh
|hath not turned| from us.

9 And it shall come to pass, in that day,
Declareth Yahweh,
That the courage^d of the king |shall fail|,
And the courage^d of the princes,—
And the priests |shall be astonished|,
And ||the prophets|| shall be amazed.

10 Then said I,—
Ah! My Lord Yahweh!
|Surely| thou hast suffered this people and
Jerusalem ||to be beguiled||, saying,
||Peace|| shall ye have,—
whereas the sword shall reach' unto the soul.

11 <At that time> shall it be said of this people
and of Jerusalem,—
||The sharp wind of the bare heights in the
desert|| cometh towards the daughter of my
people,—||not to winnow, nor to cleanse||.

12 ||A wind too strong for these|| cometh in
for me.

||Now|| will ||I also|| pronounce sentences
upon them:^e

13 Lo! <like clouds> shall he come up,
Even <as a storm-wind> his chariots,
<Swifter than eagles> his horses,—
Woe to us, for we are laid waste!

^a Lit.: "foreskins." In
some cod. (w. Sep., Syr.):
"foreskin" (sing.); but
in others (w. 8 ear. pr.
edns.): "foreskins"
(pl.)—G.n.

^b Written: "And blow
ye"; read: without
"And." In some cod.

(w. 3 ear. pr. edns.,
Aram., Sep., Syr.) both
written and read: without
"And"—G.n.

^c Lit.: "breaking up."

^d Lit.: "heart."

^e A sp. v.r. (sevir): "her"
—G.n.

^a Or: "friend." Cp. ver. 4.

^b Or: "prosperity."

^c Some cod. (w. 2 ear. pr.
edns. Aram., Sep. and
Syr.): "and their"—
—G.n.

^d A most significant pro-
mise!

^e Some cod. (w. Aram.,
Sep. and Syr.): "the in-
habitants of Jeru."; cp.
ver. 4—G.n.

- 14 Wash from wickedness, thy heart, O Jerusalem,
That thou mayest be saved,—
How long shall lodge within thee thy
wicked' devices?
- 15 For [a voice] declareth from [Dan],—
And publisheth trouble' from the hill country
of Ephraim.
- 16 Put ye in mind the nations,
Lo! publish ye against Jerusalem,
Blockaders are coming in from a land afar
off,—
And have uttered against the cities of
Judah, their voice:
- 17 <As the keepers of a field> have they come
against her, round about,—
For <against me> hath she rebelled,
Declareth Yahweh.
- 18 Thine own way And thine own doings
Have done these things unto thee,—
<This thy wickedness>
Surely it is bitter,
Surely it hath reached unto thy heart.
- 19 My bowels! My bowels!
I am pained in the walls of my heart,
My heart beateth aloud to me,
I cannot be still!
For <the sound of a horn> hast thou^a
heard, O my soul,
The loud shout of war!
- 20 <Breach upon breach> they cry,^b
For ruined is all the land,—
Suddenly are ruined my tents,
In a moment my curtains!
- 21 How long shall I
keep on seeing a standard,—
continue to hear the sound of a horn?
- 22 Surely perverse is my people,
<Me> have they not known,^c
<Foolish sons> they are',
Yea <without understanding> they are':
<Wise> they are', to commit wicked-
ness,
But <how to do well> they know not!
- 23 I beheld
The earth, and lo! it was waste and
wild,^d—
The heavens also, and their light was
not:
- 24 I beheld
The mountains, and lo! they were trem-
bling,—
And all the hills had been violently
moved:
- 25 I beheld
And lo! there was no' human being,—
Yea all the birds of the heavens had
fled:

- 26 I beheld
And lo! the garden-land was a desert,—
And all its cities had been broken down,
Because of Yahweh,
Because of the glow of his anger!
- 27 For thus saith Yahweh,
<A desolation> shall all the land become,—
Nevertheless <a full end> will I not
make.
- 28 For this cause
shall the land mourn',
and the heavens above be overcast':
Because I have spoken, have purposed, and
have not repented, nor will I turn back
therefrom.
- 29 <At the noise of horseman and archer>^b
The whole city is in flight,
They have entered dark thickets,
Yea <unto the crags> have they gone
up,—
Every city is forsaken,
There remaineth not in them a man!
- 30 And <when thou art laid waste> what
wilt thou do?
<Though thou clothe thyself with crimson,
Though thou deck thyself with ornaments of
gold,
Though thou enlarge with antimony thine
eyes>
In vain shalt thou make thyself fair,—
Paramours have rejected thee,
<Thy life> will they seek!
- 31 For <a voice as of a woman in pangs> have I
heard,
Anguish as of her that is bearing her first-
born.
The voice of the daughter of Zion!
She gaspeth for breath,
She spreadeth forth her palms,—
Surely woe to me!
For my soul fainteth before murderers.

§ 5. *One Right-doer might have saved Jerusalem;
but no! Poor and Rich alike are corrupt—
Prophets, Priests and People; the End must
come, but not an Utter End!*

- 1 Run ye to and fro through the streets of
Jerusalem,
And see, I pray you, and know, and seek
out in the broad places thereof,
Whether ye can find a man,
Whether there is one Doing justice,
Demanding fidelity,—
That I may pardon her.
- 2 <Even though they say By the life of
Yahweh>
Yet in fact <falsely> do they swear.
- 3 O Yahweh! <thine own eyes> are they not
directed to finding?

^a Written: "have I"; read:
"hast thou." In some
cod. (w. 3 ear. pr. edns.)
both written and read:

"hast thou"—G.n.

^b Ml.: "is cried."

^c Or: "acknowledged."

^d As in Gen. i. 2.

^a Some cod. (w. 5 ear. pr.
edns., Sep., Syr., Vul.):
"And because"—G.n.

^b Some cod. (w. 1 ear. pr.
edn., Aram., Syr.):
"archers" (pl.)—G.n.

Thou hast smitten them,
 Yet have they not grieved,^a
 Thou hast consumed them—
 They have refused to receive correction,—
 They have made their faces bolder than a
 cliff,
 They have refused to return.

4 And ||I|| said,—

Only' ||poor people|| are |they|,—
 They act foolishly, For they know not
 the way of Yahweh,
 the justice of their God !

5 I will betake me unto the great men, and will
 speak |with them| ! For ||they|| know
 the way of Yahweh,
 the justice of their God !

Yea but' ||they|| |with one accord| have
 broken the yoke,
 torn off the bands.

6 ||For this cause|| hath the lion out of the forest
 smitten' them,

||The wolf of the waste plains|| preyeth' upon
 them,

||The leopard|| is keeping watch over their
 cities,

||Every one that goeth out from thence|| is
 torn in pieces,—

For they have multiplied their transgres-
 sions,

Numerous' are their apostacies.

7 How <for this> can I pardon thee?

||Thine own sons|| have forsaken me,
 And have sworn by No-gods,—

<When I had fed them to the full>^b Then
 committed they adultery,

And <the house of the unchaste woman>
 they used to throng :

8 <Lusty, well-fed horses> had they be-
 come,

||Every man|| <unto his neighbour's wife>
 would neigh !

9 <For these things> shall I not punish?

Demandeth Yahweh :

Yea <on a nation such as this> must not my
 soul avenge herself?^c

10 Scale ye her walls, and destroy,

But <a full end> do not make,—

Remove her tendrils,

For <not to Yahweh> do |they| belong !

11 For <very treacherously> have the house of
 Israel and the house of Judah |dealt with
 me|, Declareth Yahweh.

12 They have acted deceptively against^d Yahweh,
 And have said,

Not He !

Neither shall there come' upon us |calamity|,
 <Nor sword nor famine> shall we see ;

^a Or: "have felt no pain."

^b So in many cod. (w. 2
 ear. pr. eds., Aram.,
 Sep., Syr. and Vul.) : but
 some cod. (w. 5 ear. pr.

eds.): "When I had
 sworn with them"—G.n.

^c Cp. ver. 29 ; ix. 9. Also
 Intro., Chap. I., 3, a.

^d Cp. Josh. xxiv. 27, n.

13 But ||the prophets|| shall prove to be wind,
 And there is |no one| speaking in them,—
 ||Thus|| shall it be done to themselves !

14 Therefore

||Thus|| saith Yahweh,

God of hosts,

<Because ye have spoken this word>,—

Behold me ! making my words in thy mouth
 to be fire,

And ||this people||—wood,

So shall it devour them.

15 Behold me ! bringing upon you a nation from
 afar, O house of Israel,

Declareth Yahweh,—

<A nation invincible> it is',

A nation from age-past times> hath it
 been',

A nation' whose tongue thou shalt not
 know,

Neither shalt thou understand^a what it
 speaketh :

16 ||Its quiver|| is like an open sepulchre,—

||They all|| are heroes :

17 Then shall it eat thy harvest, and thy bread,
 which |thy sons and thy daughters| should
 eat,—

It shall eat thy flock and thy herd,

It shall eat thy vine and thy fig-tree,—

It shall destroy thy defenced' cities, wherein
 ||thou|| art trusting, |with the sword|.

18 Yet <even in those days>

Declareth Yahweh,

Will I not make of you' |a full end|.

19 And it shall come to pass <when ye shall
 say,

|For what cause| hath Yahweh our God
 done' to us all these things?>

Then shalt thou say unto them,—

<As ye forsook me', and served the gods
 of the foreigner' in your own land>

||So|| shall ye serve aliens' in a land |not
 your own|.

20 Tell ye this, throughout the house of Jacob,—
 And let it be heard throughout Judah,
 saying :

21 Hear this, I pray you, ye people—foolish
 and without heart,—

<Eyes> have they, and see not,

<Ears> have they, and hear not !^b

22 <Even for me> will ye have no reverence?
 Enquireth Yahweh,

And <because of me> will ye not be
 pained ?

In that <though I placed the sand as a
 bound to the sea,

A decree age-abiding, and it should not
 pass beyond it,—

When they would toss themselves,

Then should they not prevail,

When the waves thereof would roar,

Then should they not pass beyond it>

^a Lit. : "hear" ; Cp. 1 Cor. xiv. 2.

^b Cp. Eze. xii. 2.

23 Yet ||this people|| hath an obstinate and rebellious heart,—
They have turned aside, and gone their way;
24 Neither have they said in their heart,—
Let us, we pray you, revere Yahweh our God,
Who giveth rain, even^a the early and the latter, in its season,^b—
<The appointed weeks of harvest> he reserveth for us.
25 ||Your iniquities|| have thrust away these things,
Yea ||your sins|| have withholden that which is good from you.
26 For there have been found among my people, lawless men,—
One lieth in wait, as with the stooping of fowlers,
They have set a trap, they capture ||men||:
27 <As ||a cage|| is full of birds>
||So|| are ||their houses|| full of unrighteous gain,—
||For this cause|| have they become great, and waxen rich:
28 They have waxed fat, they shine,
Yea' they have overpassed the records of wickedness.
<The right> have they not determined,
||The right of the fatherless, that they might prosper||,—
Yea <justice to the helpless> have they not decreed.
29 <Upon these things> shall I not bring punishment? Demandeth Yahweh.
Or <on a nation such as this> shall not my soul avenge^c herself?^e
30 ||An astounding and horrible thing|| hath been brought to pass in the land:
31 ||The prophets|| have prophesied |falsely|,
And ||the priests|| tread down |by their means|,
And ||my people|| love it |so|,—
What then can ye do, as to her latter end?

§ 6. *The Invader approaches, making light of his Task, his Men clamouring for the Fray. Yahweh, tearing himself from his People because they abound in Wickedness and Violence, and refuse to hearken, and mock the Divine Word—charges the Enemy not to spare. The Prophet himself, filled with Yahweh's Indignation, pours out his Warnings wherever he can get a Hearing, and is further appointed to act as an Assayer of Metal amongst his People.*

6 ¹ Take your goods into safety, ye sons of Benjamin, out of the midst of Jerusalem,
And <in Tekoa> blow ye a horn,
And <on Beth-haccherem> raise a fire-signal,—
For ||calamity|| hath looked out from the North,
Even a great destruction.^d

^a Some authorities omit this "even"—G.n.

^c Cp. ver. 9.

^d Or: "fracture" ? = "damage." Cp. ver. 14.

2 <To a comely and delicate woman> have I likened^a the daughter of Zion:
3 <Against her> shall come shepherds, with their flocks;
They have pitched against her their tents, round about,
They tend their flocks, every one near at hand.
4 Hallow ye against her a war,
Arise! and let us go up in broad noon.
Woe to us,
for the day |hath turned|,
for the shadows of evening |stretch along|.
5 Arise! and let us go up in the night,
And let us destroy her palaces.
6 For
||Thus|| saith Yahweh of hosts,
Cut ye down timber,
And cast up, against Jerusalem, a mound,—
||That|| is the city to be punished!
There is ||nothing|| but oppression in her midst;
7 <Like the casting forth by a well of its waters>,
||So|| hath she cast forth her wickedness,—
||Violence and destruction|| are heard in her,
<Before my face, continually> are suffering and smiting.
8 Receive thou correction, O Jerusalem,
Lest my soul be torn from thee,—
Lest I make thee A desolation,
A land not habitable.
9 ||Thus|| saith Yahweh of hosts,
They shall thoroughly glean, as a vine, the remnant of Israel,—
Turn back thy hand, as a grape gatherer, over the tendrils.
10 |Unto whom| can I speak—and bear witness that they may hear?
Lo! <uncircumcised> is their ear, that they cannot attend,—
Lo! ||the word of Yahweh|| hath become to them a reproach, they^b take no delight therein.
11 So then <with the indignation of Yahweh> am I full,
I am too weary to hold it in,
[I am constrained] to pour it out,
upon the boy in the street, and
upon the circle of young men |together|,—
For ||even husband with wife|| will be captured,
The elder, with him who is full of days;
12 And their houses shall be turned over to others,
Fields and wives together,—

^a Or (according to some): "As a c. and d. thing have I cut off (or laid waste)."
^b So the Mugah MS.; but some cod. (w. 3 ear. pr. edns., Sep., Syr. and Vul.): "and they"—G.n.

So the Mugah MS.; but

For I will stretch out my hand against the inhabitants of the land,

Declareth Yahweh.

13 For <from the least of them, even unto the greatest of them>

||Every one||^a graspeth with greed,—

And <from the prophet even unto the priest>—

||Every one||^a dealeth |falsely|;

14 And so they have healed the grievous wound^b of my people^c ||slightly||,

Saying Peace, peace, when there was no' peace,

15 Were they led to turn pale, because <an abominable thing> they had done?

Nay! they did not ||at all turn pale||.

Nay! they did not so much as know how' ||to exhibit shame||,

||Therefore|| shall they fall among them who are falling,

<In the time when I punish them> shall they be overthrown, Saith Yahweh.^d

16 ||Thus|| saith Yahweh—

Stand ye at the ways—and see,

And ask for the paths of age-past times,*

Where is the good?^f way?

And walk therein,

And ye shall find rest' to your souls.^g

But they said,

We will not walk [therein]!

17 Therefore will I raise up over you, watchmen,

Give ye heed^h to the sound of a horn,—

But they said,

We will not give heed!

18 |Therefore| hear, O ye nations,—

And take knowledge, O assembly,

Of that which befalleth them:

19 Hear thou—O earth,

Lo! ||I|| am bringing in Calamity against this people, the fruit of their own devices,—

For <unto my words> have they not given heed,

And <as for my law>ⁱ they have rejected it.

20 What then is' it to me, that—

||Frankincense from Sheba|| come in, or

||Sweet cane' from a land afar off||?

||Your own ascending-offerings|| are not acceptable,

Nor are ||your sacrifices|| pleasing to me.

21 |Wherefore|

||Thus|| saith Yahweh,

Behold me! laying before this people, stumblingblocks,—

And fathers and sons together |shall stumble against them|,

||The neighbour and his friend|| shall perish.

^a Cp. O.G. 482^a, d (b).

^b M.L.: "fracture."

^c Some cod. (w. 4 ear. pr. eds.): "of the daughter of my people." Cp. chap. viii. 11—G.n.

^d N.B.: Verses 12 to 15 here nearly the same as chap. viii. 11, 12.

^e Cp. chap. xviii. 15.

^f Or: "right."

^g Cp. Deu. xxviii. 65; Mt. xi. 29.

^h Some cod. (w. 2 ear. pr. eds.): "And give ye heed therefore"—G.n.

ⁱ Or: "mine instruction."

22 ||Thus|| saith Yahweh,

Lo! a people coming in from the land of the North,—

Yea ||a great nation|| shall be stirred up out of the remote parts of the earth:

23 <Bow and javelin> shall they grasp,

||Cruel|| is he!

So they will not have compassion,

||Their voice|| <like the sea> will roar,^a

And <on horses> will they ride,—

Arrayed each one, like a man for battle,

Against thee, O daughter of Zion!

24 We have heard the report thereof,

Relaxed' are our hands,—

||Anguish|| hath taken hold on us,

||Pangs|| as on her that is giving birth.

25 Do not go out into the field,

And <in the road> do not walk,—

Because ||a sword|| hath the foe,—

Terror round about!^b

26 O daughter of my people,

Gird thee with sackcloth, and^c roll thyself in ashes,—

<The mourning for an only son> make thou for thyself,

||Most bitter lamentation||!

For <suddenly> shall the destroyer come upon us.

27 <An assayer> have I set thee amongst my people, of gold-ore,^d—

That thou mayest note and try their way:^e

28 ||They all|| are rebels^f of rebels,

Slander-walkers'

[They are] bronze and iron!

<As for them all> ||corrupters|| they are!

29 Scorched' are the bellows,

<By fire> is lead [wont to be] consumed,—

<In vain> hath he gone on refining,

For ||the wicked|| have not been drawn out:

30 <Rejected silver> are they called,

For |Yahweh| hath rejected' |them|.

§ 7. *A Message in the Temple Gate: Thoroughly reform, or the Fate of Shiloh shall befall this House, and Judah be rejected like Ephraim. Jeremiah forbidden to pray for his People, since whole Families and the Temple are given up to Idolatry, and the cruel Rites of Topheth have been commenced. These and other Enormities, including a Falsifying of Records, deepen the Gloom, until at length the Harvest is past!*

1 The word that came unto Jeremiah, from **Y** Yahweh, saying:—

2 Stand thou in the gate of the house of

^a Cp. Is. v. 29, 30.

^b Cp. chap. xx. 8, 10; xlii. 5; xlix. 29; Lam. ii. 22.

Also Intro., Chap. I., 3, a.

^c Some cod. (w. 5 ear. pr. eds.) omit: "and"—G.n.

^d So Fu. H.L. and Davies

("perh"). Most render *minzar* "fortress"; cp. chap. i. 18.

^e Some cod.: "their heart"—G.n.

^f Some cod. (w. Aram., Syr., Vul.): "chiefs"—G.n.

Yahweh, and thou shalt proclaim there' this word,—and shalt say—

Hear ye the word of Yahweh, all Judah, ye who are entering in at these gates, to bow down unto Yahweh :

3 ||Thus|| saith Yahweh of hosts, God of Israel,

Amend your ways, and your doings,— That I may cause you to dwell in this place.

4 Do not, on your part, trust in false' words, saying,—

The temple of Yahweh,
The temple of Yahweh,
The temple of Yahweh, they are'!

5 But <if ye shall ||thoroughly amend|| your ways, and your doings,—

Shall ||thoroughly execute|| justice, between a man and his neighbour;

6 <The sojourner, the fatherless, and the widow> shall not^a oppress,
And <innocent blood> shall not shed in this place,—

And <after other gods> shall not walk, to your own hurt>

7 Then will I cause you to dwell In this place,

In the land' which I gave to your fathers,— From one age even unto another.^b

8 Lo! ||ye, on your part|| are trusting in false' words,—

To no' profit!

9 Are ye to steal, commit murder, and commit adultery, and swear [falsely], and burn incense unto Baal,—and walk after other gods, whom ye have not known;

10 And will ye then come in, and stand before me, in this house, whereon my Name hath been called, and say,—

We have set ourselves free,—for the purpose of committing all these abominations?

11 <A den of robbers> hath this house, on which my Name hath been called, become [in your own eyes]?

||I, also!—lo! I have seen it,

Declareth Yahweh.

12 For go, I pray you, unto my place which was in Shiloh,

Where I made my Name to dwell [at first],—

And see what I did to it, because of the wickedness of my people Israel!

13 ||Now|| therefore—

<Because ye have done all these deeds,

Declareth Yahweh,—

And though I spake unto you, betimes' speaking,

Yet ye hearkened not,

And though I cried unto you,

Yet ye answered not>

14 Therefore will I do to the house,

Whereon my Name hath been called,

Wherein ||ye|| are trusting,

Even to the place which I gave to you and to your fathers,—

Just as I did unto Shiloh;

15 And will cast you' out from before me,—

Just as I have cast out

All your brethren,

All the seed of Ephraim.

16 ||Thou|| therefore—

Do not pray for this people,

Neither lift up for them cry or prayer,

Neither intercede with me,^a—

For I am not going to hear thee.

17 Dost thou not' see what ||they|| are doing

In the cities of Judah,— and

In the streets of Jerusalem?

18 ||The children|| gather wood, and

||The fathers|| kindle the fire, and

||The women|| knead dough,—

To make sacrificial cakes' to the queen^b of the heavens,

And to pour out drink-offerings' to other' gods,

Provoking me to anger!

19 Is it <me> they are provoking?

Enquireth Yahweh,—

Is it not <themselves>—unto the shame of their own faces?

20 |Wherefore|

||Thus|| saith My Lord Yahweh^c—

Lo! ||mine anger and mine indignation|| are about to be poured out upon this place,

On man, and on beast, and

On the tree of the field, and

On the fruit of the ground,—

And it shall burn, and shall not be quenched.

21 ||Thus|| saith Yahweh of hosts,

God of Israel,—

<Your ascending-offerings> add ye unto your peace-offerings,^d and eat ye flesh.

22 For I bade not your fathers,

Neither commanded I them,

In the day I brought them forth out of the land of Egypt,—

Concerning the matter of ascending-offering and peace-offering;^d

23 But <this thing> I commanded them— saying,

Hearken ye unto my voice,

So will I become unto you—a God,

And ||ye|| shall become unto me—a people,—

Ye shall therefore walk in all the way that I may command you,

To the end it may be well with you;

^a Some cod. (w. 1 ear. pr. edn.): "do not" [as in next clause]—G.n.

^b Or: "From times long past even unto times

long to come." Heb.: "from 'oldm even unto 'oldm." Scarcely—"from everlasting even to everlasting."

^c Cp. chap. xi. 14; xiv. 11.

^d In some cod. (w. 2 ear. pr. edns.): "worship" = "goddess"—G.n. Cp. T.G. p. 479.

^e Or transfer both names: "Adonay, Yahweh."

^d Lit.: "sacrifices"; but see P.B. Lev. i. 3, n., and O.G. 257, 5.

24 Yet they hearkened not,
Neither inclined their ear,
But walked in the counsels—
In the stubbornness of their
own wicked heart;
And went backward, and not forward.

25 <Ever since the day that your fathers came
forth out of the land of Egypt, until this
day>
Have I sent unto you all my servants the
prophets,
<Daily, betimes> sending them;
26 Yet they hearkened not unto me,
Neither inclined their ear,—
But stiffened their neck,
They did more wickedly than their fathers.

27 Therefore shalt thou speak unto them all these
words,
Though they do not hearken unto thee,—
And thou shalt cry aloud unto them,
Though they do not answer thee;—

28 But thou shalt say unto them,—
||This|| is the nation that hearkened not
unto the voice of Yahweh its God,
Neither accepted they correction,—
Perished' is fidelity,
And is cut off, out of their^a mouth.

29 Cut thou off thy crown of hair, [O Jerusalem],
and cast it away,
And lift thou up on the bare heights, a dirge,—
For Yahweh hath rejected and cast out the
generation with which he was wroth.

30 For the sons of Judah [have done] that
which was wicked in mine eyes,
Declareth Yahweh,—
They have set their abominations in the
house whereon my Name hath been
called, to defile it;

31 And they have built the high places of
Topheth, which is in the valley of the
son of Hinnom,
To burn up their sons and their daughters'
in the fire,—
Which I commanded not,^b
Neither came it up on my heart.^c

32 |Therefore| lo! |days are coming|,
Declareth Yahweh,
When it shall not be called any more—
The Topheth, nor
The valley of Ben-hinnom, but
The valley of Slaughter,^d—
And they shall bury in Topheth, for want'
of place;

33 And the dead bodies^e of this people shall
become food,
For the bird of the heavens, and
For the beast of the earth,—
And there shall be none' to drive them
away.

24 So will I cause to cease,
From the cities of Judah, and
From the streets of Jerusalem,
*The voice of joy, and the voice of gladness,
The voice of the bridegroom, and the voice of the
bride,*^a—
For <a desolation> shall the land^b become.

1 <At that time>
Declareth Yahweh,
Shall they bring forth
The bones of the kings of Judah, and
The bones of his princes, and
The bones of the priests, and
The bones of the prophets, and
The bones of the inhabitants of Jerusalem
Out of their graves,

2 And shall spread them out—
To the sun and
To the moon and
To all the host of the heavens
Whom they have loved,
And whom they have served,
And after whom they have walked,
And whom they have sought,
And to whom they have bowed them-
selves down,—
They shall not be gathered,
Neither shall they be buried,
<As heaps of dung on the face of the
ground> shall they be.

3 Then shall [death] be chosen' rather than
[life], by all the remnant of them that
remain, of this wicked family,—in all the
places,^c whither I have driven them,
Declareth Yahweh of hosts.

4 Therefore shalt thou say unto them—
||Thus|| saith Yahweh,
Will men fall, and not arise?
Will one turn away, and not come back?

5 Wherefore hath this people of Jerusalem
apostatized^d with an enduring' apostacy,—
Taken fast hold of deceit,
Refused to come back?

6 I hearkened and heard—
<Not aright> did they speak,—
[Not a man] repented him of his wickedness,
saying,
What have I done!
They have [every one]^e turned to their
course again,
Like a horse sweeping on through the
battle.

7 ||Even' the stork in the heavens|| knoweth her
appointed times,
And ||the turtle and the swallow^f and the
crane|| observe the season for coming;
But ||my people|| know not the just sentence
of Yahweh.

8

^a Babylonian cod.: "your"
—G.n.

^b Some cod. (w. 1 ear. pr.
edn., Sep., Syr.): "con.
them not." Cp. chap.

xxxii. 35—G.n.

^c Mt.: "Neither entered it
into my mind."

^d Cp. chap. xix. 6.

^e Ml.: "carcase."

^a Cp. chap. xvi. 9; xxv. 10;
xxxiii. 11; Intro. Chap.
I. 3, a, ante, p. 6 (on the
subject of "Refrains").

^b Some cod. (w. Sep. and
Syr.): "all the land"—
G.n.

^c So it shd be (w. Sep. and

Syr.)—G.n. [M. C. T.:
"In all places of them
who remain, whither,"
etc.].

^d Or: "turned away"; cp.
ver. 4.

^e Cp. ver. 10, n.

^f Cp. Is. xxxviii. 14.

- 8 How' can ye say,
 <Wise> are |we|,
 And ||the law^a of Yahweh|| is with us?
 |But indeed| lo! <falsely> hath dealt the
 false pen of the scribes!^b
- 9 Ashamed' are the wise, dismayed and
 captured!
 Lo! <the word of Yahweh> have they rejected,
 And ||what wisdom|| have |they|?^c
- 10 |Therefore| will I give—
 Their wives to others,
 Their fields, to such as shall take possession
 of them,
 For <from the least, even unto the greatest>
 ||Every one||^d is ||wholly given to
 extortion||:
 <From^e the prophet, even unto the
 priest>
 ||Every one||^d dealeth |falsely|.
- 11 And so they have healed the grievous wound of
 the daughter of my people |slightly|,—
 Saying, Peace! peace! when there
 was no' peace!
- 12 Were they led to turn pale, because <an
 abominable thing> they had done?
 Nay! they did not ||at all|| turn pale,
 Nay! they did not so much as know how' ||to
 exhibit shame||!
 |Therefore| shall they fall among them who are
 falling,
 <In the time when they are punished> shall
 they be overthrown, Saith Yahweh.^f
- 13 I will ||surely remove|| them,
 Declareth Yahweh:
 There shall be no' grapes on the vine,
 Nor' figs on the fig-tree,
 Even ||the leaf|| hath faded,
 <Though I have given them [these things]>
 they shall pass away from them.^g
- 14 Why' are ||we|| sitting still?
 Gather yourselves together, and let us enter
 the defenced' cities,
 And let us be silent there,—
 For ||Yahweh our God|| hath put us to silence,
 And made us drink poisoned water,^h
 Because we have sinned against Yahweh.
- 15 A waiting For prosperity, but no' welfare,—
 For a time of healing, but lo! terror.ⁱ
- 16 <From Dan> was heard the snorting of
 his horses,
 <At the sound of the neighing of his
 chargers> the whole land trembled,—
 Yea they came in and did eat up
 The land and the fulness thereof,
 The city, and them who were dwelling
 therein.

^a Or: "instruction."^b Or: "<a falsehood>
 hath the f. p. of the
 scribes made [it]."^c "And wisdom of what (=
 what kind of wisdom) is
 theirs?"—O.G. 552.^d Cp. O.G. 482*, d. (b).^e Some cod. (w. 2 ear. pr.edns. and Syr.): "And
 from"—G.n.^f N.B.: Verses 10-12 here
 nearly the same as chap.
 vi. 12-15.^g "Dubious": cp. O.G. 718*.^h Ml.: "water of poppy"—

T.G.

ⁱ Cp. xiv. 19.

- 17 For behold me! sending among you, serpents
 —vipers which there is no' charming,—
 And they shall fatally bite you,
 Declareth Yahweh.
- 18 <When I would have cheered myself against
 sorrow>^a
 ||Against me|| mine own heart sickened:—
- 19 Lo! the voice of the cry for help of the
 daughter of my people, from a land far
 away,
 Is ||Yahweh|| not' in Zion?
 Is ||her King|| not' within her?
- |Why| have they provoked me
 with their carved images,^b
 with their foreign vanities?
- 20 The harvest |is passed|,
 The fruit-gathering |is ended|;
 And ||we|| are not saved!
- § 8. After an Outburst of Emotion the Prophet
 resumes his unwelcome Theme: further probing
 the Sins of his People, he is instructed to call for
 Wailing Women to lament over the Ravages of
 Death.* The Divine Character a Theme for
 Glorifying. Circumcision availeth nothing.
- 21 <For the grievous injury of the daughter of
 my people>
 I am grievously injured,—
 I am enshrouded in gloom,
 ||Horror|| hath seized me:—
- 22 <Balsam> is there none' ||in Gilead||?^c
 Is there no' |physician| there?
 Why hath not appeared^d the healing of the
 daughter of my people?
- 1 Oh that my head' were waters,
 And mine eyes' a fountain of tears,—
 That I might weep day and night,
 For the slain of the daughter of my
 people!
- 2 Oh that I had in the wilderness, a wayfarers'
 lodge,
 That I might leave my people, and go from
 them,—
 For ||they all|| are
 Adulterers,
 An assemblage of traitors;
- 8 Who have prepared^e their tongue as thei
 bow of falsehood,
 And |not by faithfulness|| have they become
 mighty in the land,—
 For <from wickedness unto wickedness>
 have they gone forth,
 But <me> have they not known.^f
 Declareth Yahweh.

^a "A source of brightening
 to me in sorrow"—O.G.
 (which, however, Deems
 text doubtful).^b Same word as in Deu.

vii. 5.

^c Cp. xlv. 11; li. 8.^d Ml.: "come up."^e Lit.: "bent."^f Or: "acknowledged."

- 4 ||Every one|| <of his neighbour> beware ye,
And <in no brother> may ye trust,—
For ||every brother|| ||supplanteth||!
And ||every neighbour|| <as a tale-bearer>
goeth about;^a
- 5 Yea ||every one|| <of his neighbour> maketh
a dupe,
And <truth> they do not speak,—
They have taught their tongue to speak
falsehood,
<In acting perversely> they have wearied
themselves.
- 6 ||Thy dwelling|| is in the midst of deceit,—
<Through deceit> have they rejected the
knowledge of |me|,
Declareth Yahweh.
- 7 ||Therefore|| ||thus|| saith Yahweh of hosts,
Behold me! melting them, so will I try
them,—
For how else should I do, because of the
wickedness of ^b the daughter of my people?
- 8 <A pointed^c arrow> is their tongue,
<Deceit> hath it spoken,—
<With his mouth, peace unto his neighbour>
doth one speak,
But <within himself> he layeth his ambush.
- 9 <For these things> shall I not bring punish-
ment on them? Demandeth Yahweh,—
<On a nation such as this> must not my soul
avenge herself?^d
- 10 <Over the mountains> will I take up a
weeping and wailing,
And <over the oases of the desert> a dirge,
For they have been burned, so that no man
passeth through,
Neither have men heard the lowing of cattle,—
||Both the bird of the heavens and the beast||
have fled, have gone their way:
- 11 Thus will I give up Jerusalem
To heaps,
A habitation for jackals,—
And <the cities of Judah> will I give up to
desolation, without inhabitant.
- 12 |Who| is the man that is wise,
That he may discern this?
And |unto whom| hath the mouth of Yahweh
spoken,
That he may declare it?
||For what cause||
Hath the land perished,
Hath it been burned as a wilderness,
that no man passeth through?
- 13 Then said Yahweh,—
<Because they have forsaken my law,^e which
I set before them,—
And have not hearkened to my voice, neither
walked therein;

- 14 But have gone their way,
After the stubbornness of their own
heart,—
And after the Baals which their fathers
taught' them>
- 15 ||Therefore||
||Thus|| saith Yahweh of hosts,
The God of Israel,
Behold me!
Feeding them |even this people| with
wormwood,—
And I will cause them to drink, poisoned
water;^a
- 16 And will scatter them among the nations,
which neither they nor their fathers |have
known|,—
And will send after them the sword, until I
have consumed them.
- 17 ||Thus|| saith Yahweh of hosts,
Consider ye diligently and call for the wailing
women, that they may come,—
And <unto the wise women> send ye, that
they may come;
- 18 Yea let them make haste, and lift up over
us a wailing,—
That our eyes |may run down| with tears,
And ||our eyelashes|| stream down with
water;—
- 19 Yea ||a voice of wailing|| hath been heard out
of Zion,
How are we ruined!
We have turned very pale,
For we have left the land,
For^b they have cast down our habitations.
- 20 For hear, O ye women, the word of Yahweh,
And let your ear take in the word of his
mouth,—
And teach your daughters a wail,
Yea |each woman—her neighbour|, ||a
dirge||:—
- 21 That death
Hath come up through our windows,
Hath entered our palaces,—
Cutting off
The boy from the street,
The young men from the broadways.
- 22 Speak thou,
||Thus|| declareth Yahweh,
So shall fall the dead bodies of men,
Like dung heaps on the face of the
field,^c—
And like swaths after the harvestman,
With none to gather.
- 23 ||Thus|| saith Yahweh,
Let not |the wise man| glory |in his
wisdom|,
Neither let |the mighty man| glory |in his
might|,—
Let not^d |the rich man| glory |in his riches|;

^a N.B.: The "envelope"
arrangement of lines;
see Intro. Chap. I., 2, c.

^b So it shd. be (w. Aram.
and Sep.). Cp. chap. vii.
12—G.n.

^c Written: "piercing";

read: "pointed." In
some cod. (w. 2 ear. pr.
edns. and Syr.) both
written and read: "point-
ed"—G.n.

^d Cp. chap. v. 9, 29.

^e Or: "mine instruction."

^a Ml.: "water of poppy."

^b Some cod. (w. 3 ear. pr.
edns. [1 *Rabb.*]; "Yea
for" (or: "For indeed")
—G.n.

^c Some cod. (w. 1 ear. pr.

edn.): "of the ground"
—G.n.

^d Some cod. (w. 6 ear. pr.
edns., Aram., Sep., Syr.
and Vul.): "Neither
(nor) let"—G.n.

24 But <in this> let the glorying one glory—
In having intelligence, and in knowing [me],
That ||I|| am Yahweh,
Executing lovingkindness, justice,^a and
righteousness in the earth,—
That <in these things> I delight,
Declareth Yahweh.

25 Lo! days are coming,
Declareth Yahweh,—
When I will bring punishment upon every
one circumcised,
With him that is uncircumcised;^b

26 Upon Egypt and upon Judah,
And upon Edom, and upon the sons of
Ammon,
And upon Moab,
And upon all the clipped beards,
The dwellers in the desert,—
For ||all the nations|| are uncircumcised,
And ||all the house of Israel|| are uncircum-
cised [in heart].

§ 9. *The Folly of Idol-making described with keen Irony; the Majesty of A Living God declared; a Challenge to the World in Aramaic; Israel's Lament.*

10 ¹ Hear ye the word which Yahweh hath spoken
unto you, O house of Israel:—

||Thus|| saith Yahweh—

² <Unto the way of the nations> become not
ye accustomed,
Nor <at the signs of the heavens> be ye
dismayed,—

Because the nations are dismayed at them.

³ For <as for the prescribed customs of the
peoples> [vanity] they are',—

For <a tree out of the forest> one cutteth
down,

Work for the hands of a skilled workman,
[with the axe]:

⁴ <With silver and with gold> he decketh it,—
<With nails and with hammers> they fasten
them, that it may not totter.

⁵ <Mere palm-trunks turned> they are', and
cannot speak,

They must needs be ||carried||, for they cannot
take a step,—

Be not afraid of them, for they cannot do harm,
And <even to do good> is not in their power.

⁶ ||None|| there is [like unto thee],^c O Yahweh,—
||Great|| art ||thou||,

And ||great|| is [thy Name], ||for might||.

⁷ [Who] would not revere thee, O King of
nations?

For ||thee|| doth it beseech;

Forasmuch as <among all the wise men of
the nations,

And throughout all their royal estate>

||None|| there is [like unto thee].

^a One school of Massorists:
"and justice"—G.n.

^b Ml: "circumcised in un-
circumcision." "Circum-
cised who are (yet) un-

circumcised"—Leeser.

^c Some would supply vowel-
points so as to = "Whence
is any like thee?"
—O.G. 35.

⁸ But <at once> do they become brutish and
stupid,^a—

<An example of utmost vanity> is [a tree]!

⁹ ||Silver spread into plates|| [from Tarshish]
is brought,

And gold, from Uphaz,

Work for the craftsman, and for the hands
of the smith,—

||Blue and purple|| is their clothing,

||Work for the skilled|| are they all.

¹⁰ But ||Yahweh|| is God [in truth],

||He|| is a God that [liveth],

And a King of times age-abiding,—

<At his anger> quaketh the earth,

And nations cannot endure' his wrath.

¹¹ ||Thus|| shall ye say unto them,

||The gods that made not the heavens'

And the earth'||

Shall perish out of the earth,

And from under these heavens!^b

¹² <He that made the earth by his power,
That established the world by his wisdom,—

And [by his understanding] stretched out the
heavens>

¹³ <At the voice that he uttered> there was a
tumult of waters in the heavens,

And he caused vapours to ascend from the
ends of the earth,—

<The lightnings for rain> he made,

And brought forth wind out of his treasures.

¹⁴ Every son of earth hath become too brutish'
to discern,

[Every goldsmith] hath been put to shame
[by a graven image],^c—

For <a falsehood> is his molten image,

Seeing there is no breath^d in them.

¹⁵ ||Vanity|| they are', the handiwork of
mockeries,—

<In the time of their visitation> shall they
perish.

¹⁶ <Not like these> is the portion of Jacob,

For <the fashioner of all things> is [he],^e

And ||Israel|| is his inherited' sceptre,—

||Yahweh of hosts|| is his name.

¹⁷ Fold up, from the ground, thy travelling
carpet,—O inhabitress of the fortress;

¹⁸ For ||thus|| saith Yahweh,

Behold me! slinging out the inhabitants of
the land at this throw,—

And I will distress them, that they may
discover it.

¹⁹ Woe to me! for my grievous injury,

||Severe|| is my wound,—

But ||I|| said,

Verily ||this|| is an^f affliction, and^g I must
bear it:

^a Or: "dull."

^b Cp. Intro. Chap. I., 2, c.

N.B.: This verse alone
in "The Book of Jere-
miah" is in Aramaic.

^c Heb.: *pe'set*. Cp. Exo.

xx. 4, n.

^d Or: "spirit." Heb.: *ruah*.

^e Cp. chap. li. 15-19.

^f Or: "my."

^g Or "but."

- 20 ||My tent|| is laid waste,
And ||all my tent-cords|| are broken,—
||My children|| are gone forth from me, and
they |are not|. There is none^a
To stretch out, any more, my tent,
Or to set up my curtains.
- 21 For the shepherds |have become brutish|,
And <Yahweh> have they not sought,—
||For this cause|| have they not prospered,
And ||all their flock|| is scattered.
- 22 The noise of a rumour! lo it hath come!
Even a great commotion, out of the land of the
North,—
To make the cities of Judah
A desolation,
A den of jackals.
- 23 I know, O Yahweh,
That <not to a son of earth> pertaineth
his own path,—
Not^a <to the man who walketh> also to
direct his own steps.
- 24 Chastise me, O Yahweh,
But yet in measure,—
Not in thine anger, lest thou make me few.
- 25 Pour out thy wrath—
Upon the nations, that know thee not, and
Upon the families,^b that <upon thy Name>
have not called,—
For they have devoured Jacob,
Yea they have devoured him, and consumed
him,
And <his habitation> have they made
desolate.

§ 10. *Suiting the Time when the Book of the Law was found* (2 K. xxii. 8; 2 Ch. xxxiv. 15), *Jeremiah recalls the People to the Sinai Covenant, appending his own "Amen" to the "Curse"* (Deu. xxvii. 16-26); *by the flagrant Breach of which Covenant the People are declared past praying for. The Prophet's own Brethren of Anathoth conspire against him; on discovering which he (the "Gentle Lamb") prays for Vengeance, though on public Grounds. The Prophet is counselled to prepare for heavier Trials. In spite of the lingering of Divine Affection, the Anger of Yahweh flames forth, and is subdued only when Israel's wicked Neighbours are brought into the account.*

- 11 1 The word that came unto Jeremiah, from
Yahweh, saying:
2 Hear ye the words of this covenant,—and
speak ye unto the men of Judah, and to the
inhabitants of Jerusalem, ³ and say thou
unto them,
||Thus|| saith Yahweh, God of Israel,—
||Accursed|| is the man who will not hear' the

words of this covenant; ⁴ which I com-
manded your fathers—in the day when I
brought them forth out of the land of
Egypt, out of the smelting-pot of iron—
saying,

Hearken unto my voice, and do them,
According to all that I may command
you,—

So shall ye become |my' people|,
And ||I|| will become |your' God|:

- 5 That the oath may be established' which I
sware to your fathers,

To give them a land flowing with milk
and honey, as at this day.

Then answered I and said,

'Amen, O Yahweh!

- 6 And Yahweh said unto me,—

Proclaim thou all these words, throughout
the cities of Judah, and in the streets
of Jerusalem, saying,—

Hear ye the words of this covenant, and do
them,

- 7 For I ||solemnly took your fathers to
witness|| in the day that I brought
them up out of the land of Egypt—even
until this day, <betimes> taking them
to witness, saying,—

Hearken ye unto my voice.

- 8 Howbeit they hearkened not, neither in-
clined their ear, but walked severally
in the stubbornness of their wicked heart,
—so then I brought upon them all the
words of this covenant, which I com-
manded them to do, but they did them
not.

- 9 Yahweh therefore said unto me,—

There is found a conspiracy among the men
of Judah, and among the inhabitants of
Jerusalem:

- 10 They have turned back unto the iniquities
of their first fathers, who refused to hear
my words, yea ||they themselves|| have
walked after other gods, to serve
house,—the house of Israel and the
house of Judah have broken' my covenant,
which I solemnised with their fathers.

- 11 |Therefore|

||Thus|| saith Yahweh,

Behold me! bringing upon them calamity,
which they shall not be able to escape,—
and <though they make outcry unto me>
yet will I not hearken unto them. ¹² Then
shall the cities of Judah and the inhabitants
of Jerusalem, go' and make outcry unto
the gods, to whom they' have been burn-
ing incense,—but they will not at all ||save||
them in the time of their calamity; ¹³ for
<according to the number of thy cities>
have become thy gods O Judah,^a—and
<according to the number of the streets
of Jerusalem> have ye set up altars to
the Shameful thing, altars for burning
incense to Baal.

^a Some cod. (w. 2 ear. pr.
edns., Aram., Sep., Syr.
and Vul.): "Nor"—G.n.

^b Some cod. (w. Vul.):
"kingdoms." Cp. Ps.
lxxxix. 6—G.n.

- 14 ||Thou|| therefore, do not pray^a for this people,
Neither lift thou up for them cry or prayer,—
For I am not going to hear, in the time
that they cry unto me concerning^b their
calamity.
- 15 Why^c hath the beloved <in mine own house>
done an abomination?
Shall ||vows and holy flesh||^e take away from
thee thy wickednesses, or shalt thou <by
these> escape?^d
- 16 <A green olive-tree, fair with goodly fruit>
did Yahweh call thy name, — <with the
noise of a great tumult> hath he kindled
fire upon it, and the branches thereof |shall
be broken|.
- 17 But ||Yahweh of hosts, who planted thee||
hath pronounced against thee |calamity|,—
on account of the wickedness of the house
of Israel and of the house of Judah, which
they have wrought^e for themselves, provok-
ing me to anger by burning incense to Baal.
- 18 Now <when ||Yahweh|| let me know, and I
did know> ||then|| didst thou shew me
their doings.
- 19 But ||I|| was as a gentle lamb that is to be
led to the slaughter, — and I knew not that
<against me> they had devised devices
[saying] —
Let us destroy the tree with its fruit.^f
Yea let us cut him off out of the land of
the living,^g
And ||his name|| shall be remembered no
more!
- 20 But, O Yahweh of hosts,
Who judgest righteously,
Who triest affections and intellect,^h—
Let me see thine avenging upon them,
For <unto thee> have I revealed my cause.
- 21 |Therefore|
||Thus|| saith Yahweh,
Concerning the men of Anathoth, who are
seeking thy life,ⁱ saying,—
Thou shalt not prophesy in the name of
Yahweh,
So shalt thou not die by our hand:^k—
- 22 |Therefore|
||Thus|| saith Yahweh of hosts,—
Behold me! bringing punishment upon them,
||The young men|| shall die by |the sword|,
||Their sons and their daughters|| shall die
|by famine|;
And <remnant> shall they have none,—
For I will bring calamity against the men of
Anathoth, in the year of their visitation.

^a Cp. chap. vii. 16, and
xiv. 11.

^b Some cod. (w. 1 ear. pr.
edn., Aram., Sep., Syr.
and Vul.): "in the time
of." Cp. ver. 12—G.n.

^c I.e., sacrifices: Lev. vii.
20, 21; Hag. ii. 12.

^d Heb. text of this verse
"obscure"—R.V. Above
rendering is from the
Sep. Cp. O.G. 273^b.

^e Or: "made"—if idols
are meant.

^f Ml.: "bread," "food."

"Appar. fig. of destroy-
ing the prophet and his
house, but read prob.
beleho in its freshness (i.e.,
untimely)" [instead of
belakmo].—O.G. 537^b.

^g Cp. Is. liii. 8.

^h Or: "reins and heart."

ⁱ U.: "soul."

^k Some cod. (w. 2 ear. pr.
edns., Sep., Syr. and
Vul.): "hands"—G.n.

- 1 ||Righteous|| art thou', O Yahweh, when I 12
present my pleading unto thee,—
Yet <concerning the things that are right>
let me speak with thee,—
Wherefore^a hath ||the way of the lawless||
prospered?
[Wherefore] have all ||utter traitors||^a |been
at ease|?
- 2 Thou didst plant them yea they took root,
They have gone on, yea' they have borne
fruit,—
|Near| art thou' |in their mouth|,
But far off from their affections.^b
- 3 But ||thou, O Yahweh||, knowest me,
Wilt thou observe me, and try my heart
|towards thee|?
Drag them away, as sheep for slaughter,
And hallow them, for the day when they
are to be slain.^c
- 4 ||How long|| shall the land mourn,
And ||the herbage of the whole field|| wither?
<For the wickedness of them that dwell
therein> beast and bird |have perished|,
For, say they,
He will not see our latter end!
- 5 <If |with the footmen| thou hast run, and
they have wearied thee>
How then wilt thou hotly contend |with
horses|?
<Though |in a safe land| thou' art con-
fident>
Yet how wilt thou deal with the proud
banks of the Jordan?^d
- 6 For <even thy brethren and the house of thy
father>
||Even they|| have betrayed thee,
||Even they|| have cried after thee |with
full voice|,—
Do not trust in them, though they speak unto
thee |fair words|.
- 7 I have forsaken mine own house,
I have given up mine inheritance,—
I have delivered the dearly beloved of my
soul, into the hand of her enemies:
- 8 |Mine inheritance| hath become to me |as a
lion in a jungle|,—
She hath given forth against me her voice,
||For this cause|| have I hated her.
- 9 Is it ||a variegated bird of prey|| that mine
inheritance is to me?
||The birds of prey|| are round about against
her!
Go ye, assemble all the beasts of the field,
bring them to devour.
- 10 ||Many shepherds|| have laid waste my vine-
yard,
They have trampled down my portion,—
They have turned my coveted' portion into a
desert of desolation:

^a Ml.: "traitors of
treachery,"

^b Or: "reins."

^c Ml.: "the day of slaugh-

ter."

^d Abounding in wild beasts
which there hide them-
selves.

- 11 It hath been made' a desolation,
It hath mourned unto me, as desolate,—
All the land [hath become' a desolation],
For [no' man] layeth it to heart.
- 12 <On all the bare heights in the wilderness>
have come despoilers,
For [the sword of Yahweh] hath devoured
from one end of the land unto the
other,—
There is peace' for no' flesh!
- 13 They sowed [wheat], but <thorns> have
they reaped,
They have put themselves to pain, they^a
shall not be profited,—
Yea turn ye pale at your produce,
Because of the glow of the anger of Yahweh.

- 14 [Thus] saith Yahweh
Concerning all my wicked' neighbours, who
have been touching the inheritance, which
I gave as an inheritance unto my people
Israel,—
Behold me! uprooting them from off their
own soil,
Whereas <the house of Judah> will I
uproot out of their' midst.
- 15 And it shall come to pass <after I have
uprooted them> I will again' have com-
passion upon them,—and will bring them
back—
Every man—to his own inheritance, and
Every man—to his own land.
- 16 And it shall come to pass—
<If they will [diligently learn] the ways
of my people—
To swear by my Name [saying],
By the life of Yahweh,
As they taught my people to swear by
Baal>
Then shall they be built' in the midst of my
people.
- 17 But <if they will not hearken>
Then will I Uproot that nation,
Uproot, that I may destroy,—
Declareth Yahweh.

§11. *By Symbolic Action with a Linen Girdle, Jeremiah is taught how Israel now failed of fulfilling Yahweh's Designs, and, by the Metaphor of Wine-jars, how the Nation must suffer Punishment. If the People will not repent, the Prophet will weep in secret. The King and Queen-Mother specially called on to humble themselves.*

- 13 ¹ [Thus] said Yahweh unto me,—
Go, and buy for thyself a linen girdle, and
put upon thy loins,—but <in water> shalt
thou not place it.
- ² So I bought a girdle, according to the word of
Yahweh,—and put upon my loins. ³ Then

came the word of Yahweh unto me, a second
time, saying:

- ⁴ Take the girdle which thou hast bought,
which is upon thy loins,—and arise, go to
the Euphrates, and hide it there, in a hole
of the cliff.
- ⁵ So I went, and hid it, by the Euphrates,—as
Yahweh had commanded me. ⁶ And
it came to pass, at the end of many days,—that
Yahweh said unto me,—
Arise, go to the Euphrates, and take from
thence, the girdle, which I commanded thee
to hide there.
- ⁷ So I went to the Euphrates, and digged, and
took the girdle' out of the place where I had
hidden it,—and lo! the girdle [was spoiled], it^a
was good for nothing. ⁸ Then came
the word of Yahweh unto me, saying:

- ⁹ [Thus] saith Yahweh,—
<After this manner> will I spoil the pride of
Judah, and the great pride of Jeru-
salem.
- 10 [This wicked people, who are refusing to
hear my words, who are walking in the
stubbornness of their heart, and have
gone after other gods, to serve them, and
to bow down to them] yea let them be
like this girdle, which is good for nothing.
- 11 For <as a girdle cleaveth unto the
loins of a man> [so] caused I to cleave
unto me—the whole house of Israel, and
the whole house of Judah.

Declareth Yahweh,

to become mine—

For a people, and
For a name, and
For a praise, and
For an adorning,—

but they hearkened not. ¹² Therefore
shalt thou say unto them this word—

[Thus] saith Yahweh,
God of Israel,

[Every jar] is to be filled with wine;
and they will say unto thee,
Do we not [know well] that [every jar]
is to be filled with wine?

- 13 Then shalt thou say unto them—
[Thus] saith Yahweh—
Behold me! filling all the inhabitants of this
land—
Even the kings that are sitting for David,
upon his throne, and
the priests and
the prophets, and
all the inhabitants of Jerusalem—
with drunkenness; ¹⁴ and I will dash
them every man against his brother, even
the fathers and the sons [together].
Declareth Yahweh,—

I will not pity,
Neither will I spare,
Neither will I have compassion,
that I should not destroy them.

^a Some cod. (w. 3 ear. pr. edns., Syr., Vul.):
"but they"—G.n.

^a Some cod. (w. 1 ear. pr. edn.): "and was"—G.n.

- 15 Hear ye and give ear, be not haughty,—
For ||Yahweh|| hath spoken.
- 16 Give ye, to Yahweh your God—glory,
Before he cause darkness, and
Before your feet stumble upon the twilight
mountains;
Lest <when ye wait for light>
He turn it into the shadow of death,
And change it for thick darkness.
- 17 But <if ye will not hear it>
<In secret places> shall my soul weep',
Because of the pride,—
And mine eye^a ||shall flow over|| and run
down |with tears|,
Because captive' hath been taken the
flock of Yahweh.
- 18 Say thou to the king and
to the queen-mother,
Abase yourselves— Sit down,—
For descended' have
your Head-tires,
your Crown of adornment.
- 19 ||The cities of the South||^b are shut,
And there is none' to open,—
Judah |hath been carried away captive|,
She hath altogether' been carried away captive
|in full number|.
- 20 Lift up your eyes and see,
Them who are coming in from the North,—
Where is The flock that was given thee,
Thy beautiful' flock?
- 21 What wilt thou say when he shall bring
punishment upon thee,
Since ||thou thyself|| hast accustomed them
to be over thee as friends |in chief|?
Shall not ||pangs|| seize thee, as of a woman
in childbirth?
- 22 But <if thou say in thy heart,
Wherefore' have these things befallen'me?>
||For the greatness of thine iniquity|| have
Thy skirts' been turned aside,
Thy heels' suffered violence!
- 23 Can |the Ethiopian| change' |his skin|,
Or |the leopard| |his spots|?
Even ||ye|| may be able to do right,
Who are accustomed^c to do wrong.
- 24 Therefore have I scattered them,
As broken straw passing away, by the wind
of the desert.
- 25 ||This|| is thy lot,
||Thy measured portion from me||,
Declareth Yahweh;
For that thou didst forget me,
And confide in falsehood;
- 26 Therefore ||even I myself|| have drawn away
thy skirts, over thy face,
And thy shame |hath been seen|.
- 27 <Thine adulteries, and thy neighings, thine
unchaste' wickedness>
<Upon the hills in the field> I have seen
thine abominations!

^a So in Cod. Mugah; in
Cod. Hallel: "eyes"—
G.n.

^b The Negeb.
^c Or: "taught," "school-
ed," "trained."

Woe to thee, O Jerusalem,
Wilt thou not become pure?
After how long |yet|?

§ 12. *A Severe Drought vividly described; as to which the Prophet intercedes with God, but, for Reasons given, is forbidden to pray; howbeit, in Consideration of the Misguidance of False Prophets, he is permitted to tell the People his Grief. Venturing once more to plead with God, Jeremiah is told that even Moses and Samuel could not succeed, because of the Sin of King Manasseh. Jerusalem is pitied but cannot be spared. The Prophet in dismay apostrophises his Mother, vindicates himself, and is assured of Divine Protection.*

- 1 So much of the word of Yahweh as came^a 14
unto Jeremiah, concerning the matter of the
drought:—
- 2 Judah |mourneth|,
And ||the gates thereof|| pine,
They lie in gloom on the ground,—
And ||the outcry of Jerusalem|| hath ascended;
- 3 And ||their nobles|| have sent their menials to
the waters,—
They have been to the pits,
They have^b found no water,
They have returned, |their vessels' empty|,
They are pale and ashamed, and have covered
their heads.
- 4 <Because ||the ground|| is cracked,
For there hath been no rain in the land>
The plowmen are pale,
They have^c covered their heads.
- 5 For ||even the hind of the field|| hath calved,
and forsaken,
Because there is no |young herbage|;
- 6 Yea ||wild asses|| stand still on the bare
heights,
They pant for air like jackals,—
Dimmed' are their eyes,
Because there is |no grass|.
- 7 <Though ||our iniquities|| have testified^d
against us>
O Yahweh, effectually work thou, for the
sake of thy Name,—
For our apostacies have abounded,
<Against thee> have we sinned.
- 8 Thou Hope of Israel,
His Saviour in the time of distress,—
|Wherefore| shouldst thou be as a sojourner^e
in the land?
Or as a wayfarer, who hath turned aside to
lodge for the night?

^a Cp. O.G. 82^b, 6; also
chap. xlv. 1; xlvii. 1,
and xlix. 34.

^b Some cod. (w. 2 ear. pr.
edns., Aram., Sep., Syr.):
"And have found"—
G.n.

^c Some cod. (w. 2 ear.
pr. edns., Aram., Syr.):
"And have." Cp. ver. 8
—G.n.

^d Ml.: "answered."

^e Or: "stranger."

9 |Wherefore| shouldst thou be as a man
astounded,
As a mighty man, who cannot save?
Yet ||thou|| art in our midst—O Yahweh,
And ||thy Name|| |on us| hath been called,
Do not abandon us!

10 ||Thus|| saith Yahweh
To this people,
||In this way|| have they loved to wander,
<|Their feet|> have they not restrained,—
||Yahweh|| therefore hath not accepted them,
||Now|| will he call to mind their iniquity,—
That he may punish their sins.

11 And Yahweh said' unto me,—
Do not pray^a for this people, for blessing;
12 <Though they fast> I am not going to
hearken unto their loud cry, and
<Though they offer ascending-sacrifice and
meal-offering> I am not going to accept
them,—
For <with sword, and with famine, and with
pestilence> am ||I|| about to consume
them.

13 Then said I,
Ah, My Lord, Yahweh!
Lo! ||the prophets|| are saying to them—
Ye shall not see the sword,
And <famine> shall ye not have,—
For <prosperity in truth> will I give
you, in this place.

14 So then Yahweh said unto me,
<Falsehood> are the prophets prophesying
in my name,
I have not sent them,
Neither have I commanded them,
Neither have I spoken unto them,—
<A vision of falsehood, and
A divination of worthlessness, and
A fraud of their own hearts>
||They|| are prophesying unto you.^b

15 |Therefore|
||Thus|| saith Yahweh,
concerning the prophets who are prophesying
in my Name, though ||I|| sent them not,
and yet ||they|| have been saying,
||Neither sword nor famine|| shall there
be in this land,—

<By sword or by famine> shall |those'
prophets| be consumed';

16 And ||the people to whom they' have been
prophesying|| shall be getting cast out into
the streets of Jerusalem because of the
famine and the sword, and of there being
none' to give burial |unto them|, ||them,
their wives, nor their sons nor their
daughters||,—
So will I pour out upon them their own
wickedness.

17 Therefore shalt thou say unto them this word,
Let mine eyes |run down| with tears night
and day,
And let them not rest,—
For <with a grievous injury> hath been
injured the virgin, the daughter of my
people,

18 ||With a wound, severe indeed||!
<|If I have gone out into the field|>
Then lo! the slain of the sword!
And <|if I have entered the city|>
Then lo! the diseases of famine!
For ||both prophet and priest|| have trafficked
against the land |unnoticed|.

19 Hast thou |utterly rejected|| Judah?
<Zion itself> hath thy soul loathed?
|Why| hast thou smitten us, so that there is
for us no' healing?
*A waiting For prosperity, but no' welfare, and^a
For a time of healing, but lo! terror!^b*

20 We acknowledge, O Yahweh,
Our own lawlessness,
The iniquity of our fathers,—
For we have sinned against thee.

21 Do not despise—for the sake of thy Name,
Do not^c treat with contempt—the throne of
thy glory,—
Remember!—do not break thy covenant
with us.

22 Are' there, among the vanities of the nations,
senders of rain?
Or can ||the heavens themselves|| give myriad
drops?
Art not |thou|| he, O Yahweh our God?
Therefore will we wait for thee,
For ||thou|| hast made all these.

1 Then said Yahweh unto me, 15
<Though Moses and Samuel should stand'
before me>
My soul could not' be toward this people,—
Send them away from before me,
And let them go forth.

2 And it shall come to pass <when they say
unto thee,
Whither' shall we go?>
Then shalt thou say unto them,
||Thus|| saith Yahweh,—
||Such as are for death|| to death, and
||Such as are for the sword|| to the sword, and
||Such as are for famine|| to the famine, and
||Such as are for captivity|| to captivity.

3 And I will set in charge over them—four
species, Declareth Yahweh,
The sword, to slay, and
The dogs, to trail along,— and
The bird of the heavens, and
The beast of the earth, to devour and to
destroy.

^a Cp. chap. vii. 16; xi. 14.

^b Some cod. (w. 2 ear. pr.

edns.): "unto them"—
G.n.

^a Some cod. (w. 3 ear. pr.
edns. and Sep.) omit:
"and"—G.n.

^b Cp. chap. viii. 15.

^c Some cod. (w. 3 ear. pr.
edns., Syr. and Vul.):
—"Neither"—G.n.

- 4 And I will make them a terror, to all the kingdoms of the earth,—
On account of Manasseh, son of Hezekiah, king of Judah,
||For what^a he did in Jerusalem||.
- 5 For who shall have pity upon thee, O Jerusalem?
And who shall lament for thee?
And who shall turn aside, to ask for thy welfare?
||Thou|| hast abandoned |me|,
Declareth Yahweh,
<Backward> thou wilt go,—
Therefore have I stretched forth my hand against thee and laid thee waste,—
I am weary^c of having compassion.
- 7 Therefore have I winnowed them with a winnowing shovel, in the gates of the land,—
I have bereaved—I have destroyed my people,
<From their own ways> have they not returned.
- 8 Their widows have become multiplied to me, beyond the sand of the seas,
I have brought against them—upon the mother of young men—the spoiler, in the broad noon,—
I have let fall upon her, suddenly, excitement and terrors.
- 9 Languisheth! she who had given birth to seven,
She hath breathed out her life,^b
Her soul |hath gone in|, while yet it was day,
She hath turned pale, and hath turned red,—
And ||the remnant of them|| <to the sword> will I deliver before their enemies,
Declareth Yahweh.
- 10 Woe to me! my mother,
That thou didst bear me,
A man of litigation and a man of contention to all the land,—
I have not lent on interest,
Nor have they lent on interest to me,
||Every one|| hath treated me with contempt.
- 11 Said Yahweh,—
Verily, I will loose thee^a for good!
Verily, I will intercede for thee,
In the time of calamity, and
In the time of distress, with the enemy!^d
- 12 Shall |iron| crush |the iron from the North| and the bronze?

- 13 <Thy substance, and thy treasures—for a prey> will I give, |without price|,—
|Even for all thy sins, and in all thy bounds|:
- 14 Therefore will I make thee pass,^a with thine enemies, into^a a land thou knowest not,—
For |a fire|| hath been kindled in mine anger,
<Upon you> shall it burn.
- 15 ||Thou|| knowest—O Yahweh,
Remember me, and visit me, and avenge me upon my persecutors,
Do not <of thy longsuffering> take me away,—
Know—I have borne, for thy sake, reproach.
- 16 Thy words |were found|,^b and I did eat them,
Then became thy words^c unto me, the joy and gladness of my heart,—
For |thy Name| hath been called |upon me|,
O Yahweh, God of hosts!
- 17 I sat not in the circle of mockers,
Nor became I uproarious,—
<Because of thy hand> |by myself| did I sit,
For <with indignation> hadst thou filled me.
- 18 |Wherefore| hath my pain become |perpetual|?
And my wound |incurable|?
Refuseth to be healed?
Wilt thou |indeed be| to me,
[As a brook] that disappointeth,
Waters that cannot be trusted?
- 19 |Wherefore|
||Thus|| saith Yahweh—
<If thou wouldst return> I will cause thee to return,
<Before me> shalt thou stand,
Yea <if thou wilt bring out the precious from among the vile>
||As mine own mouth|| shalt thou be,—
Let ||them|| return unto |thee|,
But ||thou|| shalt not return unto |them|;
- 20 So will I make thee, to this people, a wall of bronze |fortified|,
<When they fight against thee> they shall not prevail against thee,—
For <with thee> am |I|, to save thee and to deliver thee,
Declareth Yahweh;
- 21 Thus will I deliver thee out of the hand of the wicked,—
And redeem thee out of the grasp of the tyrants.

^a Some cod. (w. Sep., Syr., Vul.): "For all that"—G-n.

^b U.: "soul."

^c So read; and in some cod. (w. 2 ear. pr. edns.) both written and read—G-n. [The form written in the Mass. Text prob. = the

same thing.]

^d Cp. with this, R. V. margin. Some render: "Cause the enemy to make supplication unto thee"—R. V., T. G., Davies. "Make the enemy meet thee"—Fuerst.

^a Some cod. (w. Sep. and Syr.): "Make thee serve thine enemies in." Cp. chap. xvii. 4—G-n.
^b "Found"—note that the word strictly applies to discovery—not revela-

tion, and see 2 K. xxii. 8; 2 Ch. xxxiv. 14, 15.

^c "Words," written; "word," read. In some cod. (w. 2 ear. pr. edns.): "word" both written and read—G-n.

§ 13. *Jeremiah, for Reasons given, forbidden to marry, or go to Houses of Mourning or Feasting; is charged to give the People reasons for Divine Chastisements—out of which, however, should come Blessing to Gentiles. Judah's Indelible Sin must bring its Punishment. The Accursed Man and the Blessed Man set in sharp contrast. Fragments concerning Deceitful Heart, Unjust Gain, Hope of Israel, Prayer for Healing, Prophet's Self-restraint, and Sabbath-keeping.*

16 ¹ And the word of Yahweh came unto me, saying:

² Thou shalt not take to thee a wife,—
Neither shalt thou have sons or daughters,
in this place.

³ For ||Thus|| saith Yahweh,
<Concerning the sons, and concerning the daughters, that are being born in this place,—and concerning their mothers who do bear them, and concerning their fathers who do beget them, in this land>

⁴ <Of deaths from diseases> shall they die,
They shall not be lamented,
Neither shall they be buried,
<As heaps of dung on the face of the ground>
shall they serve,—

Yea <by sword and by famine> shall they be consumed,

And [their dead bodies] shall become [food]—
To the bird of the heavens, and
To the beast of the earth.

⁵ For ||Thus|| saith Yahweh—
Do not thou enter into the house of crying,
Neither do thou go to lament, nor do thou bemoan for them,—

For I have withdrawn my blessing^a from this people, Declareth Yahweh,
Both lovingkindness and compassion.

⁶ So shall great and small die in this land,
They shall not be buried,—
Neither shall men lament for them,
Nor cut themselves,
Nor make themselves bald for them;

⁷ Neither shall they break bread to them in^b mourning

To console one over his dead,—
Nor cause them to drink the cup of consolation,
Over one's father,
Or over one's mother;

⁸ And <the house of banqueting> shalt thou not enter,
To sit with them, To eat and to drink.

⁹ For ||Thus|| saith Yahweh of hosts||
God of Israel,—
Behold me! causing to cease, out of this place,
Before your eyes,
And in your days,

*The voice of joy, and the voice of gladness,
The voice of the bridegroom, and the voice of the bride,^a*

¹⁰ And it shall be <when thou shalt declare to this people, all these words,—and they shall say unto thee—

<For what reason> hath Yahweh pronounced against us, all this great calamity?

Or what is our iniquity, or what our sin, which we have sinned against Yahweh our God?>

¹¹ Then shalt thou say unto them,—

<For that your fathers forsook [me],

Declareth Yahweh,

And walked after other gods, and served them, and bowed down to them,—

Whereas <me> they forsook,

And <my law>^b kept they not;

¹² And ||ye|| have done more wickedly than your fathers,—for, look at you! walking every man after the stubbornness of his wicked heart, so as not to hearken unto me>

¹³ Therefore will I hurl you forth, from off this land, unto a land^c which ye have not known, ||ye, nor your fathers||,—and ye can serve there, other gods, day and night, in that I will grant you no favour.

¹⁴ [Therefore] lo! [days are coming]

Declareth Yahweh,

When it shall be said no more,

By the life of Yahweh, who brought up the sons of Israel out of the land of Egypt; but—

¹⁵ By the life of Yahweh, who hath brought up the sons of Israel out of the land of the North, and out of all the lands, whither he had driven them,—

So will I bring them back upon their own soil, which I gave to their fathers.

¹⁶ Behold me! sending for many fishers,

Declareth Yahweh,

And they shall catch them,—and ||thereafter|| will I send for many hunters, and they shall hunt them from off every mountain, and from off every hill, and out of the clefts of the crags.

¹⁷ For ||mine own eyes|| are upon all their ways, they have not been hid from my face,—neither hath their iniquity been concealed from being straight before mine eyes.

¹⁸ Thus will I recompense [first, twofold] their iniquity and their sin, because of their profaning my land,—<with the carcase of their disgusting and detestable things> have they filled mine inheritance.

¹⁹ O Yahweh, my strength, and my refuge, and my place to fly to, in the day of distress,—
<Unto thee> shall nations come in, out of

^a Or: "prosperity," "well-fare," "well-being."

^b Or: "one who is." Suggested by O.G. p. 828^a.

^c Cp. chap. vii. 34; xxv. 10; xxxiii. 11; also Intro.,

Chap. I., 3, a.

^b Or: "mine instruction."

- the ends of the earth, that they may say—
Surely!
<Falsehood> did our fathers inherit,
Vanity, among whom is none that can profit:
- 20 Shall [a son of earth] make for himself [gods]
Seeing that ||they|| are no-gods?
- 21 [Therefore] behold me! causing them to know,
[by this stroke],
I will cause them to know my hand, and
my might,—
That they may know, that [my name] is
||Yahweh||!
- 17 ¹ ||The sin of Judah|| is written
With a stylus of iron,
With the point of a diamond:
It is engraved
Upon the tablet of their heart,
And upon the horns of your^a altars;
- 2 So long as their sons remember^b their altars,
and their Sacred Stems,
By the^b green tree,—
Upon^c the high^b hills.
- 3 O my mountain in the field!
<Thy substance, all thy treasures> [for a
prey] will I give:
Thy high places for^d sin, within all thy
bounds.
- 4 So shalt thou, even of thyself, suffer to rest
the inheritance which I gave thee,
Seeing that I will cause thee to serve thine
enemies, in the land which thou knowest
not;
For <a fire> have ye kindled in mine anger,
<Unto times age-abiding> shall it burn. *
- 5 ||Thus|| saith Yahweh—
Accursed^e is the man—
Who trusteth in a son of earth,
And hath made flesh^f his arm,—
And whose heart <from Yahweh>
turneth aside:
- 6 Therefore shall he become as a shrub^g in the
waste plain,
Neither shall he perceive^h when good
cometh,—
But shall inhabit
Parched places in a wilderness,
A landⁱ of salt that cannot be dwelt in.
- 7 Blessed^j is the man
Who trusteth in Yahweh,
To whom Yahweh is his ground of con-
fidence;

^a Some cod. (w. 2 ear. pr. edns., Syr. and Vul.): "their"; and though in some cod. it is "your," there is a Massoretic note that it shd be "their"—G.n.
^b Some cod. (w. Aram. and Syr.): "by every green tree"—G.n.
^c Some cod. (w. 1 ear. pr. edn., Aram. and Syr.): "And upon"—G.n.
^d Ml.: "in sin." Or perh.: "as a punishment for sin."
^e Cp. Isa. xxxiii. 14.
^f "Rd. prob. Aroer"—O.G. 792b.
^g Some cod. (w. Aram., Sep., Syr., Vul.): "In a land"—G.n.

- 8 For he shall become like a tree planted by
waters,
And <by a stream> shall he send out his
roots,
Neither shall he perceive when heat
cometh,
But his leaf shall continue green;
Even <in a year of dearth> shall he not
be anxious,
Neither shall he cease from bearing fruit.^a
- 9 Deceitful^b is the heart^b above all things,
And ||dangerously wayward||,—
Who can know it?
- 10 ||I—Yahweh|| Searching the heart,^b
Testing the affections;
And giving^c to every man
According to his way,^d
According^e to the fruit of his
doings.
- 11 <[As] a partridge gathereth eggs she did not
lay>,
[So] is he that maketh riches, but not with
justice,—
<In the midst of his days>^f shall he leave
them,
And <in his latter end> prove to have been
base.
- 12 <A throne of glory, exalted from the begin-
ning> hath been the place of our sanctuary.
- 13 Thou hope of Israel [Yahweh],
||All who forsake thee|| shall turn pale,—
Yea ||all who depart from me|| <in the
ground> shall be written,
For they have forsaken a fountain of living
water, ||even Yahweh||.
- 14 Heal thou me, O Yahweh, that I may be
healed,
Save me, that I may be saved,—
For <my praise> thou art^g!
- 15 Lo! ||they|| are saying unto me,—
[Where] is the word of Yahweh?
Pray thee let it come to pass!
- 16 But <as for me>
I have neither forced myself away from
tending the flock after thee,
Nor yet <for the woful day> have I
longed—||thou|| knowest,—
||That which came out of my lips|| <before
thy face> was uttered.
- 17 Do not thou become to me a terror,—
<My refuge> art thou, in the day of calamity.

^a Cp. Ps. i. 1-3.
^b Or: "mind," "intellect."
^c Some cod. (w. 2 ear. pr. edns., Sep. and Vul.): "And according to his way."—G.n.
^d "to give" (or) "that he may give"—G.n.
^e So written; read: "ways."
^f In some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr.): "ways"—G.n.
^g In some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr.): "ways"—G.n.

18 Let my persecutors' |turn pale| but let not
||me|| turn pale,
Let ||them|| be terrified, but let not ||me|| be
terrified,—
Bring thou upon them' a day of calamity,
And <with a double fracture> destroy* them.

19 „Thus|| said Yahweh unto me—
Go and stand in the gate of the sons of the
people, through which the kings of Judah
enter in, and through which they come out,—
also in all the gates of Jerusalem. 20 Then
shalt thou say unto them—

Hear ye the word of Yahweh,
Ye kings of Judah and all Judah,
And all ye inhabitants of Jerusalem,—who
enter in through these gates:

21 ||Thus|| saith Yahweh,
Take heed unto your souls,—
And do not bear any burden on the sabbath'
day,^b
Nor bring it in through the gates of
Jerusalem,—

22 Neither shall ye take forth any burden out
of your houses, on the sabbath' day,^b
Nor <any manner of work> shall ye do,—
But ye shall hallow the sabbath day,^b
As I commanded your fathers.

23 Howbeit they hearkened not, neither inclined
their ear,—but stiffened their neck, that they
might not hearken, neither receive correction.

24 And it shall come to pass,—
<If ye will ||indeed hearken| unto me,
Declareth Yahweh.
To bring in no burden, through the gates of
this city, on the sabbath' day,—
But to hallow the sabbath day, by not doing
thereon any manner of work>

25 Then shall enter in through the gates of this
city,
Kings and princes,
Sitting on the throne of David,
Riding in chariots and on horses,
||They, and their princes||,
||The men of Judah, and the inhabitants of
Jerusalem||,
And this city shall remain unto times age-
abiding.

26 And they shall come in—
Out of the cities of Judah, and
Out of the places round about Jeru-
salem, and
Out of the land of Benjamin, and
Out of the lowlands, and out of the hill
country, and
Out of the South,
Bringing in ascending-offering, and peace-
offering, and meal-offering, and frank-
incense,—
Even they who bring in a thankoffering into
the house of Yahweh.

* ML: “fracture.”

^b Or: “day of rest.”

27 But <if ye will not hearken unto me—
To hallow the sabbath day,
And to bear no burden and bring in through
the gates of Jerusalem |on the sabbath
day|>
Then will I kindle a fire within her gates,
And it shall devour the palaces of Jeru-
salem,
And shall not be quenched.

§ 14. *The Potter's House and its Lessons: attempt-
ing to enforce which, Jeremiah's Hearers conspire
against him, and he prays against them—
though once he had pleaded for them.*

¹ The word that came unto Jeremiah' from 18
Yahweh, saying:

² Arise and go down, to the house of the potter,
—and ||there|| will I cause thee to hear my
words.

³ So I went down, to the house of the potter,—
and, there he was! making a piece of work, on
the wheels.^a ⁴ ||Then was marred| the vessel
that he' was making, while yet it was clay in
the hand of the potter,—so he turned and made
of it another' vessel, as seemed right in the
eyes of the potter to make it. ⁵ Then
came the word of Yahweh' unto me,
saying:

⁶ <Like this potter> can I not deal with you,
O house of Israel?

Demandeth Yahweh:

Lo! <as clay in the hand of the potter>

||So| are ||ye|| in my hand, O house of
Israel.

⁷ <The moment I speak, concerning a nation,
or concerning a kingdom,—to pull up and
to break down,^b and to destroy; ⁸ and that
nation return' from its wickedness, against
whom I have spoken> then will I repent
concerning the calamity' which I had de-
vised to bring upon it.

⁹ And <the moment I speak, concerning a
nation, or concerning a kingdom,—to build,
and to plant; ¹⁰ and it commit wickedness
in mine eyes, in not hearkening unto my
voice> then will I repent concerning the
good wherewith I had said I would do it
good.

¹¹ ||Now|| therefore, I pray thee, speak unto the
men of Judah, and concerning the inhabi-
tants of Jerusalem, saying,

||Thus|| saith Yahweh,—

Lo! I' am fashioning against you, calamity,
and devising against you, a device,—
Return, I pray you, every man from his
wicked way,
And amend your ways, and your doings.

^a ML: “the two stones.”

^b Some cod. (w. 2 ear. pr.
edns. and Syr.): “and

to tear away” [instead
of “break down”]. Cp.
chap. xxxi. 28.

12 And <since they will say, Hopeless!
For <after our own devices> will we walk,
And <every one> <the stubbornness of
his own wicked heart> will we
do!> 13 ||Therefore||

||Thus|| saith Yahweh,

Ask, I pray you, among the nations,—
Who hath heard |such things as these|?
<A very horrible thing> hath |the virgin,
Israel| done!

14 Shall the snow of Lebanon |fall from the rock
of the field|?
Or shall waters from afar, deep, overflowing,
|be dried up|?

15 Yet my people |have forgotten me|,
<Unto vanity> have they been burning
incense;

And it hath caused them to stumble

In their ways,

The roads of age-past times,

To walk in by-paths—

A way |not cast up|.^a

16 To make their land a desolation,
The hissings of age-abiding times,—
||Every one that passeth by her|| shall be
astonished and wag his head.

17 <Like^b an east wind> will I scatter them
before the enemy,—

<The back and not the face> will I let them
see, in the day of their distress.

18 Then said they,—

Come ye, and let us devise against Jeremiah,
devices,

For |the law| shall not perish' |from the
priest|,

Nor |counsel| from |the wise|,

Nor |the word| from |the prophet|:

Come and let us smite him with the tongue,

And let us not give ear to any of his words!

19 Give thou ear, O Yahweh, unto me,—
And hearken unto the voice of mine accusers.

20 Shall ||evil|| be recompensed' for |good|?
For they have digged a pit for my life,^c—

Remember how I stood before thee,

To speak, in their behalf, what was good!

To turn back thine indignation from them.

21 |Therefore| give thou up their sons' to the
famine,

And deliver them into the hands of the sword,
And let their |wives| become |childless and
widows|,

And let ||their men|| be slain by death,

||Their young men|| be smitten by the sword
in battle.

22 Let there be heard a cry out of their
houses,

When thou shalt bring in upon them a
troop, |suddenly|,—

Because they digged a pit to capture me,

And <snares> did they hide for my feet.

23 But ||thou, O Yahweh|| knowest all their
counsels against me, to put me to death,
Put thou no propitiatory-covering over their
iniquity,

And <their sin, from before thee> do not
thou blot out,—

But let them be overthrown before thee,

<In the time of thine anger> deal thou
effectively with them.

§ 15. *Before the Elders of People and Priests, Jeremiah symbolically breaks a Bottle in Topheth; and there, and in the Temple Court, predicts the Breaking of the People, chiefly for sacrificing their Children to Baal.*

1 Thus said Yahweh,^a

19

Go and buy a potter's earthen bottle,^b—and
[take] of the elders of the people, and of
the elders of the priests;

2 Then shalt thou go forth into the valley of
Ben-hinnom, which is at the opening of the
gate of potsherds; and proclaim there' the
words which I shall speak unto thee; ³ and
shalt say,—

Hear ye the word of Yahweh,

O kings of Judah,

And inhabitants of Jerusalem,—

||Thus|| saith Yahweh of hosts—

God of Israel,

Behold me! bringing in calamity upon this
place, which shall cause the ears of ||every
one that heareth it|| to tingle:

4 <Because they have forsaken me,
And have treated this as a foreign place,
And have burned incense therein to other'
gods, which ||neither they, nor their fathers,
nor the kings of Judah|| have known;
And have filled this place with the blood of
innocents;

5 And have built the high places of Baal' for
burning up their sons in the fire, as
ascending-sacrifices to Baal,^c—

Which I commanded not,

Nor spake,

Neither came it up on my heart>^d

6 |Therefore| lo! |days coming|

Declareth Yahweh,

When this place shall be called no longer,

The Topheth, or

The Valley of Ben-hinnom,— but—

The Valley of Slaughter;^e

7 And I will pour out the counsel' of Judah
and Jerusalem, in this place,

And I will cause them to fall by the sword,
before their enemies, and by the hand of
them who seek their life,—

And I will give their dead bodies, for food,

^a Cp. chap. vi. 16. edns.): "With"—G.n.

^b Some cod. (w. 5 ear. pr. U.: "soul."

^a Some cod. (w. 2 ear. pr. edns., Aram., Sep. and Syr.) add: "unto me"—G.n.

^b Or: "flask."

^c "Customary of old"—Deu. xii. 31; "strongly

forbidden"—Lev. xx. 2-4.

^d Cp. chap. xlv. 21; 1 Co. ii. 9. Mf.: "Neither came it into my mind."

^e Cp. chap. vii. 32.

^f "Sagacity"—O.G.

to the bird of the heavens, and to the beast of the earth;

8 And I will make this city a desolation, and a hissing,—||every one that passeth by it|| shall be astonished and hiss, over all her wounds;^a

9 And I will suffer them to eat the flesh of their sons, and the flesh of their daughters, yea <every one—the flesh of his friend> will they eat,^b—in the siege, and in the straitness, wherewith |their enemies, and they who seek their lives|, will straiten them.

10 Then shalt thou break the bottle,^c before the eyes of the men who are walking with thee; and shalt say unto them—

||Thus|| saith Yahweh of hosts—
||Thus and thus|| will I break this people, and this city,

As one breaketh the vessel of a potter, which cannot be made whole any more,—
And <in Topheth> shall they bury, for want of place to bury.

12 ||Thus|| will I do to this place,
Declareth Yahweh,

And to the inhabitants thereof,—
||Even making this city like Topheth||:

13 Yea |the houses of Jerusalem, and the houses of the kings of Judah|, shall <like the place of Topheth> be places defiled,—even all the houses, upon whose roofs they burned incense, to all the host of the heavens, and poured out drink-offerings to other gods.

14 Then entered Jeremiah out of Topheth, whither Yahweh had sent him to prophesy,—and stood in the court of the house of Yahweh, and said unto all the people:

15 ||Thus|| saith Yahweh of hosts,
God of Israel,
Behold me! bringing in against this city, and upon all the cities thereof,
The whole calamity^d which I have pronounced against her,—
Because they stiffened their neck, that they might not hear my words.

§ 16. *Jeremiah is smitten and put in the Stocks by Pashhur, priest, and overseer of the Temple. Next day, when set free, he boldly denounces Pashhur—naming him a "Terror-round-about," and dooming him to be carried Captive to Babylon. Then his Mind recoils, especially when he finds himself laughed at and nicknamed by the People: he resolves to be silent, and cannot: finally, in full Oriental style, he curses the Day he was born.*

20 ⁱ And <when Pashhur son of Immer, the priest, who also was deputy-overseer in the house of Yahweh, heard that Jeremiah had

prophesied^a these things> ² then Pashhur smote^e Jeremiah the prophet,—and put him in the stocks that were in the upper gate of Benjamin, which was in the house of Yahweh. ³ And it came to pass <on the morrow, when Pashhur brought forth Jeremiah, out of the stocks> —that Jeremiah said unto him—

<Not Pashhur> hath Yahweh called thy name,

But *Māgôr-miṣṣaviv* [= "Terror-round-about"^b].

4 For ||Thus|| saith Yahweh—
Behold me! making thee a [*māgôr*, i.e. a] terror to thyself and to all who love thee, and they shall fall by the sword of^c their enemies, ||thine own eyes also|| be-holding.

And <all Judah> will I deliver into the hand of the king of Babylon, and he will carry them captive to Babylon, and smite them with the sword.

5 And I will deliver up—
All the wealth of this city, and
All her labour and
All her precious things,—

And <all the treasures of the kings of Judah> will I deliver up into the hands of their enemies, and they will make of them a prey, and take them, and carry them into Babylon.

6 And ||thou, Pashhur, and all who are dwelling in thy house|| shall go into captivity,—
Yea <into Babylon> shalt thou enter,
And <there> shalt thou die,
And <there> shalt thou be buried,
||Thou, and all who love thee, to whom thou hast prophesied |falsely||.

7 Thou didst persuade me, O Yahweh, and I was persuaded,
Thou didst lay firm hold on me, and didst prevail,—
I am become a mockery |all the day|,
|Every one||^d is laughing at me.

8 For <as often as I speak> I make out-cry,
<Violence and wasting> I proclaim,—
Yea the word of Yahweh hath become^e to me a reproach and derision, |all the day|.

9 Therefore I say—^e
I will not mention him,
Neither will I speak any more in his name,
But then it becometh in my heart, as a fire that burneth,
Shut up in my bones,—
And I am weary of restraint, and cannot refrain.

^a Or: "sourgings." The word used means "blow," "wound" "slaughter." All the visible havoc wrought by an invading

army is here comprehended.

^b Cp. Deu. xxviii. 53–57.

^c Or: "flask."

^a Or: "was prophesying."

^b Cp. chap. vi. 25, n.; also

Intro., Chap. I., 3, a.

^c Some cod. (w. 2 ear. pr.

edns.): "at the hand of"

—G. n.

^d Cp. O. G. 492^a, d, (b).

^e Or: "keep saying."

- 10 Because I have heard the whispering of many—

"A terror round about!"^a

Tell ye [say they], that we may tell of him,
||All the men I am wont to salute||^b do watch
for my halting,—

|Peradventure| he will be persuaded, and
we shall prevail over him, and take our
vengeance upon him.^c

- 11 But ||Yahweh|| is with me, as a mighty one
striking terror,
||For this cause|| shall my persecutors stumble,
and not prevail,—

They have turned very pale.

For they have not prospered,

<Confusion age-abiding> it shall not be for-
gotten!

- 12 But O Yahweh of hosts—

Testing the righteous

Beholding the affections^d and the heart,—

Let me see thine avenging upon them,

For <unto thee> have I laid bare my cause.

- 13 Sing ye to Yahweh! Praise ye Yahweh!
For he hath delivered the soul^e of the needy,
out of the hand of evildoers.

- 14 ||Accursed|| be the day on which I was born,—
<The day when |my mother| bare me> let it
not be blessed!

- 15 ||Accursed|| be the man who carried tidings
to my father, saying,

There is born to thee a man'-child!^f

Making him very glad:

- 16 Yea let that' man be—as the cities which
Yahweh overthrew^g and repented not,—
And let him hear

An outcry in the morning, and

A war-shout at broad noon!

- 17 Because I was not slain from the womb,—
Nor did |my mother| become |my grave|,
Nor was her womb great for ever!

- 18 |Wherefore| was' it—

That <from the womb> I came forth, to
see labour and pain; and

That |in shame| should |my days| be con-
sumed!

§ 17. *In reply to Enquiries of Yahweh made by
Jeremiah for King Zedekiah, special Answers
are sent to the King, to the People, and to the
House of David. Further Messages to the Royal
House.*

- 21 ¹ The word which came unto Jeremiah, from
Yahweh,—when King Zedekiah sent unto him

^a Heb.: *māgār-m'gaviv*, as
in ver. 8; cp. chap. vi.
25, n., and Intro., Chap.
I., 3, a.

^b Lit.: "the men of my
peace," Cp. Ps. xli. 9.

^c Or: "take our revenge

out of him."

^d Or: "impulses." U.:
"reins."

^e Or: "life."

^f Ml.: "a son, a male";
cp. Rev. xii. 5.

Pashhur, son of Malchiah, and Zephaniah^a son
of Maaseiah,^b the priest, saying:

- ² Enquire for us, I pray thee, of Yahweh, in
that ||Nebuchadrezzar, king of Babylon||
maketh war against us,—|Peradventure|
Yahweh will deal with us, according to
all his wonders, so that he go up from
us.

- ³ Then said Jeremiah unto them,—

||Thus|| shall ye say unto Zedekiah:

- ⁴ ||Thus|| saith Yahweh,
God of Israel—

Behold me! turning back the weapons of
war that are in your hand, wherewith ||ye||
are fighting the king of Babylon and the
Chaldeans, who are besieging you, outside
the wall,—and I will gather them into the
midst of this city.

- ⁵ And ||I myself|| will fight against you, with
a hand outstretched, and with an arm of
strength,—and with anger, and with wrath,
and with great indignation; ⁶ and I will
smite the inhabitants of this city, |both
man and beast|,—<of a great pestilence>
shall they die.

- ⁷ And <after that> Declareth Yahweh—

Will I deliver Zedekiah king of Judah, and
his servants, and the people,—even such as
are left in this city from the pestilence,
from^c the sword, and from the famine,—
into the hand of Nebuchadrezzar king of
Babylon, even into the hand of their
enemies, and into the hand of them who
are seeking their life,^d—and he will smite
them with the edge^e of the sword, he will
not have pity on them, nor will he spare, nor
will he have compassion.

- ⁸ And <unto this people> shalt thou say,

||Thus|| saith Yahweh,—

Behold me! setting before you, the way |of
life|, and the way |of death|:^f

- ⁹ ||He that remaineth in this city|| shall die—
by the sword, or^g by the famine, or by the
pestilence,—

Whereas ||he that goeth forth and falleth
unto the Chaldeans, who are besieging you||,
—then shall he live,^h and ||his life||^d shall
become to him |a spoil|;

- ¹⁰ For I have set my face against this city, for
calamity and not for blessing.

Declareth Yahweh,—

<Into the hand of the king of Babylon> shall
it be given up, and he will burn it with
fire.

^a Heb.: *zephanyāh*, 8; 2,
zephanyāh.

^b Heb.: *ma'aseyāh*, 16; 7,
ma'aseyāh.

^c Some cod. (w. Aram.,
Sep., Syr. and Vul.):
"and from"—G.n.

^d U.: "soul."

^e Ml.: "mouth."

^f N.B.: "life . . . death";
then (ver. 9): "death..."

life." Cp. chap. ix. 4, x.
11; and Intro., Chap. I.

^g Some cod. (w. 4 ear. pr.
edns.) omit: "or." Cp.
chap. xlv. 13—G.n.

^h So read; but written sim-
ply: "shall live." Some
cod. (w. 2 ear. pr. edns.)
both write and read:
"then (so) shall helive"
—G.n.

11 Now <as to the house of the king of Judah>
—hear ye the word of Yahweh:—

12 O house of David!

||Thus|| saith Yahweh,
Administer justice |betimes|,^a
And deliver the robbed out of the hand of the
oppressor,—

Lest mine indignation |come forth like fire|,
And burn, and there be none to quench it,
Because of the wickedness of your^b doings.

13 Behold me! against thee, O thou dweller in
the vale, on the level rock,

Declareth Yahweh,—

Ye who are saying,

Who shall come down upon us?

Who shall enter our habitations?

14 Yet will I bring punishment upon you,
according to the fruit of your doings,

Declareth Yahweh,—

and will kindle a fire in her forest, and it
shall devour all things round about her.

22 ¹ ||Thus|| said Yahweh,
Go thou down to the house of king of Judah,
and speak thou there^c this word, ² and say—

Hear thou the word of Yahweh, O king of
Judah, who sittest upon the throne of
David,—||thou, and thy servants, and thy
people, who enter in at these gates||

3 ||Thus|| saith Yahweh,—

Execute ye justice, and righteousness,
And deliver the robbed, out of the hand of
the oppressor,—

But <the sojourner, the^e fatherless, and the
widow> do not oppress, neither^d commit
violence,

And <the blood of the innocent> do not ye
shed, in this place.

4 For <if ye ||indeed do|| this thing> then
shall there enter into the gates of this
house—kings, sitting for David upon his
throne, riding in chariots and on horses,
||he, and his servants,^e and his people||.

5 But <if ye will not hear^f these words>

||By myself|| have I sworn

Declareth Yahweh—

That ||a ruin|| shall |this house| become.

6 For ||Thus|| saith Yahweh
Concerning the house of the king of Judah,—
<Though thou wast

||Gilead|| to me,

The summit of Lebanon>

Yet surely I will make thee,

A wilderness,

Cities |not habitable|;

7 And I will hallow against thee Destroyers,

Every man with his weapons,—

And they shall cut down of the choicest of
thy cedars, and cast upon the fire.

8 Then shall many nations pass by this city,—
and shall say, every man to his neigh-
bour,

<For what cause> hath Yahweh done
||thus|| unto this great city?

9 And they shall say,
Because they forsook the covenant of
Yahweh, their God,—
And bowed down to other^g gods,
And served them.

10 Do not ye lament for him that is dead,
Neither bemoan ye |him|,
But weep ye—weep on^h—for him that is
going away,
For he shall not return any more,
Nor see the land of his birth.

11 For ||Thus|| saith Yahweh—
Touching Shallum,^b son of Josiah, king of
Judah,

That reigneth instead of Josiah, his
father,

Who hath gone forth out of this place,
He shall not return thither any more;

12 For^c <in the place whither they have taken
him captive>

||There|| shall he die,—

And <this land> shall he see no more.

13 Alas! for him who buildeth
His house without righteousness,
And his roof-chambers without justice,—
<Of his neighbour> taketh service for
nought,
And <recompense for his work> giveth
him not.

14 Who saith—

I will build me a roomy house, with
spacious roof-chambers,—
So he cutteth him open its windows,
And it is covered in with cedar,
And he painteth it with vermilion.

15 Shalt thou reign, because ||thou|| art eager to
excel in cedar?

<Thy father> did he not eat and drink, and
do justice and righteousness,
And ||then|| it was well with him?

16 [Did he not] plead the cause of the oppressed
and the needy,

And ||then|| it was well?

Was not ||that|| to know |me|?

Demandeth Yahweh.

17 Verily thou hast neither eyes, nor heart, save
for thy plundering and for thy shedding of
||innocent blood||, and for oppression and
for crushing, to doⁱ them!

^a Or: "Pronounce in the morning the sentence of justice."

^b So read; but written: "their." Some cod. (w. 1 ear. pr. edn., Aram., Syr. and Vul.) both write and read: "your." Cp. chap. iv. 4. Some cod. however (w. 7 ear. pr. edns.) both write and read: "their"—G.n.

^c Some cod. (w. 3 ear. pr.

edns., Sep., Syr., Vul.): "and the"—G.n.

^d So some cod. (w. 4 ear. pr. edns., Sep., Syr., Vul.); [but M.C.T. abruptly: "do not commit violence"]—G.n.

^e So read; written (in M.C.T.): "servant." In some cod. (w. 2 ear. pr. edns.) both written and read: "servants"—G.n.

^a See Intro., Chap. II., Synopsis, B, b, p. 16, ante.
^b Cp. 1 Ch. iii. 15; 2 K. xxiii. 34.

^c A sp. v.r. (sevir): "But." Some cod. (w. 6 ear. pr. edns. and Sep.) both write and read: "But"—G.n.

- 18 Therefore— ||Thus|| saith Yahweh,
 <Touching Jehoiakim son of Josiah,
 King of Judah>
 They shall not cry in lament for him
 Alas, my brother! or Alas, sister!
 They shall not cry in lament for him
 Alas, lord! or Alas! his renown!
- 19 <With the burial of an ass> shall he be
 buried,—
 Dragged along and cast forth, beyond the
 gates of Jerusalem.
- 20 Ascend the Lebanon, and make outcry,
 And <in Bashan> put forth thy voice,—
 And make outcry from Abarim,^a
 For all thy lovers |are torn in pieces|.
- 21 I spake unto thee, in thy carelessness,—
 Thou saidst, I will not hearken!
 ||This|| hath been thy way from thy youth,
 That thou hast not hearkened to my
 voice.
- 22 <All thy shepherds> the wind' shall feed,
 And ||thy lovers|| <into captivity> shall
 depart,—
 Surely ||then|| shalt thou turn pale, and be
 confounded, by reason of all thy wicked-
 ness.
- 23 O inhabitress of Lebanon, that makest thy
 nest in the cedars,—
 How hast thou bemoaned thyself,^b
 Now that pangs have overtaken thee,
 Anguish, as of her that giveth birth.
- 24 ||As I live|| Declareth Yahweh,—
 <Even though Coniah^c son of Jehoiakim
 king of Judah were the signet-ring upon
 my right hand> yet ||from thence|| would
 I pull thee off; ²⁵ and I would give thee
 into the hand of them who seek thy life,
 and into the hand of them from the face
 of whom ||thou|| dost shrink in fear,—
 even into the hand of Nebuchadrezzar
 king of Babylon, and into the hand of
 the Chaldeans; ²⁶ and I will hurl thee
 out, and thy mother who bare thee, upon
 another land, where ye were not born,—
 and ||there|| shall ye die. ²⁷ But <unto
 the land whither they shall be lifting up
 their souls to return> ||thither|| shall
 they not return.
- 28 <An earthen vessel, to be despised, thrown
 about> is this man Coniah?
 Or an instrument, in which is no pleasure?
 |Wherefore| are they to be cast out, ||he,
 and his seed||, and to be thrown forth
 upon a land which they have not
 known?
- 29 O land, land, land!
 Hear thou the word of Yahweh!

^a "A range of mountains
 to the south of Gilead,
 opposite Jericho"—Stu-
 dent's Com.

^b Nearly so, Davies' H.L.
 221. Cp. O.G. 336.
^c Heb.: *konyahu*.

- 80 ||Thus|| saith Yahweh,—
 Register ye this man |childless|,
 A man who shall not prosper in his days,—
 For there shall prosper of his seed,
 No man sitting upon the throne of David,
 Or ruling any more over Judah.
- § 18. *Bad Shepherds denounced: Yahweh himself
 will gather the Remnant of his Flock, and raise
 up Good Shepherds, notably One of Davidic
 Descent, of Saving Power, and of Divine Name;
 in whose Days a Wider Return than from
 Babylon shall furnish a new Formula for
 Swearing. False Prophets, Dreamers, Pre-
 tenders are to be for ever disgraced.*
- 1 Alas for the shepherds, who are destroying **23**
 and scattering the sheep of my pasture,
 Declareth Yahweh.
- 2 |Therefore|
 ||Thus|| saith Yahweh, God of Israel,
 Concerning the shepherds who are tending
 my people,—
 ||Ye|| have scattered my flock, and have
 driven them away, and have not visited
 them,—
 Behold me! visiting |upon you| the wicked-
 ness of your doings,
 Declareth Yahweh.
- 3 ||I myself|| therefore, will gather the remnant
 of my flock, out of all the lands whither I
 have driven them,—
 And will bring them back unto their own
 fold,
 And they shall be fruitful and multiply;
- 4 And I will raise up over them shepherds,
 who will tend them,—
 So shall they not be afraid any more, nor be
 dismayed, nor be missing,
 Declareth Yahweh.
- 5 Lo! |days are coming|,
 Declareth Yahweh,
 when I will raise up to David
 A righteous Bud^a
 And he shall reign as' king, and prosper,
 And shall execute justice and righteousness
 in the land.
- 6 <In his days>
 Shall Judah |be saved|,
 And ||Israel|| abide securely,—
 And ||this|| is his name whereby he shall be
 called,
 ||Yahweh|| our Righteousness.
- 7 |Therefore| lo! ||days are coming||,
 Declareth Yahweh,
 When it shall not be said any more,
 As Yahweh liveth, who brought up the
 sons of Israel out of the land of Egypt;
 but—
 As Yahweh liveth, who hath brought up
 and who hath brought in the seed of the
 house of Israel out of the land of the

^a Or: "sprout." Cp. chap. xxxiii. 15; Is. lxi. 11.

North, and out of all the lands whither I
have driven them,—
And they shall remain upon their own soil.

- 9 <As for the prophets> —
Broken' is my heart within me,
Trembled' have all my bones,
I have become as a drunken man,
And as a strong man whom wine hath over-
come,—

Because of Yahweh.
And because of his holy' words.

- 10 For <with adulterers> is the land filled',
Yea <because of cursing> doth the land
mourn,

Dried up are the oases of the desert,—
And [their oppression] hath become wicked,
And [their might] is not right.

- 11 For [both prophet and priest] are profane,—
<Even in my house> have I found their
wickedness. Declareth Yahweh.

- 12 [Therefore] shall their way become to them
like slippery places in darkness,
They shall be driven on, and shall fall
therein,—

For I will bring in upon them calamity—
The year of their visitation.

Declareth Yahweh.

- 13 <Even among the prophets of Samaria> had
I seen a foolish thing,—

They prophesied by Baal,
And led astray my people Israel.

- 14 But <among the prophets of Jerusalem>
have I seen a horrible thing,—
Committing adultery,
And walking in falsehood,

And so strengthening the hands of doers
of wickedness, not to return any man
from his wickedness:

They have [all of them] become' to me [as
Sodom],

And her inhabitants, [as Gomorrah].^a

- 15 [Therefore]
[Thus] saith Yahweh of hosts
Concerning the prophets,—

Behold me!

Feeding them with wormwood,
And I will cause them to drink poisoned
water,^b—

For <from the prophets of Jerusalem> hath
there gone forth profanity unto all the
land.

- 16 [Thus] saith Yahweh of hosts,—
Do not hearken unto the words of the
prophets who are prophesying unto you,
They' are filling you' [with vain' hopes],—
<The vision of their own hearts> do they
speak,

Not from the mouth of Yahweh!

- 17 They keep on saying to them who despise
me,

Yahweh [hath spoken], [saying]
<Prosperity> shall ye have!

^a Cp. Isa. i. 10.

^b Mt. : "water of gall."

And <to every one who is going on in the
stubbornness of his own heart> have they
said,

- 18 There shall come on you [no calamity];
For who' hath stood in the council of
Yahweh, that he should see, and hear
his word?

Who hath given ear to his^a word, and
heard^b it?

- 19 Lo! the tempest of Yahweh!

[Indignation] hath come forth,^c

Even a tempest whirling along:

<On the head of the lawless> shall it hurl
itself down.

- 20 The anger of Yahweh [will not return],
Until he hath executed, nor
Until he hath established.

The purposes of his heart,—

<In the afterpart of the days> shall ye
understand it [perfectly].^d

- 21 I sent not the prophets, yet [they] ran,
I spake not unto them, yet [they] prophesied.

- 22 But <if they had stood in my council>
Then might they have announced my
words unto my people,
And have turned them from their wicked'
way and from the wickedness of their
doings.

- 23 Am I' [a God at hand],
Demandeth Yahweh,

And not a God afar off?

- 24 Can any hide' himself in secret places, that
[I] shall not see him?

Demandeth Yahweh,—

<The heavens and the earth> do I' not fill?
Demandeth Yahweh.

- 25 I have heard what the prophets [have said],
who prophesy in my name falsely,
saying,—

I have dreamed! I have dreamed!

- 26 [How long] shall it be' in the heart of the
prophets,

[To be] prophets of falsehood,—
And prophets of the deceit of their own
heart?

- 27 Who lay a plot^e to cause my people [to
forget] my name, by their dreams which
they relate, every man to his neighbour,—
Just as their fathers forgot [my name],
[for] Baal.

- 28 <The prophet with whom is a dream>

Let him relate it as' a dream,

And <he with whom is my word>

Let him speak my word as' truth,—

What is the chaff^f to the wheat'?

Demandeth Yahweh:

^a Written : "my"; read :
"his." In the Baby-
lonian Codex (w. 8 ear.
pr. edms., Aram., Syr.
and Vul.) : "his"—G.n.,
compared with G. Intro.
439.

^b Gt. : "announced." Cp.

ver. 22—G.n.

^c Some cod. : "is coming
I'."—G.n.

^d Cp. chap. xxx. 24.

^e Gt. : "Are they laying
plot . . . ?"—G.n.

^f Or : "in," "through."

^g Or : "chopped straw."

- 29 Is not my word |like this|
 ||Like fire||? Demandeth Yahweh,—
 And like a hammer, that breaketh in pieces
 a cliff?
- 30 |Therefore| behold me! against the prophets,
 Declareth Yahweh,—
 who steal my words, every man from his
 neighbour:
- 31 Behold me! against the prophets,
 Declareth Yahweh,
 who presume with their tongue and
 declare. He declareth:^a
- 32 Behold me! against such as prophesy the
 dreams^b of falsehood. Declareth Yahweh,
 who have related them, and led astray my
 people, with their falsehoods and with their
 recklessness,^c—whereas ||I|| had not sent
 them, nor commanded them, so that they
 could be of no ||profit|| to this people.
 Declareth Yahweh.
- 33 But <when this people, or a prophet or a
 priest, shall ask' thee, saying
 What is the oracle of Yahweh?>
 Then shalt thou say unto them,
 ||Ye yourselves||^d are the oracle,
 Therefore will I reject you.
 Declareth Yahweh;
- 34 But <the prophet, or the priest, or the
 people, who shall say—
 The oracle of Yahweh>
 I will bring punishment upon that man,
 and upon his house.
- 35 ||Thus|| shall ye say—every man unto his neigh-
 bour, and every man unto his brother,—
 What' hath Yahweh |answered|? or,
 What' hath Yahweh |spoken|?
- 36 but <the oracle of Yahweh> shall ye not
 mention [any more],— for ||every man's
 oracle|| shall be his own word, because
 ye have perverted the words of a Living'
 God, ||Yahweh of hosts, our God||.
- 37 ||Thus|| shalt thou say unto the prophet,—
 What' hath Yahweh |answered thee|? or
 What' hath Yahweh |spoken|?
- 38 But <since ye keep on saying
 |The Oracle of Yahweh|>,
 |therefore|
 ||Thus|| saith Yahweh,
 <Because ye have said this word. The
 oracle of Yahweh, whereas I had
 sent unto you saying, Ye shall not say,
 The oracle of Yahweh> ³⁹ |therefore|
 behold me! I will lift you up,^e—and
 carry you away, and the city which I
 gave to you and to your fathers, from
 before my face; ⁴⁰ and will give unto you
 reproach age-abiding,—and disgrace age-
 abiding, which shall not be forgotten.

^a "And they uttered [it]
 as an utterance [of Y.]"
 —O.G.

^b Some cod. (w. 2 ear. pr.
 edns., Syr., Vul.): "the
 prophets of dreams"—
 G.n.

^c Or: "vain boasting."

^d So it shd be (w. Sep.,
 Vul. and Rashi). (A re-
 sult reached by a different
 grouping of the letters)
 —G.n. and Intro. p. 159.
^e So it shd be (w. Sep.,
 Syr., Vul.)—G.n.

§ 19. *Two Baskets of Figs: the Good representing
 the Captives; and the Bad setting forth such
 as remain in Judea or dwell in Egypt.*

- 1 Yahweh shewed' me, and lo! two baskets of **24**
 figs, which had been set before the temple of
 Yahweh,—after that Nebuchadrezzar king of
 Babylon had carried away captive, Jeconiah
 son of Jehoiakim king of Judah, and the princes
 of Judah, and the carpenters and the smiths,
 out of Jerusalem, and had brought them into
 Babylon:—² ||the one basket|| was of very good
 figs, like the first-ripe' figs; and ||the other
 basket|| was of very bad figs, which could not
 be eaten |for badness|. ³ Then said
 Yahweh unto me,—
 What canst thou' see, Jeremiah?
 And I said,
 Figs:
 ||the good figs|| very' good; and
 ||the bad|| very bad, which cannot be
 eaten |for badness|.
- ⁴ Then came the word of Yahweh unto me,
 saying:
- ⁵ ||Thus|| saith Yahweh God of Israel,
 <Like these' good' figs> ||so|| will I regard
 them of Judah who are carried into
 captivity, whom I have sent out of this
 place into the land of the Chaldeans, |for
 good|. ⁶ Therefore will I set mine eye^a
 upon them, |for good|, and will bring them
 back upon this land,—
 and will build them up, and not pull
 them down,
 and will plant them, and not root them
 up;
- ⁷ and will give them a heart, to know |me|,
 that ||I|| am Yahweh,
 So shall they become my' people,
 And ||I|| will become their' God;
 for they will return unto me with all their
 heart.
- ⁸ And <like the bad figs, which cannot be
 eaten |for badness|>
 Surely ||thus|| saith Yahweh—
 ||so|| will I deliver up Zedekiah king of
 Judah, and his princes, and the remnant of
 Jerusalem, that remain in this land, and
 them who are dwelling in the land of
 Egypt; ⁹ yea I will deliver them up, as a
 terror of calamity, to all the kingdoms of
 the earth,—as a reproach, and as a by-
 word, as^b a mockery and as a contempt,
 in every place whither I will drive
 them; ¹⁰ and I will send among them,
 sword, famine^c and pestilence,—until
 they are consumed from off the soil,
 which I gave to them, and to their
 fathers.

^a Some cod. (w. Sep., Syr.,
 Vul.) read: "eyes" (pl.)
 —G.n.

^b Some cod. (w. 2 ear. pr.
 edns., Aram., Sep., Syr.

and Vul.): "and as"—
 G.n.

^c Some cod. (w. 1 ear. pr.
 edn., Sep., Syr. and Vul.):
 "and famine"—G.n.

§ 20. *Jeremiah sums up the Messages he had delivered against Judah and Jerusalem, from the thirteenth Year of Josiah to the fourth of Jehoiaakim; declaring that, as these Messages had been unheeded, the threatened Chaldean Invasion must needs come, but the Captivity in Babylon should be limited to Seventy Years. The Prophet passes the Cup of Indignation round to the Nations, beginning at Jerusalem, and significantly ending with Sheshach (or Babylon, chap. li. 41).*

25 ¹ The word which came upon^a Jeremiah, concerning all the people of Judah, in the fourth year of Jehoiaakim son of Josiah, king of Judah, —[the same] was the first year of Nebuchadrezzar king of Babylon; ² which [word] Jeremiah the prophet spake^c concerning all^b the people of Judah, and against^c all the inhabitants of Jerusalem, saying:—

³ <From the thirteenth year of Josiah son of Amon king of Judah, even until this day, the which is the twenty-third year> hath the word of Yahweh come^c unto me; and I have spoken unto you, [betimes] speaking, yet have ye not hearkened. ⁴ And Yahweh set^c unto you, all his servants the prophets, [betimes] sending, though ye hearkened not, neither inclined ye your ear^c to hear: saying,—

Return, I pray you, every one from his wicked^c way and from the wickedness of your doings,

So shall ye remain on the soil which Yahweh hath given^c to you and to your fathers,—even from age to age;

⁶ But do not go away after other^c gods, to serve them, and to bow down to them,—
So shall ye not provoke me to anger with the work of your hands, and I will not bring calamity upon you;

⁷ Howbeit ye hearkened not unto me.

Declareth Yahweh,—

that ye might provoke me to anger with the work of your hands, unto your own hurt.

⁸ [Therefore]

[Thus] saith Yahweh of hosts,—

<Because ye have not heard my words>—

⁹ Behold me! sending and fetching all the families of the North,

Declareth Yahweh,

and Nebuchadrezzar king of Babylon, my servant,

And I will bring them in against this land, and against its inhabitants, and against all these nations, [round about],—

And I will devote them to destruction, and make them an astonishment and a hissing, and age-abiding desolations.

^a Some cod. (w. 2 ear. pr. edns., Sep. and Vul.): “unto”—G.n.

^b One school of Massorites

omit this “all.”

^c A sp. v.r. (*sevir*): “and concerning”—G.n.

¹⁰ And I will banish from among them—

The voice of joy, and the voice of gladness,

The voice of the bridegroom, and the voice of the bride,—

The sound of the millstones, and the light of the lamp: ^a

¹¹ So shall all this land become a desolation, an astonishment, ^b

And these nations shall serve the king of Babylon, seventy years.

¹² And it shall come to pass—

<When the seventy years are fulfilled>

I will visit upon the king of Babylon and upon that nation,

Declareth Yahweh

their iniquity, and upon the land of the Chaldeans,—and I will turn it into age-abiding desolations.

¹³ So will I bring upon that land,

All my words which I have spoken against it,—

Even all that is written in this book, which Jeremiah hath prophesied against all the nations.

¹⁴ For many nations, and great kings, have used [even them] as slaves,

So will I recompense to them—

According to their deed, and

According to the work of their own hands.

¹⁵ For [thus] said Yahweh, God of Israel unto me,

Take this cup of indignation^c wine, out of my hand,—and cause all the nations unto whom

I am sending thee [to drink it]:

¹⁶ Yea they shall drink, and reel to and fro, and act as madmen, because of the sword which I am sending between them.

¹⁷ So I took the cup out of the hand of Yahweh,—and caused all the nations, unto whom Yahweh had sent me, [to drink]: ¹⁸ [to wit, said he]—

Jerusalem, and the cities of Judah, and her kings, her^c princes,—making them a desolation, an astonishment, a hissing, and a contempt, [as at this day];

¹⁹ Pharaoh king of Egypt, and his servants, and his princes, and all his people;

²⁰ And all the Bedawin,^d and all the kings of the land of Uz,—and all the kings of the land of the Philistines, even Ashkelon and Gaza, and Ekron, and the remnant of Ashdod;

²¹ Edom and Moab, and the sons of Ammon;

²² And all the kings of Tyre, and all the kings of Zidon,—and the kings^e of the Coastland, that is beyond the sea;

^a Cp. chaps. vii. 34; xvi. 9; xxxiii. 11. Also Intro., Chap. I., 3, a.

^b Some cod. (w. 3 ear. pr. edns., Syr. and Vul.): “and an a.”—G.n.

^c Some cod. (w. 5 ear. pr. edns., Aram., Sep., Syr.

and Vul.): “and her”—G.n.

^d Or: “mixed multitude.” Cp. Eze. xxx. 5.

^e So in the Mugah MS., but some cod. (w. 1 ear. pr. edn. and Aram.): “and all the kings”—G.n.

- 23 Dedan^a and Tema, and Buz, and all the
clipt-beards;
- 24 And all the kings of Arabia, and all the kings
of the Bedawin^b who dwell in the desert;
- 25 And all the kings of Zimri, and all the
kings of Elam, and all the kings of the
Medes;
- 26 And all the kings of the North, the near and
the far, every man with his brother, and all
the kingdoms of the earth, which are on the
face of the ground;
And [the king of Sheshach]^c shall drink
[after them].^d
- 27 Therefore shalt thou say unto them—
||Thus|| saith Yahweh of hosts,
God of Israel,—
Drink ye and be drunken and vomit, and
fall and rise not,—because of the sword^e
which I' am sending between you.
- 28 And it shall be <when they shall refuse to
take the cup at thy hand, to drink> then
shalt thou say unto them—
||Thus|| saith Yahweh of hosts,
Ye shall ||certainly drink||;
- 29 For lo! <with the city on which my Name
hath been called> am I' making a
beginning of sending calamity,
And shall ||ye|| be held ||guiltless||?^e
Ye shall not be held guiltless:
For <a sword> am I' proclaiming against
all the inhabitants of the earth,
Declareth Yahweh of hosts.
- 30 ||Thou|| therefore, shalt prophesy against
them all these words,—and shalt say unto
them—
||Yahweh|| <from on high> will roar,
Yea <from his holy habitation> will
utter his voice,
He will ||roar mightily|| over his home,^f
<With a shout as of them who tread the
winepress>^g will he answer unto all the
inhabitants of the earth.
- 31 There hath come in a tumult, as far as the end
of the earth,
For <a controversy> hath Yahweh [with the
nations],
||Himself|| hath entered' into judgment with
all flesh,—
<As for the lawless> he hath delivered them
to the sword. Declareth Yahweh.
- 32 ||Thus|| saith Yahweh of hosts,
Lo! ||calamity||! going forth from nation to
nation,—
And ||a great tempest|| shall be stirred up, out
of the remote parts of the earth.

- 28 Then shall the slain of Yahweh <in that
day> be from one end of the earth, even
unto the other end of the earth,—
They shall not be lamented, nor gathered
together, nor buried,
<As dung, on the face of the ground> shall
they serve.
- 34 Howl, ye shepherds, and make outcry,
And roll in the dust, ye illustrious of the flock,
Because your days for being slaughtered [are
fulfilled,—
Therefore will I break you in pieces,^a and ye
shall fall, like a precious vessel!
- 35 Then shall place of refuge vanish from the
shepherds,
And escape, from the illustrious of the flock.
- 36 The voice of the outcry of the shepherds!
Yea the howling of the illustrious of the
flock!—
Because Yahweh is laying waste the grounds
where they fed.
- 37 Then shall be silenced the prosperous pas-
tures,^b—
Because of the fierceness of the anger of
Yahweh.
- 38 He hath left, as a lion, his covert,
For their land hath become a horror,
Because of the fierceness of oppression,^c and
Because of the fierceness of his anger.

§ 21. *Jeremiah, delivering his Warnings in the Temple Court, Priests, Prophets, and People seize him and threaten him with death; whereupon the Princes hear the Case: the Peril of the Prophet is noted, but Ahikam delivers Jeremiah out of his Enemies' Hands.*

- 1 <In the beginning of the reign of Jehoiakim 26
son of Josiah, king of Judah> came this word
from Yahweh, saying:
- 2 ||Thus|| saith Yahweh,—
Stand thou in the court of the house of
Yahweh, and speak unto all the cities of
Judah, who are entering in to bow down in
the house of Yahweh, all the words' which
I have commanded thee to speak unto them,
—do not thou keep back a word:
- 3 [Peradventure] they will hear, and return
every man from his wicked' way,—and I
shall repent as to the calamity which I' am
devising to execute upon them, because of
the wickedness of their doings:
- 4 Therefore shalt thou say unto them,
||Thus|| saith Yahweh,—
<If ye will not hearken unto me,
To walk in my law'^d which I have set before
you;

^a Some cod. (w. 8 ear. pr. edns., Sep., Syr., Vul.): "And Dedan"—G.n.

^b Or: "mixed people."

^c The Massorah explains this word to = "Babel" by a species of cypher in wh. the alphabet is inverted, so that *tau* = *aleph*;

shin = *beth*, etc. Cp. G.n. But many doubt this, and explain "Sheshach" otherwise; as e.g., T.G., Fuerst, Davies' H.L.

^d Cp. chap. i. 12, 17.

^e Cp. 1 Pet. iv. 17.

^f Cp. Exo. xv. 13.

^g Cp. Is. lxiii. 1—6.

^a So prob. In some cod. (including the celebrated Mugh., w. 3 ear. pr. edns.): "And your dis-
persions" [perh. =

"When ye are dis-
persed"]—G.n.

^b "Meadows of peace"—

O.G. 627^b.

^c Some cod. (w. 1 ear. pr. edn., Aram., Sep.): "Be-
cause of the sword of
oppressors." Cp. chaps.
xlv. 16; l. 16—G.n. Cp.
O.G. 413^a.

^d Or: "mine instruction."

5 To hearken unto the words of my servants the prophets, whom I' am sending unto you, even^a |betimes| sending, though ye have not hearkened>

6 Then I will make this house like Shiloh,^b—And <this city> will I make a contempt' to all the nations of the earth.

7 So the priests and the prophets, and all the people, heard' Jeremiah, speaking these words in the house of Yahweh. ⁸ And it came to pass <when Jeremiah had made an end of speaking all that Yahweh had commanded [him] to speak unto^c all the people> that the priests, and the prophets, and all the people,

[laid hold of him], saying—
Thou shalt ||surely die||!

9 |Why| hast thou prophesied in the name of Yahweh, saying,

<Like Shiloh>^d shall this house become, And ||this city|| shall be desolate, without inhabitant?

And all the people |were gathered together| unto Jeremiah, in the house of Yahweh.

10 <When the princes of Judah heard' these things> then came they up out of the house of the king, [unto] the house of Yahweh,—and took their seats in the opening of the new gate of Yahweh.^e ¹¹ Then spake the priests and the prophets unto the princes, and unto all the people, saying,—

<Worthy of death> is this man,^f because he hath prophesied against this city, as ye have heard, with your own ears.

12 Then spake Jeremiah, unto all the princes' and unto all the people, saying,—

||Yahweh|| sent me to prophesy against this house, and against this city, all the words that ye have heard.

13 ||Now|| therefore, amend your ways, and your doings, and hearken' unto the voice of Yahweh your God,—that Yahweh may repent him, as to the calamity' which he hath spoken concerning you.

14 But <I> behold me! in your hand,—do with me as may be good and right in your eyes;

15 |Only|, ye must ||know|| that <If [ye] do put [me] to death> verily <innocent blood> are ye' laying upon yourselves, and against this city, and against her inhabitants,—for <of a truth> did Yahweh send' me unto you, to speak in your ears, [all these words].

16 Then said the princes, and all the people, unto the priests, and unto the prophets,—

There is nothing in this man, worthy of death, for <in the name of Yahweh our God> hath he spoken unto us.

17 Then rose up men, from among the elders of the land, and spake unto all the convocation of the people, saying:

18 ||Micah^a the Morastite|| was prophesying, in the days of Hezekiah king of Judah,—and he spake unto all the people of Judah, saying,

||Thus|| saith Yahweh of hosts—

||Zion|| <as a field> shall be plowed',

And ||Jerusalem|| <into heaps of ruins> shall be turned,

And ||the mountain of the house|| [be] like mounds in a jungle.^b

19 Did Hezekiah king of Judah and all Judah ||put him to death||? Did he not revere Yahweh, and appease the face of Yahweh? And did not Yahweh repent' him, as to the calamity which he had spoken against them?

||We|| therefore, are doing a great wickedness,^c against our own lives!^d

20 There was', however, ||a man|| prophesying in the name of Yahweh, Urijah, son of Shemaiah,^e of Keriath-jearim,—who prophesied, against this city, and against this land, according to all the words of Jeremiah. ²¹ And <when King Jehoiakim, and all his mighty men, and all the princes, heard' his words> then the king sought' to put him to death,—but Urijah heard', and feared, and fled, and entered Egypt. ²² Then did King Jehoiakim send men to Egypt,—even Elnathan son of Achbor, and certain men with him, into Egypt,

²³ and they brought forth Urijah out of Egypt, and took him in unto King Jehoiakim, who smote him with the sword,—and cast out his dead body among the graves of the sons of the people.^f

24 |Howbeit| ||the hand of Ahikam, son of Shaphan|| turned out to be with Jeremiah,—so as not to give him up into the hand of the people, to put him to death.

§ 22. *Jeremiah, making Symbolic Bonds and Bars, prophetically charges the Kings of Edom, Moab, Ammon, Tyre and Zidon to submit to Nebuchadnezzar, in spite of False Prophets counselling resistance. A similar Charge to the Priests and People of Jerusalem to disregard their False Prophets: the Temple Vessels shall not soon be brought back; but those still left shall be taken.*

1 <In the beginning of the reign of Jehoiakim^g ²⁷ son of Josiah, king of Judah> came this word unto Jeremiah,^h from Yahweh, saying:

2 ||Thus|| said Yahweh unto me, Make thee bonds and bars, and put them upon thine own neck.

^a Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr. and Vul.) omit this "even." Cp. chap. xxv. 4—G.n.

^b Cp. chap. vii. 12.

^c One school of Massorites: "concerning"—G.n.

^d Cp. ver. 6.

^e Some cod. (w. Aram., Syr., Vul.): "new g. of the house of Y."—G.n.

^f Mi.: "Just cause of death pertaineth to this man."

^a "Micah," written; "Micah," read. In some cod. (w. 3 ear. pr. edns.): "Micah" both written and read—G.n.

^b See Mi. iii. 12.

^c Or: "wrong."

^d U.: "souls."

^e Heb.: *shema'yahu*, 7; 34,

shema'yah.

^f Prob. = "graves of the common people."

^g Some cod. (w. Syr.): "Zedekiah." Cp. verses 3 and 12—G.n.

^h Heb.: *yirmeyah*, 17; 130, *yirmeyahu*.

- 3 Then shalt thou send them unto the king of Edom, and unto the king of Moab, and unto the king of the sons of Ammon, and unto the king of Tyre, and unto the king of Zidon,—by the hand of messengers^a coming into Jerusalem, unto Zedekiah king of Judah. ⁴ And thou shalt give them charge, unto their lords, saying,—
 ||Thus|| saith Yahweh of hosts,
 God of Israel,
 ||Thus|| shall ye say unto your lords:—
- 5 ||I|| made The earth—
 The man and the beast that are
 on the face of the^b earth—
 By my great power,
 And by mine outstretched arm,—
 And gave it to whomsoever was right in
 mine own eyes.
- 6 ||Now|| therefore, ||I|| have given all these
 lands into the hand of Nebuchadnezzar^c
 king of Babylon, my servant,—
 |Moreover also| <the wild beast of the field>
 have I given him, to serve him.
- 7 Therefore shall all the nations |serve him|,
 and his son, and his son's son,—until the
 time even of his own land ||itself|| arrive,
 when many nations and great kings |shall
 use him as a slave|.
- 8 And it shall come to pass, that <the nation
 or kingdom which will not serve him, even
 Nebuchadnezzar^d king of Babylon, and that
 will not put its neck under the yoke of the
 king of Babylon>,—<with sword, and
 with famine, and with pestilence> will I
 bring punishment upon that nation,
 Declareth Yahweh,
 until I have consumed them by his hand.
- 9 ||Ye|| therefore, do not ye hearken unto your
 prophets, nor unto your diviners, nor unto
 your dreams, nor unto your users of hidden
 arts, nor unto your mutterers of incanta-
 tions,—in that ||they|| are speaking unto
 you, saying,
 Ye shall not serve the king of Babylon ;
 10 <for falsehood> are they' prophesying unto
 you,—that ye may be far removed from off
 your own soil, and I drive you out, and ye
 be destroyed.
- 11 But <the nation that shall bring its neck
 unto the yoke of the king of Babylon, and
 serve him> I will let them remain in
 quietness upon their own soil,
 Declareth Yahweh,
 and they shall till it, and dwell therein.
- 12 Also <unto Zedekiah king of Judah> spake
 I, according to all these words, saying,—
 Bring your necks into the yoke of the king
 of Babylon, and serve him and his people,
 |and live|!

^a Some cod. read: "the messengers." In some cod. (w. 4 ear. pr. edns.): "the m." is both written and read.—G.n.
^b Some cod.: "the f. of all

the"—G.n.

^c Some cod. (w. 2 ear. pr. edns.): "Nebuchadnezzar"—G.n.

^d Some cod.: "Nebuchadnezzar"—G.n.

- 13 |Wherefore| should ye die, |thou, and thy people|, by sword, by^a famine, and by pestilence,—as Yahweh hath spoken, against the nation that will not serve the king of Babylon?
- 14 Do not, then, hearken unto the words of the prophets who are speaking unto you, saying—
 Ye shall not serve the king of Babylon,—
 for <falsehood> are they' prophesying unto you. ¹⁵ For I have not sent them,
 Declareth Yahweh,
 but they' are prophesying in my name,
 |falsely|,—to the end I may drive you out
 and ye be destroyed, ||ye, and the prophets
 who are prophesying unto you||.
- 16 Also <unto the priests, and unto all this
 people> spake I, saying,
 ||Thus|| saith Yahweh,
 Do not hearken unto the words of your prophets, who are prophesying unto you, saying,
 Lo! ||the vessels of the house of Yahweh||
 are to be brought back out of Babylon,
 |now, quickly|;
 for <falsehood> are they' prophesying
 unto you. ¹⁷ Do not hearken unto them,
 serve the king of Babylon, |and live|!
 |wherefore| should this city become a
 desolation?
- 18 But <if ||prophets|| they are', and if the word
 of Yahweh is' with them> let them inter-
 cede, I pray you, with Yahweh of hosts,
 that the vessels which are left remaining in
 the house of Yahweh, and the house of the
 king of Judah, and in Jerusalem,^b |come
 not| into Babylon. ¹⁹ For
 ||Thus|| saith Yahweh of hosts—
 <Concerning the pillars, and concerning
 the sea, and concerning the stands,—and
 concerning the residue of the vessels that
 remain in this city^c ²⁰ which Nebuchad-
 nezzar^d king of Babylon took, not, when
 he carried away captive Jeconiah^e son of
 Jehoiakim king of Judah, from Jerusalem
 to Babylon,—with all the nobles of Judah
 and Jerusalem> ²¹ Yea—
 ||Thus|| saith Yahweh of hosts,
 God of Israel—
 <Concerning the vessels that are left, [in]
 the^f house of Yahweh, and the house of
 the king of Judah, and Jerusalem>
- 22 <Into Babylon> shall they be taken
 And <there> shall they remain,
 Until the day that I visit |them|,
 Declareth Yahweh,
 When I will bring them up, and restore
 them unto this place.

^a Some cod. (w. Aram., Syr., Vul.): "and by."
^b Cp. ver. 8.—G.n.
^c Some cod. (w. 3 ear. pr. edns.): "and J.," omitting "in." Cp. ver. 21.—G.n.
^d So Ben. Asher; Ben Naphtali: "this land."

G.n., G. Intro. 246.

^e Some cod.: "Nebuchadnezzar"—G.n.

^f Heb.: *yēkhonyāh*, 6; 1, *yēkhonyāhu* (chap. xxiv. 1).

^g Some cod. (w. 3 ear. pr. edns.): "in the"—G.n.

§ 23. *The Prophet Hananiah, daring to foretell in the Divine Name, the Breaking of Nebuchadnezzar's Yoke within two Years, Jeremiah is charged to confront and contradict him, and to foretell Hananiah's Death that Year—which comes to pass.*

28 ¹ And it came to pass <in that year in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month> that Hananiah^a son of Azzur, the prophet who was of Gibeon, [spake unto me] in the house of Yahweh, before the eyes of the priests and all the people, saying:

² ||Thus|| speaketh Yahweh of hosts, God of Israel, saying,—

I have broken the yoke of the king of Babylon:

³ <within the space of two years> I am bringing back into this place, all the vessels of the house of Yahweh,—which Nebuchadnezzar^b king of Babylon [hath taken away] from this place, and carried into Babylon. ⁴ <Jecooniah also, son of Jehoiakim king of Judah, with all the captives^c of Judah who have entered Babylon> am I bringing back into this place.

Declareth Yahweh,—

for I will break the yoke of the king of Babylon.

⁵ Then said Jeremiah the prophet, <unto Hananiah the prophet, in the presence^d of the priests, and in the presence^d of all the people, who were standing in the house of Yahweh> ⁶ then said Jeremiah the prophet,—

Amen! ||So|| may Yahweh do! Yahweh establish thy words^e which thou hast prophesied, by bringing back the vessels of the house of Yahweh and all them of the captivity, from Babylon, unto this place.

⁷ [Nevertheless] hear thou, I pray thee, this word, which I am speaking in thine ears,— and in the ears of all the people:

⁸ ||The prophets who were before me and before thee, from age-past times|| <when they prophesied against many lands, and concerning great kingdoms, of war, and of calamity^f, and of pestilence> ⁹ ||the prophet who prophesied of peace|| <when the word of the prophet was fulfilled> then was known^g the prophet, whom Yahweh had sent [in truth].

¹⁰ Then Hananiah the prophet took the yoke' from off the neck of Jeremiah the prophet,—and brake it. ¹¹ And Hananiah spake before the eyes of all the people, saying,

||Thus|| saith Yahweh,—

<In like manner> will I break the yoke of

Nebuchadnezzar king of Babylon, within the space of two years, from off the neck of all the nations.

And Jeremiah the prophet [went his way].

¹² Then came the word of Yahweh unto Jeremiah <after that Hananiah the prophet had broken the yoke from off the neck of Jeremiah the prophet> saying:

¹³ Go and speak unto Hananiah, saying—

||Thus|| saith Yahweh,

<Yokes of wood> thou hast broken,—

But thou shalt make, in their stead, yokes of iron!

¹⁴ For ||Thus|| saith Yahweh of hosts,

God of Israel,—

<A yoke of iron> have I put upon the neck of all these nations, to serve Nebuchadnezzar king of Babylon, and they shall serve him!

[Moreover also] <the wild beast of the field> have I given to him.

¹⁵ Then said Jeremiah the prophet unto Hananiah the prophet,—

Hear, I pray thee, Hananiah:

Yahweh [hath not sent thee],

||Thou|| therefore, hast caused this people to trust in falsehood! ¹⁶ [Therefore]

||Thus|| saith Yahweh,

Behold me! driving thee away from off the face of the ground,—

<This year> art thou to die,

Because <revolt> hast thou spoken against Yahweh.

¹⁷ So Hananiah the prophet [died] the same year, in the seventh' month.

§ 24. *Jeremiah's Letter to the Captives in Babylon, charging them to settle down and seek the Welfare of the City where they sojourn, assuring them of a Return after Seventy Years, and warning them against False Prophets—naming Ahab, Zedekiah, and Shemaiah.*

¹ Now ||these|| are the words of the letter which Jeremiah the prophet sent' from Jerusalem,—unto the residue of the elders of the captivity, and unto the priests, and unto the prophets, and unto all the people, whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon; ² after that Jecooniah the king and the queen-mother and the eunuchs, the princes of Judah and Jerusalem and the craftsmen and the smiths, [had gone forth] from Jerusalem;— ³ by the hand of Elasah son of Shaphan, and Gemariah^a son of Hilkiyah, whom Zedekiah king of Judah sent' unto Babylon, to Nebuchadnezzar king of Babylon, saying:—

⁴ ||Thus|| saith Yahweh of hosts,—

God of Israel,

Unto all the captivity whom I have suffered to be carried away captive from Jerusalem to Babylon:

^a Heb.: *hōnanyāhu*, 26; 3, *hōnanyāhu*.

^b Some cod.: "Nebuchadnezzar"—G.n.

^c Ml.: "the captivity."

^d Ml.: "eyes."

^e Some cod. (w, 3 ear. pr.

edns., Aram. and Sep.):

"word" (sing.)—G.n.

^f Some cod. (w, 1 ear. pr.

edn.): "famine," in-

stead of "calamity."

Cp. chaps. xxvii. 8; xxix.

17—G.n.

^a Heb.: *gēmāryah*, here only; 4, *gēmāryāhu*.

- 5 Build ye houses, and dwell [in them],—
And plant ye gardens, and eat the fruit thereof;
- 6 Take ye wives, and beget sons and daughters,
And take wives ||for your sons|| and <your daughters> give ye to husbands,
That they may bear sons and daughters,—
And so become ye many there, and do not become few;
- 7 And seek the welfare of the city whither I have caused you to be carried away captives, and pray for her unto Yahweh,—
For <in her welfare> shall ye^a have welfare.
- 8 For ||thus|| saith Yahweh of hosts,
God of Israel,
Let not your prophets that are in your midst, nor your diviners, beguile^a you,—
Neither hearken ye unto your dreams, which ye^a are dreaming;^a
- 9 For <falsely> are they^a prophesying unto you, in my name,—
I have not sent them, Declareth Yahweh.
- 10 For ||thus|| saith Yahweh,—
That <as soon as there are fulfilled to Babylon seventy years>^b I will visit you,—
and establish for you, my good word, by causing you to return unto this place.
- 11 For ||I|| know the plans which I^a am planning for you, Declareth Yahweh,—
Plans of welfare, and not of calamity,
To give you a future and a hope.^c
- 12 So shall ye call upon me,—
And go and pray unto me,—
And I will hearken unto you;
- 13 So shall ye seek me, and find,
For^d ye will enquire after me, with all your heart;
- 14 And I will be found of you,
Declareth Yahweh,
And will turn back your captivity,^e
And will gather you out of all the nations, and out of all the places, whither I have driven you, Declareth Yahweh,
And will bring you back into the place whence I had caused you to be carried away captive:
- 15 Because ye have said,—
Yahweh hath raised us up prophets in Babylon.
- 16 For ||Thus|| saith Yahweh,
Against the king who is sitting on the throne of David, and
Against all the people who are remaining in this city;—your brethren who have not gone forth with you into captivity:
- 17 ||Thus|| saith Yahweh of hosts,
Behold me! sending upon them, sword, famine,^f and pestilence,—
So will I make them like the horrid figs,^g that cannot be eaten for badness;
- 18 Therefore will I pursue them, with sword, with famine,^a and with pestilence,—
And will make them a terror to all the kingdoms of the earth.
A curse and an astonishment and a hissing and a reproach, among all the nations whither I have driven them:
- 19 Because they hearkened not unto my words,
Declareth Yahweh,—
which I sent unto them^b by my servants the prophets, |betimes| sending them, yet hearkened they not,
Declareth Yahweh.
- 20 ||Ye|| therefore, hear ye the word of Yahweh, all ye of the captivity, whom I have sent^c from Jerusalem to Babylon:
- 21 ||Thus|| saith Yahweh of hosts,
God of Israel,
Concerning Ahab son of Kolaiah, and concerning Zedekiah son of Maaseiah, who are prophesying to you in my name |a falsehood|,
Behold me! delivering them into the hand of Nebuchadrezzar^d king of Babylon, and he will smite them before your eyes:
- 22 So shall there be taken up—from them—a curse,^e by all of the captivity of Judah who are in Babylon, saying,—
Yahweh |make thee| like Zedekiah and like Ahab,
Whom the king of Babylon roasted in the fire!
- 23 Because they have committed vileness in Israel,
And have committed adultery with the wives of their neighbours,
And have spoken, as a word in my name, ||a falsehood|| |which I commanded them not|,—
And ||I|| am one who knoweth—and a witness, Declareth Yahweh.
- 24 Also <unto Shemaiah the Nehelamite> shalt thou speak, saying:
- 25 ||Thus|| speaketh Yahweh of hosts
God of Israel, saying,—
<Because ||thou|| hast sent, in thine own name, |letters|, unto all the people who are in Jerusalem, and unto Zephaniah son of Maaseiah the priest, and unto all the priests, saying:
- 26 ||Yahweh|| hath made thee priest, instead of Jehoiada the priest, that ye should be deputies in the house of Yahweh, to any man who is raving and prophesying, so shalt thou put him into the stocks and into the pillory:
- 27 ||Now|| therefore, |why| hast thou not rebuked Jeremiah of Anathoth, who is

^a Or: "causing to dream";
but cp. O.G. 321b.

^b Cp. chap. xxv. 12.

^c Cp. chap. xxxi. 17.

^d Or: "when."

^e That is: "bring back

your captives."

^f Some cod. (w. 3 ear. pr. edns., Aram., Syr. and Vul.): "and famine"—G.n.

^g Cp. chap. xxiv. 2, etc.

^a Some cod. (w. 1 ear. pr. edn.): "and with f."—G.n.

^b Some cod. (w. 4 ear. pr. edns.): "unto you"—G.n.

^c Some cod. (w. Aram.):

"suffered to be carried captive." Cp. ver. 4—G.n.

^d Some cod.: "Nebuchadnezzar"—G.n.

^e "Curse-formula"—O.G.

prophesying unto you? ²⁸ For <on this account> hath he sent unto us in Babylon, saying,—

'Tis [long]!

Build ye houses, and dwell [in them],
And plant gardens, and eat the fruit thereof.

²⁹ And Zephaniah the priest hath read this letter in the ears of Jeremiah the prophet>

³⁰ Therefore hath the word of Yahweh come unto Jeremiah, saying:

³¹ Send thou unto all them of the captivity, saying,

||Thus|| saith Yahweh,

Concerning Shemaiah the Nehelamite,—

<Because Shemaiah [hath prophesied to you], when ||I|| had not sent him,

And hath caused you to trust in falsehood>

³² [Therefore]

||Thus|| saith Yahweh,—

Behold me! bringing punishment upon Shemaiah the Nehelamite, and upon his seed,
He shall have no man to dwell in the midst of this people,

Nor shall he see the good that I am about to do for my people.

Declareth Yahweh;

Because <revolt> hath he spoken against Yahweh.

§ 25. *A Scroll of Consolation. With brief Allusions to Israel's Sin and Punishment are given glowing Promises of her Deliverance, Healing, Return, and Permanent Rest, the Appearance of her Illustrious Ruler, the Inclusion of Samaria and Ephraim, the Consoling of Weeping Rachel, and finally a Refrain of Coming Days when there shall be a re-sowing of both Israel and Judah with Men; and a making, with both, a New Covenant, which, even in its outward Provisions, is confirmed by reference to the Stability of the Ordinances of Heaven.*

³⁰ ¹ The word which came unto Jeremiah from Yahweh, saying:—

||Thus|| speaketh Yahweh,
God of Israel, saying,—

Write thee all the words which I have spoken unto thee, in a scroll;

³ For lo! [days are coming],

Declareth Yahweh,
when I will turn the captivity of my people Israel and Judah,

Saith Yahweh,—
and will bring them back into the land which I gave to their fathers, that they might possess it.

⁴ Now ||these|| are the words which Yahweh hath spoken against Israel and against Judah;

⁵ Yea ||thus|| saith Yahweh,
<A voice of trembling> have we heard,
Dread, and not welfare!

⁶ Ask, I pray you, and see, whether a. male [travaieth with child]!

Why' have I seen

Every man with his hands upon his loins,
like a woman in travail, and
Every face turned into ghastliness?

⁷ Alas! for ||great|| is that day, so that none is like it,^a—

Yea [a time of anguish] it is' for Jacob,

But <out of it> shall he be saved.

⁸ And it shall come to pass, in that day,

Declareth Yahweh of hosts,

That I will break his yoke from off thy neck,

And <thy bonds> will I tear off,—

And foreigners [shall use him as a slave no more];

⁹ But they shall serve Yahweh their God,—and David their king, whom I will raise up unto them.

¹⁰ ||Thou|| therefore, do not fear, O my Servant Jacob, Urgeth Yahweh,

Neither be thou dismayed, O Israel,

For behold me! saving thee from afar,

And thy seed out of the land of their captivity,—

Then shall Jacob return, and rest^b and be quiet,

And there shall be none to make him afraid;

¹¹ For <with thee> am I,

Declareth Yahweh,

To save thee,—

<Though I make an end of all the nations whither I have scattered thee>^c

Yet' will I not <of thee> make an end,

But will chastise thee in measure, not holding thee ||guiltless||!^d

¹² For ||thus|| saith Yahweh—

Incurable' is thine injury,—

Grievous' is thy wound:

¹³ There is none' to plead thy cause, for binding thee up,^e—

<Healing bandages> hast thou none:

¹⁴ ||All thy lovers|| have forgotten thee,

<Thyself> do they not seek,—

For <With the wounding of an enemy> have I wounded thee,

[With the correction of one who is cruel],

Because of the abounding of [thine iniquity],
[Because] numerous' have been thy sins.

¹⁵ Why' shouldst thou make outcry over thine injury,

Incurable' is thy pain?

<Because of the abounding of thine iniquity, [Because] numerous' have been thy sins>

Have I done these things unto thee.

^a Or: "too great to have one like it."

^b Or: "again' rest."

^c N.B.: An example of statements seemingly absolute which yet are

only relative. Cp. Isa xxiv. 16; xxv. 7.

^d Cp. Exo. xxxiv. 7.

^e Some scholars place this clause at the head of next line.

- 16 ||Therefore|| ||all who devour thee|| shall be devoured,
And ||all thine adversaries—all of them||
 <into captivity> shall depart,—
 So shall |they who plundered thee| |be plundered|,
And <all who preyed upon thee> will I deliver up as a prey.
- 17 For I will put a bandage upon thee,
And <from thy wounds> will I heal thee,
 Declareth Yahweh,—
 <Because <An outcast> they called thee,
 'Tis ||Zion||! who hath |none
 to ask for her welfare|>
- 18 ||Thus|| saith Yahweh—
Behold me! bringing back the captivity of the tents of Jacob,
And <on his habitations> will I have compassion,—
So shall the city be built, |upon her own mound|,
And ||the citadel||* <upon its own site> shall remain:
- 19 So shall there proceed from them
 Thanksgiving,^b and
 The sound of them who make merry,—
And I will multiply them, and they shall not become few,
And will make them honourable, and they shall not be despised:^c
- 20 And |his sons| shall come to be |as aforetime|,
And ||his assembly|| <before me> shall continue,—
 And I will bring punishment on all his oppressors;
- 21 And |his illustrious one| shall spring |from himself|,
And ||his ruler|| <from his own midst> shall proceed,
And I will bring him near, and he shall approach unto me,—
For who is' there that hath pledged^d his own heart to approach unto me?
 Demandeth Yahweh:
- 22 So shall ye become my' people;
And ||I|| will become your' God.
- 23 Lo! |the tempest of Yahweh|!
||Indignation|| hath come forth,
||A tempest rolling itself upward||,^e—
 <Upon the head of the lawless ones> shall it hurl itself down!
- 24 The fierceness of the anger of Yahweh will |not turn back|,
 Until he hath executed, nor
 Until he hath established
 The purposes of his heart,—
 <In the afterpart of the days> shall ye understand it.^f

* Or: "castle," "palace."

^b "Prob. = 'a thanksgiving choir.'"—O.G.^c Observe: complete double parallelism.^d Or: "For ||who||, now,

hath pledged," Cp. O.G.

216, 4^b, β.^e So Fuerst. Or: "a sweeping roaring whirlwind"

—O.G.

^f Cp. chap. xxiii. 20.

- 1 <At that time> Declareth Yahweh, 31
I will become a God, to all the families of Israel;
And ||they|| shall become my' people.
- 2 ||Thus|| saith Yahweh,—
There hath found favour in the desert, a people escaped from the sword,—
I must go to cause him, |even Israel|, to rest.
- 3 <From afar> |Yahweh| hath appeared unto me.
Yea <with an age-abiding love> have I loved thee,
 <For this cause> have I prolonged to thee lovingkindness.
- 4 <Again> will I build thee, and thou shalt be built, thou virgin, Israel,—
 <Again> shalt thou deck thyself with thy timbrels,
And go forth in the dance of them that make merry:
- 5 <Again> shalt thou plant vineyards' in the mountains* of Samaria,—
The planters have planted, and have laid open [the vineyards].^b
- 6 For it is' a day the watchmen have proclaimed throughout the hill country of Ephraim,—
 Arise ye, and let us go up to Zion, unto Yahweh our God.
- 7 For ||thus|| saith Yahweh—
Shout ye for Jacob, with gladness,
Make shrill thy voice, as the head of the nations,—
Publish ye, praise ye, and say,
 Save thou, O Yahweh, thy people, the remnant of Israel.
- 8 Behold me! bringing them in out of the land of the North,
And I will gather them out of the remote parts of the earth,
 <Among them> the blind and the lame,
The woman with child and she that giveth birth |together|,—
 ||A great convocation||^c shall return hither:
- 9 <With weeping> shall they come in,
And <with supplications> will I lead them,
I will bring them unto rivers of waters,
By a smooth way, wherein they shall not stumble,—
For I have become |to Israel| ||a father||,
And <as for Ephraim>^d ||my firstborn|| is he!
- 10 Hear ye the word of Yahweh, O ye nations,
And declare ye in the Coastlands, afar off,—
And say—
 ||He that scattereth Israel|| will gather him,
And watch over him, as a shepherd his flock;
- 11 For Yahweh hath ransomed' Jacob,—
And redeemed him from the hand of one stronger than he.

^a A sp. v.r. (*sevir*): "cities"

—G.n.

^b See Deu. xx. 6.^c Or: "gathered host."Heb.: *kāhāl*.^d Cp. ver. 20; Hos. x.-xii.

19 Then shall they come in, and shall shout in triumph on the height of Zion,
And shall stream^a unto the goodness of Yahweh,
To the wheat, and to the new wine, and to the oil, and to the young of the flocks and of the herds,—
So shall their soul become like a garden well watered,
And they shall not again^l languish | any more |.
13 || Then || shall | the virgin | rejoice | in the dance |,
And young men and elders, [rejoice] | together |,—
And I will turn their mourning into gladness, and will comfort them,
And will make them rejoice from their sorrow ;
14 Then will I satiate the soul of the priests, | with fatness |,
And || my people || < with my goodness > shall be satisfied, Declareth Yahweh.

15 || Thus || saith Yahweh—
|| A voice || < in Ramah > is heard,
Wailing, bitter weeping,
Rachel, weeping for her children,—
She refuseth to be comforted for her children,
For they are^l not !

16 || Thus || saith Yahweh—
Restrain thy voice from weeping,
And thine eyes from tears,—
For there is^l a reward for thy labour, Declareth Yahweh,
So they shall return from the land of the enemy :
17 Yea there is hope for thy future.^b Declareth Yahweh,—
And thy sons shall return to their own boundary.

18 I have || heard || Ephraim, bemoaning himself,
Thou hast chastised me, and I have been chastised,
Like a bullock | not broken in |.
Suffer^c me to return, that I may^l return,
For || thou || art Yahweh my God.

19 Surely < after my return > I was filled with regret,
And < after I came to know myself > I smote upon the thigh,—
I turned pale, and was even confounded,
For I had borne the reproach of my youthful days.

20 Was Ephraim || a very precious son to me || ?
Was he a most delightful^l child ?
For < as often as I have spoken against him > I have || remembered || him | again | !
< For this cause > have my affections been deeply moved for him,
I must have || compassion || upon him, Declareth Yahweh.

Erect these waymarks,
 Set thee up finger-posts,
 Apply thy heart to
 The highway—
 The road by which thou didst de-
 part,—
 Return, O virgin of Israel,
 Return unto these thy cities.
 |How long| wilt thou turn hither and thither,
 O apostate daughter?
 For Yahweh hath created' a new thing in the
 earth,
 ||A female|| defendeth |a strong man|!
 ||Thus|| saith Yahweh of hosts,
 God of Israel,
 ||Again|| shall they say this word in the
 land of Judah and in the cities there-
 of, when I cause their captivity to
 return,
 Yahweh |bless thee|,
 Thou home of righteousness!
 Thou mountain of holiness!
 Then shall there dwell throughout Judah
 itself and all the cities thereof, |to-
 gether|,—
 Husbandmen, who shall move about with a
 flock;
 For I have satiated the weary soul,—
 And <every languishing soul> have I
 filled.
 <Upon this> I awoke and considered —
 And ||my sleep|| had been sweet to
 me!^a
 Lo! |days are coming|,
 Declareth Yahweh—
 That I will sow
 The house of Israel, and
 The house of Judah,
 With the seed of men, and
 With the seed of beasts;
 And it shall come to pass, that—
 <Just as I watched^b over them, to root
 up and to break down and to tear
 out and to destroy, and to break in
 pieces>
 ||So|| will I watch^b over them, to build and
 to plant. Declareth Yahweh.
 <In those days> shall they say no more,
 |Fathers| did eat sour grapes,—
 And |children's teeth|| are blunted!^c
 But ||every one|| <for his own iniquity> shall
 die,—
 <Any human being who eateth the sour
 grapes> ||his own teeth|| shall be blunted.^c
 Lo! |days are coming|,
 Declareth Yahweh,—
 When I will solemnise—
 With the house of Israel, and
 With the house of Judah,
 A new^d covenant:

^a Same word as in Is. ii. 2; ^b Cp. chap. xxix. 11.
 Mi. iv. 1, and chap. li. 44. ^c Or: "Cause."

^a Had the foregoing prophecy, then, been conveyed in a dream? It would appear so.

32 Not like the covenant which I solemnised
with their fathers,
In the day when I grasped their hand, to
bring them forth^c out of the land of
Egypt,—
In that ||they|| brake my covenant,
Though ||I|| had become a husband unto
them^a Declareth Yahweh.

33 For ||this|| is the covenant which I will
solemnise with the house^b of Israel, after
those days. Declareth Yahweh,
I will put my law^c within^d them,
Yea <on their heart> will I write it,—
So will I become their God,
And ||they|| shall become my^e people.

34 Then shall they no longer teach
Every man his neighbour, and
Every man his brother, saying,
Know ye Yahweh,—

For ||they all|| shall know |me|,
From the least of them,
Even unto the greatest of them,
Declareth Yahweh,
For I will forgive their iniquity,
And <their sin> will I remember |no
more|.

35 ||Thus|| saith Yahweh—
Who hath given the sun^f for a light by
day,
The ordinances^d of the moon and the stars,
for a light by night,—
Who excited the sea, and the waves thereof
roared^f

||Yahweh of hosts|| is his name :—
36 <If these ordinances depart from before me>
Declareth Yahweh,—
||The seed of Israel also|| may cease from being
a nation before me, |all the days|.

37 ||Thus|| saith Yahweh—
<If the heavens above |can be measured|,
Or the foundations of the earth beneath |be
searched out|>
||I also|| may reject all the seed of Israel, for
all that they have done,

Declareth Yahweh.

38 Lo! |days are coming|,^g
Declareth Yahweh,

That the city^h shall be built for Yahweh,
From the tower of Hananeel,
[As far as]^f the gate of the corner;

39 Then shall go forth again the measuring-line
straight forward,
Over the^g hill Gareb,
And it shall go round to Goah;

^a *Et.*: "And ||I|| abhorred
them"—G.n.

^b Some cod. (w. 4 ear. pr.
edns.): "sons"—G.n.

^c Or: "mine instruc-
tion."

^d Or: "statutes."

^e So, in some cod., both
written and read: "w. 3
ear. pr. edns., Aram.,
Sep., Syr. and Vul." [But
"coming" is absent from

M.C.T.; yet is it to be
read though not written.]
—G.n.; G. Intro. 308, 310,
888.

^f Not expressed in M.C.T.,
nor in some cod., nor in
3 ear. pr. edns.; but is
expressed in other cod.
(w. 8 ear. pr. edns.)—
G.n., G. Intro. 315.

^g A sp. v.r. (*sevir*): "as far
as." In some cod. (w.

40 And ||all the vale of the dead bodies, and of
the ashes, and all the fields^a as far as the
Kidron torrent-bed, as far as the horse-
gate corner on the east||,
Shall be holy unto Yahweh,—
It shall not be rooted up, nor thrown down,
any more, |unto times age-abiding|.

§ 26. *When requested by King Zedekiah to say why
he had been prophesying against Jerusalem and
the King, Jeremiah narrates how he had, under
Divine Guidance, redeemed his Family's Prop-
erty at Anathoth: this enables him to return
to his Royal Questioner a circumstantial though
indirect Reply.*

1 The word which came unto Jeremiah from 32
Yahweh, in the tenth year of Zedekiah king of
Judah,—||the same|| was the eighteenth year of
Nebuchadrezzar; ² and ||then|| |the forces of
the king of Babylon| were besieging Jerusalem,
—and ||Jeremiah the prophet|| had been shut
up in the guard-court, which was in the house
of the king of Judah; ³ whom Zedekiah king of
Judah |had shut up|, saying,—

Why^h art thouⁱ prophesying, saying,—

||Thus|| saith Yahweh,

Behold me! giving up this city into the
hand of the king of Babylon, and he shall
capture it; ⁴ and ||Zedekiah king of
Judah|| shall not be delivered out of the
hand of the Chaldeans,—for he shall be
||wholly given up|| into the hand of the
king of Babylon, and shall speak—the
mouth of the one to the mouth of the
other, and the eyes of the one <into the
eyes of the other> shall look; ⁵ and
<into Babylon> shall he lead Zedekiah,
and ||there|| shall he remain, until I
visit him, Declareth Yahweh,—
<though ye fight with the Chaldeans>
ye shall not prosper?

⁶ And Jeremiah said',—

The word of Yahweh came^j unto me, saying:

7 Lo! ||Hanameel son of Shallum thine uncle||
hath come unto thee, saying,—

Buy thee my field that is in Anathoth,
for ||thine|| is the right of redemption,
to buy it.

8 So Hanameel son of mine uncle |came unto
me|, according to the word of Yahweh, into
the guard-court, and said unto me,

Buy, I pray thee, my field that is in
Anathoth, which is in the land of
Benjamin, for ||thine|| is the right of
inheritance, and ||thine|| the redemp-
tion,—buy it for thyself.

Aram. and Sep.) both
written and read: "as
far as"—G.n.
^a So in some cod. (w. 7 ear.
pr. edns.) both written

and read. M.C.T. writes:
"dry places"; but reads:
"fields." Cp. 2 K.
xxiii. 4.

So I knew, that <the word of Yahweh> it was'.⁹ And I bought the field, from Hanameel son of mine uncle, that was in Anathoth,—and weighed him the silver, <seventeen shekels> was the silver;

And I wrote in the scroll, and sealed it, and took in attestation [witnesses],—and weighed the silver in the balances.

Then took I the scroll of purchase,¹¹ both that which was sealed—the title and the conditions—and that which was open;¹² and gave the scroll of purchase, unto Baruch son of Neriah^a son of Mahseiah, in the sight of Hanameel mine uncle[^s son],^b and in the sight of the witnesses, who subscribed^c the scroll of purchase,—in^d the sight of all the Jews, who were sitting in the guard-court. Then charged I Baruch, in their sight, saying:

||Thus|| saith Yahweh of hosts,
God of Israel,

Take thou these scrolls, this scroll of purchase, even that which is sealed, and this scroll that is open, and put them in an earthen vessel,—that they may remain many days.

For

||Thus|| saith Yahweh of hosts,
God of Israel:

||Again|| shall houses and fields and vineyards, be bought, in this land.

Then prayed I unto Yahweh,—after I had delivered the scroll of purchase, unto Baruch son of Neriah, saying:—

Alas! My Lord, Yahweh!

Lo! ||thou thyself|| didst make the heavens, and the earth, by thy great might, and by thine outstretched arm,—

There is [nothing] ||too wonderful for thee||:

*Executing lovingkindness unto thousands,
But recompensing the iniquity of fathers,
into the bosom of their children [after them],**

Thou God, the great, the mighty,
||Yahweh of hosts|| is his name:

Great in counsel, and mighty in deed,—

Whose eyes are open on all the ways of the sons of men, to give unto every one

According to his ways, and

According to the fruit of his doings:

Who didst set signs and wonders, in the land of Egypt, [unto this day], and in Israel, and among mankind,^f—

And didst make for thyself a name, [as at this day];

And didst bring forth thy people Israel, out of the land of Egypt,
With signs and with wonders, and
With a strong' hand, and
With an outstretched' arm, and
With great' terror;

And didst give unto them this land, which thou hadst sworn to their fathers to give unto them,—a land flowing with milk and honey;

And they came in and took possession of it, But hearkened not unto thy voice,
Nor <in thy law>^a did they walk,
<Nought of what thou hadst commanded them to do> did they do,—

And so thou hast caused to befall them, [all this calamity].

Lo! the earthworks! they have entered the city, to capture it,
And ||the city|| hath been given into the hand of the Chaldeans, who are fighting against it, because of the sword and the famine and the pestilence,—

And so ||what thou didst speak|| hath come to pass,

And there' thou art, looking on!

Yet ||thou thyself|| saidst unto me, O My Lord, Yahweh,

Buy thee the field for silver,

And take in attestation ||witnesses||,—

Whereas ||the city|| hath been given into the hand of the Chaldeans!

Then came the word of Yahweh, unto Jeremiah,^b saying:—

Lo! ||I|| am Yahweh, God of all flesh,—

<For me> is [any thing] too wonderful?

[Therefore]

||Thus|| saith Yahweh,—

Behold me! giving this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall capture it;

And the Chaldeans, who are fighting against this city,

[Shall enter], and

Shall set this city on fire, and

Shall consume it,—

With the houses on whose roofs they burned incense to Baal, and poured out drink-offerings to other' gods, that they might provoke me to anger;

For the sons of Israel and the sons of Judah have been nothing but doers of wickedness in my sight, from the days of their youth,—

For the sons of Israel have been doing

^a Heb.: *neriyāh*, 7; 3, *neriyāhu*.

^b [M.C.T.: "mine uncle."] Some cod. (w. Sep., Syr. and Vul.): "mine uncle's son." Cp. vers. 8, 9—G.n.

^c Some cod. (w. 3 ear. pr.

edns., Aram., Syr. and Vul.): "who were written"—G.n.

^d Some cod. (w. Sep., Syr., Vul.): "and in"—G.n.

^e Cp. Exo. xxxiv. 6, 7.

^f Cp. Zech. ix. 1.

^a M.C.T. writes: "law"; reads: "laws." Some cod. (w. 3 ear. pr. edns.) have "law" written and read—G.n.

^b On due consideration we may feel certain that Jeremiah's answer to Zedekiah included not only a rehearsal of the prophet's prayer (verses

16-25), but took in as well the answer of Yahweh (verses 27-44): in which case it is easy to conclude that the pronoun "me" must have originally appeared (in verse 26) where "Jeremiah" now stands; and where "me" still stands in Sep. and Vul.

nothing but provoke me to anger by the workmanship of their hands.

Declareth Yahweh;

31 For <According to mine anger, and According to mine indignation> hath been to me this city, from the day when they built it, even unto this day,—that I should pull it down from before my face: ³² because of all the wickedness of the sons of Israel and the sons of Judah, which they have done to provoke me to anger, ||they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem||:

33 Thus have they turned unto me the back, and not the face,—

<Though I instructed them, |betimes| instructing them>

Yet have they not^a been hearkening, to receive correction;

34 But have set their abominations^a in the house on which my name hath been called, |to defile it|;

35 And have built the high places of Baal, which are in the valley of Ben-hinnom, To cause their sons and their daughters to pass through unto Molech,

Which I commanded them not,

Neither came it up on my heart,^a

That they should do this horrible thing,—

Causing |Judah| to sin!

36 Now therefore|| <because of this>—

||Thus|| saith Yahweh,

God of Israel,—

Concerning this city, whereof ye^a are saying, It hath been delivered into the hand of the king of Babylon, by sword, and by famine, and by pestilence:

37 Behold me! gathering them out of all the lands, whither I have driven them—

In mine anger, and

In mine indignation, and

In great vexation,—

And I will cause them to return into this place,

And will make them dwell |securely|;

38 And they shall become my^a people,—

And ||I|| will become their^a God;

39 And I will give them one heart, and one way,

That they may revere |me|, all the days,—

For the good of them, and of their children after^a them;

40 And I will solemnise to them, an age-abiding covenant,

That I will not turn away from following them, to do them good,—

But <the reverence of myself> will I put in their heart, so that they shall not turn away from me.

41 And I will rejoice over them, to do them good,—

And will plant them in this land, |in truth|, ||with all my heart, and with all my soul||.

42 For ||Thus|| saith Yahweh, <Like as I have brought upon this people^a all this great calamity>

||So|| am I^a bringing upon them all the good that I^a am speaking concerning them.

43 Therefore shall fields be bought in this land,—whereof ye^a are saying,

It is ||a desolation||,

Without man or beast,

It hath been given into the hand of the Chaldeans:

44 <Fields—for silver> shall men buy,

And write in scrolls,

And seal them.

And take in attestation ||witnesses||,

In the land of Benjamin, and

In the places round about Jerusalem, and

In the cities of Judah, and

In the cities of the hill country, and

In the cities of the lowland, and

In the cities of the South,—

For I will cause them of their captivity to return, Declareth Yahweh.

§ 27. *More Consolation through the Imprisoned Prophet: Promises (with striking Change of Refrain) directed to both Israel and Judah, concerning David's Righteous Offspring, and concerning the Fulfilment of both the Davidic and Levitical Covenants—confirmed by the Covenant of Day and Night.*

1 And the word of Yahweh came unto 33 Jeremiah, the second time, when he^a was yet^a imprisoned in the guard-court, saying:

2 ||Thus|| saith Yahweh, who doeth it,—

|Yahweh|,^a who fashioneth it,

to establish it,

||Yahweh|| is his name:

3 Call unto me, that I may answer thee,—and tell thee things great and inaccessible, which thou hast not known.

4 For ||Thus|| saith Yahweh,

God of Israel.

Concerning the houses of this city, and concerning the houses of the kings of Judah,—which are thrown down against the earthworks and against the sword:

5 ||In entering to fight with^b the Chaldeans|| it is to fill them with the dead bodies of men, whom I have smitten in mine anger and in mine indignation,—and because of whom I have hidden my face

^a In some cod. (w. Sep., Syr., Vul.) is found no sign of the word "Y." (thus repeated)—G.N.

^b Some cod. (w. 2 ear. pr. edns. and Sep.): "against"—G.N.

^a Cp. chaps. vii. 30, 31; xix. 5.

- from this city,—|by reason of all their wickedness|.
- 6 Behold me! laying upon her a bandage of healing, so will I heal them,—
And will reveal to them abundance of prosperity and truth;
- 7 And I will bring back
Them of the captivity of Judah, and
Them of the captivity of Israel,—
And I will build them, [as at the first];
- 8 And I will purify them, from all their iniquity wherewith they have sinned against me,—
And I will grant pardon for all their iniquities,
Wherewith they have sinned against me, and
Wherewith they have transgressed against me;
- 9 So shall she become to me,—
A name of joy,
A praise, and
An adorning,
To all the nations of the earth,—
Who will hear all the good which I' am doing them,
And will dread and be deeply moved, over
all the good' and over all the prosperity' which I' am causing her.
- 10 ||Thus|| saith Yahweh—
[Again] shall be heard in this place, <as to which ye' are saying,
||Deserted|| *it is', without man or beast,*
In the cities of Judah, and in the streets of Jerusalem,
Which are desolate without man or inhabitant or beast >
- 11 *The voice of joy, and the voice of gladness,
The voice of the bridegroom, and the voice of the bride,^a*
The voice of them who are saying,
Praise ye Yahweh of hosts,
*For good' is Yahweh,
For age-abiding' is his lovingkindness,^b*
[The voice] of them who are bringing a thank-offering into the house of Yahweh,—
For I will bring back the captives^c of the land,
[as at the first], Saith Yahweh.
- 12 ||Thus|| saith Yahweh of hosts,
||Again|| shall there be in this place—
Which is deserted, without man or even beast—
And all the cities thereof,—
The home of shepherds, causing [flocks] to lie down.
- 13 <In the cities of the hill country,
In the cities of the lowland, and
In the cities of the South, and
In the land of Benjamin, and
In the places round about Jerusalem, and
In the cities of Judah>
[Again] shall the flock pass over the hands of the numberer, Saith Yahweh.

^a Cp. chaps. vii. 34; xvi. 9; xxv. 10; Intro., Chap. I., 3, a.

^b Cp. Ps. cxxxvi.
^c Ml.: "captivity."

- 14 *Lo!* [days are coming].
Declareth Yahweh,—
when I will establish my good word,
which I have spoken—
As to the house of Israel,
And concerning the house of Judah:
- 15 <In those days, and at that time> will I cause to bud unto David,
A Bud^a of righteousness,—
And he shall execute^b justice and righteousness in the land:
- 16 <In those days>
Judah shall be saved', and
||Jerusalem|| abide [securely],—
And ||this|| is that which shall be proclaimed to her—
||Yahweh|| our righteousness!^c
- 17 For ||Thus|| saith Yahweh,—
There shall not be wanting^d to David,—
A man to sit upon the throne of the house of Israel;
- 18 Nor <to the priests the Levites> shall there be wanting—
A man, |before me|,
To offer an ascending-sacrifice, or
To make a perfume with a gift, or
To offer a [peace-] offering,^e |all the days|!
- 19 And the word of Yahweh came unto Jeremiah, saying:
- 20 ||Thus|| saith Yahweh,
<If ye can break,
My covenant of the day, and
My covenant of the night,
That there be not day and night in their season>
- 21 ||My covenant also|| may be broken,
|With David my servant|,
That he shall not have a son, to reign upon his throne,—
And with the Levites^f the priests, mine attendants:
- 22 <As [the host of the heavens] cannot be recorded',
Nor [the sand of the sea] be measured'>
||So|| will I multiply,
The seed of David my servant,
And the Levites who attend upon |me|.
- 23 And the word of Yahweh came unto Jeremiah, saying:
- 24 Hast thou not observed, what [this people] have spoken, saying,
<The two families which Yahweh did choose'> he hath even cast them off?

^a Or: "sprout." Cp. chap. xxiii. 5; Is. lxi. 11.

^b Some cod. (w. 3 ear. pr. edns. and Syr.):—"And shall reign as king and prosper, And shall execute," etc.

Cp. chap. xxiii. 5.

^c "As her name" may be implied, but is not expressed. The variation from chap. xxiii. 6 is marked, and shd in some way be preserved.

^d Or: "be cut off."

^e Cp. O.G. 257^b, 5.

^f Cp. Num. xxv. 10-15; Mal. ii. 5.

And so <my people> they despise, as though they could not again' become a nation in their sight!

25 ||Thus|| saith Yahweh,
<If <my covenant of day and night, the ordinances of the heavens and the earth> I did not appoint>

26 <The seed of Jacob also, and of David my servant> might I cast off, so as not to take of his seed as rulers' unto the seed of Abraham, Isaac and Jacob,—

For I will bring back them of their captivity, and will have compassion upon them.

§ 29. *Two further Messages to King Zedekiah—the Latter based upon the Breach of Covenant by Princes and People as to letting their Bond-servants go free. The Solemnity of Covenanting portrayed.*

34 ¹ The word which came unto Jeremiah from Yahweh, — when Nebuchadnezzar^a king of Babylon and all his force and all the kingdoms of the earth the dominion of his hand, and all the peoples, were fighting^b against Jerusalem and against all her cities, saying:

2 ||Thus|| saith Yahweh
God of Israel,

Go and speak unto Zedekiah, king of Judah, —and say unto him—

||Thus|| saith Yahweh,
Behold me! giving this city into the hand of the king of Babylon, and he will burn it with fire;

3 And ||thou|| shalt not escape out of his hand,

For thou shalt be ||taken||,
And <into his hand> shalt thou be delivered,—

And ||thine own eyes|| <into the eyes of the king of Babylon> shall look,

And ||his mouth|| <with thy mouth> shall speak,

And <Babylon> shalt thou enter.

4 [Nevertheless] hear the word of Yahweh,
O Zedekiah, king of Judah,—

||Thus|| saith Yahweh,
Concerning thee,

Thou shalt not die by the sword;

5 <In peace> shalt thou die.

And <with^c the burnings made for thy fathers, the former kings who were before thee> ||so|| shall they make a burning unto thee,

And <with an Alas lord! shall they lament thee,—

Because of the word ||I|| have spoken,
Declareth Yahweh.

⁶ Then spake Jeremiah the prophet unto Zedekiah king of Judah, all these words, in Jerusalem; ⁷ when ||the force of the king of Babylon|| was fighting^a against Jerusalem, and against all the cities of Judah that were left,— against Lachish and against Azekah, for ||they|| remained among the cities of Judah, as fortified⁷ cities.

⁸ The word which came unto Jeremiah, from Yahweh, — <after that King Zedekiah had solemnised a covenant with all the people who were in Jerusalem, proclaiming unto them |liberty|: ⁹ that every man should let his servant and every man his handmaid, ||being a Hebrew or a Hebrewess|| |go free|,—so that no man should use them as slaves^b ||to wit a Jew his brother||; ¹⁰ so then they hearkened—even all the princes and all the people who had entered into the covenant, that every man should let his servant and every man his handmaid |go free|, so as not to use them as slaves^b |any longer|,—yea they hearkened, and let them go, ¹¹ howbeit they turned, after that, and brought back the servants and the handmaids whom they had let go |free|, and brought them into subjection as servants and as handmaids> ¹² So then the word of Yahweh came unto Jeremiah, from Yahweh, saying:

13 ||Thus|| saith Yahweh,
God of Israel,—

||I myself|| solemnised a covenant with your fathers, in the day when I brought them forth out of the land of Egypt, out of the house of slaves, saying:

14 <At the end of seven years> shall ye let go, every man his brother, ||being a Hebrew||, who shall sell himself unto thee, and serve thee |six years|, then shalt thou let him go |free| from thee.

Howbeit your fathers hearkened not unto me, neither inclined their ear.

15 And <though ||ye|| just now turned, and did that which was right in mine eyes, by proclaiming liberty, every man to his neighbour,—and solemnised a covenant |before me|, in the house on which my Name hath been called> ¹⁶ yet have ye turned and profaned my Name, and brought back every man his servant, and every man his handmaid, whom ye had let go |free|, ||at their own desire||,^c—and have brought them into subjection, to become your' servants and handmaids. ¹⁷ |Therefore|—

||Thus|| saith Yahweh,

||Ye|| have not hearkened unto me, in proclaiming liberty, every man to his brother and every man to his neighbour:

Behold me! proclaiming |to you| ||a liberty|. Declareth Yahweh,

unto the sword, unto^d the pestilence, and

^a So Ben Asher; Ben Naphtali has: "Nebuchadnezzar."

^b Or: "about to fight."

^c Some cod. (w. Sep., Syr., Vul.): "like"—(† n.

^a Or: "about to fight."

^b So O.G.

^c Ml.: "at their own soul."

^d Some cod. (w. 3 ear. pr.

edns., Aram., Sep. and Syr.): "and unto"—G.n.

unto the famine, so will I make you a terror to all the kingdoms of the earth; and will give the men who are transgressing my covenant <in that they have not confirmed the words of the covenant, which they solemnised [before me], when they cut [the calf] in twain, and passed between the parts thereof;* ¹⁹ even the princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land,—who passed between the parts of the calf> ²⁰ yea I will give them into the hand of their enemies, and into the hand of them who are seeking their life,^b—and their dead bodies shall become food, for the birds of the heavens, and for the beasts of the earth.

- ²¹ <Zedekiah king of Judah also, with his princes> will I give into the hand of their enemies, and into the hand of them who are seeking their life,^b—even into the hand of the force of the king of Babylon, who are going up from you. ²² Behold me! giving command. Declareth Yahweh, and I will bring them back unto this city, and they will fight against it, and capture it, and consume it with fire,—and <the cities of Judah> will I make too desolate to have an inhabitant.^c

§ 29. *The Rechabites. Their Persistent Obedience to their father Jonadab used for reproving Judah and Jerusalem, and as a ground of Promise to themselves.*

- 35** ¹ The word which came unto Jeremiah, from Yahweh,—in the days of Jehoiakim son of Josiah king of Judah, saying:

² Go unto the house of the Rechabites, and speak with them, and bring them into the house of Yahweh, into one of the chambers,—and give them [wine] to drink.

³ So I took Jaazaniah,^d son of Jeremiah, son of Habazziniah, and his brethren, and all his sons,—and all the house of the Rechabites;

⁴ and brought them into the house of Yahweh, into the chamber of the sons of Hanan son of Igdaliah,^e a man of God,—which was beside the chamber of the princes, which was above the chamber of Maaseiah^f son of Shallum, keeper of the porch;^g ⁵ and I set before the sons of the house of the Rechabites, bowls full of wine, and cups,—and said unto them,

Drink ye wine.

⁶ Then said they,—

We will not drink wine,—for [Jonadab son

of Rechab, our father] laid command upon us, saying,

Ye shall not drink wine, [ye, nor your sons] unto times age-abiding; ⁷ nor <house> shall ye build, nor [seed] shall ye sow, nor <vineyard> shall ye plant, neither shall ye have^h them, —but <in tents> shall ye dwell, all your days, that ye may live many days, on the face of the soilⁱ where ye are sojourning.

- ⁸ So we have hearkened unto the voice of Jonadab^a son of Rechab, our father, in all that he commanded us,—not to drink wine^j all our days, [we, our wives, our sons, nor our daughters]; ⁹ and not to build houses for us to dwell in,—and so <vineyard or field or seed> have we none; ¹⁰ but we have dwelt in tents,—and have hearkened and done, according to all that Jonadab our father commanded^k us. ¹¹ And so it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said,—

Let us [even enter] Jerusalem, because of the force of the Chaldeans and because of the force of the Syrians:

So have we dwelt in Jerusalem.

- ¹² Then came the word of Yahweh unto Jeremiah, saying:

¹³ [Thus] saith Yahweh of hosts, God of Israel,

Go and say to the men of Judah, and to the inhabitants of Jerusalem,—

Will ye not receive correction, by hearkening unto my words? Demandeth Yahweh:

- ¹⁴ Confirmed^l are the words of Jonadab^a son of Rechab—which he commanded his sons, that they should not drink [wine], and they have not^m drunk, until this day, for they have hearkened unto the command of their father.

But [I] have spoken unto you, [betimes] speaking, and ye have not hearkened [unto me].

- ¹⁵ And I sent unto you all my servants the prophets, [betimes] sending, saying,

Return, I pray you—every man from his wickedⁿ way.

And amend your doings.

And do not go after other^o gods to serve them,

So shall ye remain on the soil, which I gave to you, and to your fathers,—

but ye have not inclined your ear, nor hearkened [unto me].

- ¹⁶ <Because the sons of Jonadab^a son of Rechab have [confirmed] the commandment of their father, which he commanded them,—whereas [this people] have not hearkened [unto me]>

- ¹⁷ [Therefore]

[Thus] saith Yahweh, God of hosts, God of Israel,

Behold me! bringing in against Judah, and

* Cp. Gen. xv. 10-17 (? Deu. xxix. 12).

^b U. : "soul."

^c Or: "desolate through having no inhabitant." Cp. Is. vi. 11.

^d Heb. : *yā'azanyāh*, 2; 2, *yā'azanyāhū*.

^e Heb. : *ighdnyāhū*.

^f Heb. : *mā'asēyāhū*, 7; 16,

mā'asēyāh.

^g ML. : "threshold."

^a Heb. : *jehonadab*.

against all the inhabitants of Jerusalem,
all the calamity, which I have spoken
concerning them,—

Because I spake unto them, and they did not
hearken,
And I called to them, and they did not
answer.

¹⁸ But <to the house of the Rechabites> said
Jeremiah:

||Thus|| saith Yahweh of hosts,
God of Israel,

<Because ye have hearkened unto the com-
mandment of Jonadab^a your father, and
have kept all his commandments, and
done' according to all that he commanded
you>

¹⁹ |Therefore|

||Thus|| saith Yahweh of hosts,
God of Israel,—

Jonadab son of Rechab shall not want one
to stand before me, [all the days]!

§ 30. *By Divine Command, Jeremiah, through Baruch, writes in a Scroll all the Words he has hitherto spoken concerning Israel, Judah and the Nations; after which Baruch reads the Scroll first to all the People, then to the Princes; next, Jehudi begins to read it to King Jehoiakim, who, having heard a Portion, angrily cuts up the Scroll and consumes it in the Fire; for which he is denounced by Yahweh, and the Scroll is rewritten—with Additions.*

³⁶ ¹ And it came to pass, in the fourth year of
Jehoiakim son of Josiah, king of Judah, that
this word came unto Jeremiah, from Yahweh,
saying:

² Take thee a scroll,^b and write therein, all
the words which I have spoken unto thee,
concerning Israel, and
concerning Judah, and
concerning all the nations,—
from the day I began to speak unto thee,
from the days of Josiah, even until
this day:

³ |Peradventure| the house of Judah will
hearken' unto all the calamity, which I'
am devising to execute against them,—to
the end they may return, every man from
his wicked' way, whereupon I will forgive
their iniquity, and their sin.

⁴ So Jeremiah called' Baruch, son of Neriah,—
and Baruch wrote', from the mouth of Jeremiah,
all the words of Yahweh which he had spoken
unto him, upon a scroll. ⁵ Then did
Jeremiah command Baruch, saying,—

||I|| am hindered, I cannot' enter the house of
Yahweh;

⁶ ||Thou|| therefore shalt enter, and read in the
roll which thou hast written from my mouth,
the words of Yahweh, in the ears of the
people, in the house of Yahweh, on the
day of a fast,— moreover also <in

the ears of all Judah who are coming in
out of their cities> shalt thou read them:

⁷ |Peradventure| their supplication |will fall
prostrate|, before Yahweh, and they
return' every man from his wicked
way,—

For ||great|| are the anger and the indig-
nation, which Yahweh hath spoken'
against this people.

⁸ So then Baruch son of Neriah did' according
to all which Jeremiah the prophet commanded
him, reading in the book the words of Yahweh,
in the house of Yahweh. ⁹ And it came to pass
in the fifth year of Jehoiakim son of Josiah
king of Judah, in the ninth month, that all
the people of Jerusalem, and all the people
who were coming in out of the cities of Judah,
into Jerusalem, |had proclaimed a fast before
Yahweh|; ¹⁰ Baruch, therefore, read in the
book, the words of Jeremiah, in the house of
Yahweh,—in the chamber of Gemariah son of
Shaphan—the scribe, in the upper court, at
the opening of the new gate of the house of
Yahweh, in the ears of all the people.

¹¹ <When Micaiah, son of Gemariah son of
Shaphan, heard' all the words of Yahweh, out
of^a the book> ¹² then went he down unto
the house of the king, up to the chamber of
the scribe, and lo! ||there|| all the princes
sitting,—Elishama the scribe, and Delaiah son
of Shemaiah, and Elnathan son of Achbor, and
Gemariah son of Shaphan, and Zedekiah son
of Hananiah, and all the princes. ¹³ So
Micaiah told' them all the words which he
heard,—when Baruch read in the book, in the
ears of the people. ¹⁴ All the princes,
therefore, sent' unto Baruch, Jehudi, son of
Nethaniah son of Shelemiah^b son of Cushi,
saying,

<The roll, wherein thou didst read in the
ears of the people> take it in thy hand,
and come.

So Baruch son of Neriah^c took' the roll in his
hand, and came in unto them. ¹⁵ Then
said they unto him,

¹⁵ Sit down, we pray thee, and read it in our
ears.

So Baruch read' it in their ears. ¹⁶ And
it came to pass <when they heard all the^d
words> that they turned with fear one to
another,—and said unto Baruch,

We must ||surely tell|| the king, all these
words!

¹⁷ Then <unto Baruch> put they questions,
saying,—

Tell us, we pray thee, |How| didst thou
write all these words at his mouth?

¹⁸ So Baruch said' unto them,

<With his own mouth> used he to proclaim
unto me' all these words,—and I kept on
writing in the book, |with ink|.°

^a ML: "from upon,"
"from off."

^{nertyāh.}

^b Heb.: *shelemiyāhu*, 5; 5,
shelemiyāh.

^d Some cod. (w. 2 ear. pr.
edns.): "these"—G.n.

^c Heb.: *nertyāhu*, 8; 7,

^e Or: "fluid." "Not ne-
cessarily black for Jose-

^a Heb.: *jehonadab.*

^b ML: "a writing roll."

- ¹⁹ Then said the princes unto Baruch,
Go hide thee, [thou and Jeremiah], and let
[no man] know where ye [are]!
- ²⁰ Then went they in unto the king, into the
court, but <the roll> had they put in charge,
in the chamber of Elishama the scribe,—so
they declared, in the ears of the king' all the^a
words. ²¹ [The king], therefore, sent [Jehudi],
to fetch the roll, and he fetched it, out of the
chamber of Elishama the scribe,—and Jehudi
read' it in the ears of the king, and in the ears of
all the princes, who were standing near the king.
- ²² Now [the king] was sitting in the winter'
house, in the ninth' month,—[with the fire-
stove before him burning]. ²³ So then it came
to pass <when Jehudi had read three or four
columns, that he cut it up into fragments with
a scribe's knife, and cast them into the fire
that was in the stove,—until [all the roll]
was consumed on the fire that was on the
stove. ²⁴ Yet were they not in dread,
neither rent they their garments,—[the king,
nor any of his servants that were hearing all
these words]. ²⁵ [Nevertheless] [Elnathan
and Delaiah and Gemariah] interceded with
the king, not to burn the roll,—but he hearkened
not unto them.
- ²⁶ Then did the king command Jerahmeel son
of the king, and Seraiah^b son of Azriel, and
Shelemiah son of Abdeel, to fetch Baruch
the scribe, and Jeremiah the prophet,—but
Yahweh had hid' them.
- ²⁷ Then came the word of Yahweh unto Jere-
miah,—after the king had burned the roll, and
the words which Baruch had written from the
mouth of Jeremiah, saying:
- ²⁸ [Again] take thee another' roll, and write
thereon, all the former' words which were
on the first roll, which Jehoiakim king of
Judah hath burned.
- ²⁹ But <unto Jehoiakim king of Judah> shalt
thou say,
[Thus] saith Yahweh,—
[Thou] hast burned this roll, saying,
Why' hast thou written thereon—saying,
The king of Babylon shall [certainly
come] and lay waste this land, and
cause to cease therefrom, man and
beast?
- ³⁰ [Therefore]
[Thus] saith Yahweh
Concerning Jehoiakim king of Judah,—
He shall have none to sit upon the throne of
David,—
And [his dead body] shall be cast out—to
the heat by day, and to the frost by night;
- ³¹ And I will visit upon him' and upon his seed'
and upon his servants' the punishment of
their iniquity,—and will bring upon them,
and upon the inhabitants of Jerusalem, and

against^a the men of Judah, all the calamity,
which I have spoken against them, but they
have not hearkened.

- ³² So [Jeremiah] took another roll' and gave it
unto Baruch son of Neriah, the scribe, who
wrote thereon, from the mouth of Jeremiah'
all the words of the book, which Jehoiakim
king of Judah had burned' in the fire,—and
further' were added thereunto, many words
[like unto them].

§ 31. *King Zedekiah, at the Beginning of his Reign, asks for Jeremiah's Prayers; and, in answer, is warned not to count on Nebuchadrezzar's permanent Departure from Jerusalem. During a temporary Withdrawal of the Chaldeans, Jeremiah is caught going out to Anathoth, falsely accused, smitten, and cast into Prison. The King, secretly consulting the Prophet, reduces his sentence to Confinement in the Guard-court, appointing him a Cake per Day while Bread lasted in the City.*

- 1 And Zedekiah son of Josiah [reigned as king] **37**
instead of Coniah son of Jehoiakim, whom
Nebuchadrezzar king of Babylon [made king] in
the land of Judah. ² But neither he, nor his
servants, nor the people of the land, had
hearkened' unto the words of Yahweh, which
he had spoken' through^b Jeremiah the pro-
phet. ³ And King Zedekiah sent
Jehucal son of Shelemiah,^c and Zephaniah son
of Maaseiah the priest, unto Jeremiah the
prophet, saying,—
Pray thou, I beseech thee, in our behalf, unto
Yahweh, our God.

- ⁴ Now [Jeremiah] was coming in and going out
in the midst of the people, for they had not put
him into prison. ⁵ And [the force of Pharaoh]
had come forth out of Egypt,—and <when the
Chaldeans who were besieging Jerusalem heard
the tidings of them> they went up from Jeru-
salem. ⁶ Then came the word of
Yahweh unto Jeremiah the prophet, saying:

- ⁷ [Thus] saith Yahweh,
God of Israel,
[Thus] shall ye say unto the king of Judah,
who sent you unto me to enquire of me,—
Lo! [the force of Pharaoh, which is coming
out to you to help] is about to return to its
own land, [to Egypt];
- ⁸ Then will the Chaldeans come back, and fight
against this city,—and capture it, and burn
it with fire.
- ⁹ [Thus] saith Yahweh,—
Let not your own souls^d deceive you, saying,
The Chaldeans will [surely depart] from us!
For they will not depart;

phus says the Hebrews
made use of various
colours for writing"—
Davies' H.L.

^a Some cod. (w. 3 ear. pr.

edns., Sep. and Syr.):
"these." Cp. ver. 16—
G.n.

^b H.b.: *serayāhu*, 1; 19,
serayāh.

^a A sp. v.r. (*sevir*): "upon."
Some cod. both read and
write: "upon"—G.n.

^b Ml.: "at the hand of."

^c Heb.: *shelemiyāh*, 5; 5,
shelemiyāhu.

^d Prob. = "wishes."

¹⁰ For <though ye had smitten all the force of the Chaldeans who are fighting with you, and there had remained of them only desperately wounded' men> yet ||every man in his tent|| should have arisen and burnt this city |with fire|.

¹¹ Now it came to pass <when the army of the Chaldeans |had gone up| from Jerusalem,—because of the force of Pharaoh> ¹² then went forth Jeremiah out of Jerusalem, to go into the land of Benjamin,—to receive a portion from thence in the midst of the people. ¹³ And so it came to pass <he' being in the gate of Benjamin, and there being there' a ward-master whose name was Irijah son of Shelemiah son of Hananiah> that he seized Jeremiah the prophet, saying,

<Unto the Chaldeans> art thou' falling away!

¹⁴ Then said Jeremiah,

False! I am not falling away unto the Chaldeans!

Howbeit he hearkened not unto him,—so Irijah seized Jeremiah, and brought him in unto the princes. ¹⁵ Then were the princes

wroth' against Jeremiah, and smote him,—and put him in prison, in the house of Jonathan the scribe, for <that> had they made the prison. ¹⁶ <When

Jeremiah had entered into the dungeon-house and into the cells, and Jeremiah |had remained there| many days> ¹⁷ then sent King Zedekiah—and fetched him, and the king |asked him|, in his own house, |secretly|, and said,—

Is' there a word from Yahweh?

And Jeremiah said,—

There is, for (said he),

<Into the hand of the king of Babylon> shalt thou be delivered!

¹⁸ And Jeremiah said' unto King Zedekiah,—

What sin have I committed against thee, or against thy servants, or against this people,

that ye have delivered me' up into prison?

¹⁹ |Where|, then, are your prophets, who prophesied unto you, saying,—

The king of Babylon |shall not come| against you, nor against this land?

²⁰ ||Now|| therefore, hear, I beseech thee, O my lord the king,—

Let my supplication, I pray thee, fall prostrate before thee, and do not cause me to return unto the house of Jonathan the scribe, lest I die there!

²¹ Then King Zedekiah gave command, and they committed Jeremiah into the guard-court, and [said] that there should be given him a cake of bread daily, out of the bakers' street, until all the bread out of the city |should be spent|. So Jeremiah remained' in the guard-court.

§ 32. *The Princes again conspiring against Jeremiah, King Zedekiah weakly delivers him into their Hands, and they let him down with ropes into a miry Dungeon; from which Ebed-melech the Ethiopian, having interceded with the King, and taking with him thirty Men, delivers him; and Jeremiah, meanwhile giving good but unheeded Counsel to the King, remains in the Guard-court until Jerusalem is captured.*

¹ And <when Shephatiah son of Mattan, and Gedaliah son of Pashhur, and Jucal son of Shelemiah, and Pashhur son of Malchiah, heard' the words which Jeremiah' was speaking unto all the people, saying:

² ||Thus|| saith Yahweh,

||He that remaineth in this city|| shall die, by sword, by famine, or by pestilence,—whereas ||he that goeth forth^a unto the Chaldeans|| shall live, so shall he have his life^b for a spoil, ||and shall live|.

³ ||Thus|| saith Yahweh,—

This city shall ||surely be given|| into the hand of the force of the king of Babylon, and he shall capture it >

⁴ Then said the princes unto the king,—

Let this man, we pray thee, |be put to death|, for <in this way> is he' weakening the hands of the men of war who are left in this city, and the hands of all the people, by speaking unto them' such words as these; for ||this man|| is not' seeking |prosperity| for this people, but |misfortune|.

⁵ Then said King Zedekiah,—

Lo! he' is in your hand; for |the king| is not' one who is able to do anything' against' you.

⁶ Then took they Jeremiah, and cast him into the dungeon^c of Malchiah^d son of the king, which was in the guard-court, and they let Jeremiah down with ropes,—now <in the dungeon> was no' water, |only mire|, so Jeremiah sank' in the mire.

⁷ <When Ebed-melech the Ethiopian, one of the eunuchs, he' being in the house of the king, heard' that they had delivered Jeremiah into the dungeon,—|the king' being seated in the gate of Benjamin|> ⁸ then went forth Ebed-melech,^e out of the house of the king, and spake unto the king, saying:

⁹ My lord, O King! wickedly' have these men done all that they have done to Jeremiah the prophet, whom indeed they have cast into the dungeon,—since he would have died where he was, because of the famine, for there is no' bread any longer' |in the city|.

^a Some cod. add: "and falleth"—G.n.

^b U.: "soul."

^c Or: "cistern." "So large were they that when dry they seem to have been used for prisons (Zech.

ix. 11)"—Speaker's Com. ^d Heb.: *mal'kiyahu*, 1; 15, *mal'kiyah*.

^e Some cod. add: "the Ethiopian." Cp. ver. 7—G.n.

¹⁰ Then the king commanded Ebed-melech the Ethiopian, saying,—

Take with thee^a from hence, thirty men, and lift Jeremiah the prophet out of the dungeon, before he die.

¹¹ So Ebed-melech took the men with him,^b and went into the house of the king, under the treasury, and took thence, pieces of cast-off clothes, and old rags,—and let them down unto Jeremiah in the dungeon, with the ropes. ¹² Then said Ebed-melech the Ethiopian unto Jeremiah,—

Put, I pray thee, the pieces of cast-off clothes and the old rags, under thine arm-joints, under the ropes.

And Jeremiah did so. ¹³ Then drew they Jeremiah, with the ropes, and lifted him up out of the dungeon,—and Jeremiah remained in the guard-court. ¹⁴ Then King Zedekiah sent and fetched Jeremiah the prophet unto him, in the third^c entrance, which is in the house of Yahweh,—and the king said unto Jeremiah—

I am going to ask thee a thing, do not hide anything^d from me.

¹⁵ Then said Jeremiah unto Zedekiah, <When I tell thee> wilt thou not surely put me to death?>

And <when I counsel thee> thou wilt not hearken unto me.

¹⁶ So King Zedekiah sware unto Jeremiah, secretly saying,—

<By the life of Yahweh, who made for us, this soul>^e

I will in no wise put thee to death, Neither will I deliver thee into the hand of these men, who are seeking thy life.^d

¹⁷ Then said Jeremiah unto Zedekiah—

Thus saith Yahweh,

God^o of hosts, God of Israel—

<If thou wilt indeed go forth^h unto the princes of the king of Babylon> then shall thine own soul live, and this city shall not be burned with fire,—but thou shalt live, thou, and thy house[.]

¹⁸ But <if thou wilt not go forth unto the princes of the king of Babylon> then shall this city be delivered into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

¹⁹ Then said King Zedekiah, unto Jeremiah:

I am afraid of the Jews, who have fallen away unto the Chaldeans, lest they deliver [me] into their hand, and they maltreat me.

²⁰ But Jeremiah said,

They shall not deliver!—

Hearken, I pray thee, unto the voice of Yahweh, in what I am speaking unto thee,

that it may be well with thee, and thy soul liveⁱ.

²¹ But <if thou art refusing to go forth> [this] is the thing which Yahweh hath shewed me:—²² behold, then, [all the women that are left in the house of the king of Judah] brought forth unto the princes of the king of Babylon,—and [those very women] saying,

The men thou wast wont to salute^a [have goaded thee on, and prevailed upon thee],—

<Thy foot^b [having sunk in the mire]> they have turned away [back].

²³ Yea [thou shalt behold] all thy wives and thy children, brought forth unto the Chaldeans, and [thou] shalt not escape out of their hand,—but <by the hand of the king of Babylon> shalt thou be taken, and [this city] shall be burned^c with fire.

²⁴ Then said Zedekiah unto Jeremiah—

Do not let [any man] know of these words, and thou shalt not die.

²⁵ But <when the princes hear^d that I have spoken with thee, and they come in unto thee and say unto thee—

Do tell us, we pray thee, what thou didst speak unto the king, do not hide it from us, so will we not put thee to death,—and what spake [the king] unto [thee]?>

²⁶ Then shalt thou say unto them,—

I was causing my supplication to fall prostrate before the king — that he would not cause me to return to the house of Jonathan, [to die there].

²⁷ Then came in all the princes unto Jeremiah, and asked him, and he told them, according to all these words which the king [had commanded],^d —so they turned in silence from him, for the matter [had not been reported]. ²⁸ So Jeremiah remained in the guard-court, until the day when Jerusalem [was captured]; [thus] it fell out, when Jerusalem [was captured].

§ 33. *After an eighteen Months' Siege, Jerusalem is taken; King Zedekiah flees to the Waste Plains of Jericho, is captured, brought to Nebuchadrezzar at Riblah, his Sons and Nobles are slain in his presence, his Eyes are put out, and he is taken in Fetters to Babylon. Jerusalem burned, her Walls thrown down, and her Inhabitants carried captive to Babylon—saving some of the Poor, who are left to till the Soil.*

¹ <In the ninth year of Zedekiah king of 39 Judah, in the tenth month> came Nebuchadrezzar king of Babylon and all his force against Jerusalem, and they besieged it. ² <In the eleventh year of Zedekiah, in the fourth month,

^a Lit.: "in thy hand."

^b Lit.: "in his hand."

^c Or: "life."

^d U.: "soul,"

^e Some cod. (w. Aram., Sep., Syr. and Vul.) omit the word "God" here—G.n.

^a Ml.: "men of thy peace (or salutation)."

^b Some cod. (w. Syr. and Vul.): "feet"—G.n.

^c M.C.T.: "shalt thou burn"; but some cod.

(w. Aram., Sep. and Syr.) [lit.]: "shall be burned"—G.n.

^d Some cod. (w. Sep., Syr., and Vul.) add: "him"—G.n.

on the ninth of the month> was the city [broken into]. ³ Then came in all the princes of the king of Babylon, and sat in the middle gate, —Nergal-sharezer, Samgar-nebo, Sarsechim,^a chief eunuch, Nergal-sharezer, chief soothsayer, and all the residue^c of the princes of the king of Babylon.

- ⁴ And it came to pass <as soon as Zedekiah king of Judah and all the men of war saw^d them> that they fled, and went forth by night out of the city, by way of the king's garden, through the gate between the two walls,—and he^b went forth by way of the waste plain.^e
- ⁵ But the force of the Chaldeans pursued^f them, and overtook Zedekiah, in the waste plains of Jericho, and when they had taken him, they brought him up unto Nebuchadrezzar king of Babylon, to Riblah, in the land of Hamath,—and pronounced upon him sentences of judgment.
- ⁶ And the king of Babylon slew the sons of Zedekiah, in Riblah, before his eyes,—and <all the nobles of Judah> did the king of Babylon slay; ⁷ and <the eyes of Zedekiah> did he put out, and bound him with fetters of bronze, to bring him into Babylon.
- ⁸ And <the house of the king, and the houses^d of the people> did the Chaldeans burn with fire,—and <the walls of Jerusalem> brake they down; ⁹ and <the remnant of the people who were left in the city, and the disheartened, who fell away unto him, and the remnant of the people who were left> did Nebuzaradan chief of the royal executioners,^g take captive to Babylon.
- ¹⁰ But <of the poor people, who had [nothing]> did Nebuzaradan chief of the royal executioners, leave remaining in the land of Judah, and gave them vineyards and ploughed fields, [on the same day].

§ 34. *By Nebuchadrezzar's Command Jeremiah is to be well treated: he is taken out of the Guard-court.*

- ¹¹ Then Nebuchadrezzar king of Babylon [gave command], concerning Jeremiah,—through^f Nebuzaradan chief of the royal executioners, saying:
- ¹² Take him, and <thine eyes> set thou upon him, and do not unto him any^d harmful thing,—but <just as he shall speak unto thee> [so] shalt thou do with him.
- ¹³ So Nebuzaradan, chief of the royal executioners, [sent], also Nebushazban,^g chief of the eunuchs, and Nergal-sharezer,^h chief of the magi, and all the chiefs of the king of Babylon;
- ¹⁴ yea they sent and fetched Jeremiah out of the

guard-court, and delivered him unto Gedaliah son of Ahikam son of Shaphan, to bring him forth into a home,^a—so he dwelt in the midst of the people.

§ 35. *A Divine Message to Ebed-melech the Ethiopian, recognising his Faith and assuring him of his Life.*

- ¹⁵ Now <unto Jeremiah> had come the word of Yahweh, while he was yet shut up^d in the guard-court, saying:

¹⁶ Go! and speak to Ebed-melech the Ethiopian, saying,—

|| Thus saith Yahweh of hosts,
God of Israel,

Behold me! bringing about my words against this city, for calamity—and not for blessing,—and they shall come to pass before thee, [in that day].

¹⁷ But I will deliver thee in that day.

Declareth Yahweh,—
and thou shalt not be given up into the hand of the men^d from the face of whom [thou] mightest shrink with fear.

¹⁸ For I will || surely deliver || thee, and <by the sword> shalt thou not fall,—but thou shalt have thine own life^b [as a spoil],

Because thou hast trusted in me.

Declareth Yahweh.

§ 36. *Nebuzaradan giving Jeremiah his Choice of going down to Babylon or remaining in the Land, the Prophet decides to dwell at Mizpah with Gedaliah, who had been appointed Governor of the Cities of Judah.*

- ¹ The thing that happened^e unto Jeremiah, **40** from Yahweh, after Nebuzaradan chief of the royal executioners had let him go from Ramah,—when he had taken him, he having been bound in fetters in the midst of all the captive-host^d of Jerusalem, and Judah, who were being carried away captive to Babylon.

² So then the chief of the royal executioners^e took Jeremiah,—and said unto him,

|| Yahweh thy God || had threatened this^d calamity^d against this place; ³ and so Yahweh hath brought it about and done it, just as he threatened,—for ye have sinned against Yahweh, and have not hearkened unto his voice, and so this thing hath befallen^d you.

- ⁴ || Now || therefore, lo! I have loosed thee to-day from the fetters which were upon thy hand:^f <If it be good in thine eyes to come with me into Babylon> come, and I will set mine eyes upon thee, but <if evil in thine eyes to come with me into Babylon>

^a Some cod. (w. 4 ear. pr. edns.): "Sar-sechim"—G.n.

^b Some cod. (w. 1 ear. pr. edn., Syr. and Vul.): "they"—G.n.

^c Heb.: "avabah."

^d Lit.: "house."

^e Or: "chief of the guardsmen"; originally: "royal

slaughterers"—O.G. 371.

^f Ml.: "by the hand of."

^g Written: "Nebushazbaz"

(with "z"); read: "Nebushazban" (with "n").

In some cod. is a Mas. note, small "n"—G.n.

^h One school of Massorites write this as two words: "Sar-ezer"—G.n.

^a Some cod. (w. 1 ear. pr. edn. [Rabb.]: "out of the [prison-] house"—G.n.

^b U.: "soul."

^c Or: "The word that

came."

^d Ml.: "captivity."

^e Cp. chap. xxxix.—G.n.

^f In some cod. (w. 8 ear. pr. edns., Sep., Syr. and Vul.): "hands"—G.n.

forbear,—see! ||all the land|| is before thee,
 <whither it may be good and right in thine
 eyes to go> ||thither|| go!

⁵ And ere yet^a he could make reply—

Go thou back then unto Gedaliah^a son of
 Ahikam son of Shaphan, whom the king of
 Babylon hath set in charge over the cities
 of Judah, and dwell thou with him in the
 midst of the people, or <whithersoever it
 may be right in thine eyes to go> go!

So the chief of the royal executioners gave
 him an allowance and a present, and let him
 go.

⁶ Then came^a Jeremiah unto Gedaliah
 son of Ahikam, to Mizpah,^b and dwelt with
 him in the midst of the people who were left in
 the land.

§ 37. *All the Hebrew Captains left in the Field, with
 Jews out of Moab, Ammon and Edom, gather
 unto Gedaliah; among them a Traitor, Ishmael,
 of whom the Governor is warned; but Gedaliah
 refusing credence, is cruelly murdered, with
 the Jews and Chaldeans who are with him.
 After further Treacheries, Ishmael is pursued
 by Johanan and others, and his Captives are
 rescued, but himself escapes. Johanan and
 those with him, fearing the Wrath of the
 Chaldeans, dwell at the Khan of Chimham,
 ready to go down into Egypt.*

⁷ Now <when all the captains of the forces
 which were in the field—||they and their men||
 heard^a that the king of Babylon had set Geda-
 liah son of Ahikam in charge over the land,—
 and that he had committed to him men and
 women and children, and the poor of the land^a
 of those who had not been carried away captive to
 Babylon> ⁸ then came they in unto Gedaliah in
 Mizpah,—both Ishmael son of Nethaniah, and
 Johanan and Jonathan sons^c of Kareah, and
 Seraiah son of Tanhumeth, and the sons of
 Ephai^d the Netophathite, and Jezaniah^e son of
 the Maachathite, ||they and their men||. ⁹ Then
 Gedaliah son of Ahikam son of Shaphan, sware^a
 unto them, and to their men, saying,

Do not be afraid of serving the Chaldeans,—
 dwell in the land, and serve the king of
 Babylon, that it may be well with you.

¹⁰ But <as for me> behold me! remaining in
 Mizpah, to stand before the Chaldeans^a
 who may come unto us.

||Ye|| however, gather ye wine and summer
 fruits and oil, and put [them] in your vessels,
 and dwell in your cities which ye have
 seized.

¹¹ |Likewise also| ||all the Jews, who were in
 Moab and among the sons of Ammon and in

Edom, and who were in any of the lands||
 <when they heard that the king of Babylon
 had granted a remnant to Judah, and that he
 had set in charge over them, Gedaliah son of
 Ahikam son of Shaphan> ¹² yea, then returned
 all the Jews, out of all the places whither they
 had been driven, and came into the land of
 Judah, unto Gedaliah, in Mizpah,—and
 gathered wine and summer fruits, in great
 abundance.

¹³ <But ||Johanan son of Kareah, and all the
 prin es of the forces which were in the field||
 came unto Gedaliah, in Mizpah, ¹⁴ and said
 unto him—

Dost thou ||at all know|| that ||Baalis^a king
 of the sons of Ammon|| hath sent Ishmael
 son of Nethaniah, to smite thee to
 death?^b

But Gedaliah son of Ahikam |believed them
 not|. ¹⁵ Then ||Johanan son of Kareah|| spake
 unto Gedaliah |secretly, in Mizpah|, saying,—

Let me go, I pray thee, and smite Ishmael
 son of Nethaniah, and not ||a man|| shall
 know it,—wherefore^a should he smite thee
 to death,^b and all Judah who have gathered
 themselves unto thee, be dispersed, and the
 remnant of Judah perish?^c

¹⁶ Then said Gedaliah son of Ahikam, unto
 Johanan son of Kareah,

Thou mayest not do this thing,—for ||falsely||
 art thou^a speaking against Ishmael.

¹ And it came to pass <in the seventh month> ⁴¹
 that Ishmael son of Nethaniah son of Elishama
 of the seed royal and chiefs of the king, and
 ten men with him, |came in| unto Gedaliah
 son of Ahikam, at Mizpah,—and they did there^a
 eat bread together, in Mizpah. ² Then
 arose Ishmael son of Nethaniah—and the ten
 men who were with him, and they smote Geda-
 liah son of Ahikam son of Shaphan—with the
 sword, and slew him^a whom the king of Babylon
 |had set in charge| over the land. ³ And
 Ishmael smote ||all the Jews who were with
 him, even with Gedaliah in Mizpah, and the
 Chaldeans who were found there, the^c men of
 war||.

⁴ And it came to pass <on the second day, after
 he had slain Gedaliah, not ||a man|| knowing
 it> ⁵ that men came in from Shechem, from
 Shiloh, and from Samaria,—eighty men, with
 beards shaven and clothes rent, who also had
 cut themselves, with a meal-offering and frank-
 incense in their hand, to bring them into the
 house of Yahweh. ⁶ Then went forth Ishmael
 son of Nethaniah to meet them, out of Mizpah,
 weeping all along as he went,^a—and it came to
 pass <when he fell in with them> that he said
 unto them,

Come ye in unto Gedaliah son of Ahikam.

^a Heb.: *gēhalyāh*, 5; 27,
gēdhalyāhu.

^b Or: "the watch-tower."

^c Some cod. (w. Aram. and
 Sep.) have: "son." Cp.
 ver. 13—G.n.

^d "Ephai," written;
 "Ephai," read. Some

cod. (w. 2 ear. pr. edns.,
 Aram., Syr.) both *writ* and
 read: "Ephai."

Others (w. Sep. and Vul.)
writ and read: "Ophai"
 —G.n.

^e Heb.: *yēzanyāhu*, 1; 1,
yēzanyāh (chap. xlii. 1).

^a So in many MSS. and 6
 ear. pr. edns.; but some
 cod. (w. 4 ear. pr.
 edns. [1 *Rabb.* 1517]):
 "Baalim"—G.n.

^b ML: "to smite thee as to

the soul (life)."

^c Some cod. (w. 3 ear. pr.
 edns., Syr., Vul.): "and
 (even) the"—G.n.

^d ML: "going on and on
 and weeping."

⁷ And so it was <when they had come into the midst of the city> that Ishmael son of Nethaniah slew^a them [and cast them] into the midst of a pit, [he, and the men who were with him]. ⁸ But [ten men] were found among them, who said unto Ishmael—

Do not put us to death, for we have secret treasures in the field, wheat and barley and oil and honey.

So he forbore, and put them not to death, in the midst of their brethren. ⁹ Now <the pit, whereinto Ishmael cast all the dead bodies of the men whom he had smitten> was a large pit,^a which King Asa had made for fear of Baasha king of Israel, — [the same] did Ishmael son of Nethaniah fill with the slain.

¹⁰ Then did Ishmael take captive all the remnant of the people that was in Mizpah,—the daughters of the king, and all the people that were left remaining in Mizpah, whom Nebuzaradan chief of the royal executioners had committed unto Gedaliah son of Ahikam,—yea Ishmael son of Nethaniah [took them captive], and departed, to pass over unto the sons of Ammon.

¹¹ But <when Johanan son of Kareah, and all the captains of the forces who were with him, heard^a of all the wickedness which Ishmael son of Nethaniah had done> ¹² then took they all the men, and went their way to fight with Ishmael son of Nethaniah,—and found him near the many waters which were in Gibeon. ¹³ And it came to pass <when all the people who were with Ishmael saw^a Johanan son of Kareah, and all the captains of the forces who were with him> then were they glad.

¹⁴ So all the people whom Ishmael had carried away captive out of Mizpah, [compassed about], and returned, and went their way^a unto Johanan son of Kareah. ¹⁵ But [Ishmael son of Nethaniah] escaped, with eight men, from the face of Johanan,—and departed unto the sons of Ammon.

¹⁶ Then did Johanan son of Kareah, and all the captains of the forces who were with him, take^a all the remnant of the people whom he had recovered from Ishmael son of Nethaniah out of Mizpah, after he had smitten Gedaliah son of Ahikam,—mighty men, men of war, and women and children, and eunuchs, whom he had recovered out of Gibeon; ¹⁷ and they departed, and dwelt in the khan^b of Chimham,^c which is near Bethlehem,—that they might go to enter Egypt; ¹⁸ because of the Chaldeans, for they were afraid of them,—because Ishmael son of Nethaniah had smitten^a Gedaliah son of Ahikam, [whom the king of Babylon had set in charge^a over the land].

^a So it shd be (w. Sep.).—G.n. Result of re-grouping the letters. Cp. G. Intro. p. 158-162.

^b "Inn"—Fu. H.L., Davies' H.L.; "lodging (-place)"—O.G.

^c Written: "Chemoham"; read: "Chimham." In some cod. (w. 3 ear. pr. eds.) both written and read: "Chimham"—G.n. [Cp. 2 S. xix. 37, 38.]

§ 38. *The Spared and Rescued Remnant of Jews solicit Jeremiah's Intercession with Yahweh in their behalf, solemnly pledging themselves to abide the Result; yet, when the Answer proves adverse to their Wishes, they stubbornly disobey, and go down into Egypt as far as Tahpanhes, carrying Jeremiah and Baruch with them. Here the Prophet, with accompanying symbolic Action, foretells an Invasion of Egypt by Nebuchadrezzar King of Babylon.*

¹ Then drew near, all the captains of the forces, ⁴² and Johanan son of Kareah, and Jezaniah son of Hoshaiah,—and all the people, from the least even unto the greatest; ² and said unto Jeremiah the prophet—

Let our supplication, we beseech thee, fall prostrate before thee, and pray thou in our behalf, unto Yahweh thy^a God, in behalf of all this remnant,—for we are left, a few out of many, [just as thine own eyes^a do behold us]; ³ that Yahweh thy^b God may tell^a us, the way wherein we should walk,—and the thing that we should do.

⁴ And Jeremiah the prophet said^a unto them,

I have heard; behold me! praying unto Yahweh your God, according to your words,—and it shall come to pass, that <the whole thing that Yahweh shall answer you> I will tell you, I will keep back from you, [nothing].

⁵ [They] therefore, said unto Jeremiah,

Yahweh be against us, as a witness, [true and faithful],—if <according to all the word which Yahweh thy God shall send^a thee unto us> [so] we do not perform: ⁶ [whether for good or for ill], <unto the voice of Yahweh our God for which we^a are sending thee unto him> will we hearken,—to the end it may be well with us, [because we will hearken^a unto the voice of Yahweh our God].

⁷ And it came to pass <at the end of ten days> that the word of Yahweh came^a unto Jeremiah. ⁸ Then called he for Johanan son of Kareah, and for all the princes of the forces^a who were with him,—and for all the people, [from the least even unto the greatest];

⁹ and said unto them,

[Thus] saith Yahweh, God of Israel,—unto whom ye sent me, to cause your supplication to fall prostrate before him:—

¹⁰ <If ye will [indeed abide] in this land> then will I build you up, and not pull [you] down, and plant you, and not uproot [you],—for I have compassion, as touching the calamity^a which I have caused you. ¹¹ Do not fear the face of the king of Babylon, of whose face ye^a are afraid,—do not fear him,

Urgeth Yahweh,

^a Sp. v.r. (*sevir*): "our."

Cp. ver. 20—G.n.

^b Sp. v.r. (*sevir*): "our."

In some cod. (w. 1 ear. pr. edn.): "our" both written and read—G.n.

for <with you> am I', to save you, and to deliver you out of his hand: ¹² that I may grant you compassions, and he may have compassion upon you,—and suffer you to return unto your own soil.

¹⁰ But <since ye' are saying,—

We will not dwell in this land,—nor hearken' unto the voice of Yahweh your God: ¹⁴ saying,—

No! for <into the land of Egypt> will we go, where we shall not see war, nor <the sound of a horn> shall we hear,—nor <for bread> shall we be famished,—[there] then will we dwell >

¹⁵ [Now] therefore, [for this cause] hear ye the word of Yahweh, O remnant of Judah,—

[Thus] saith Yahweh of hosts,
God of Israel,—

<If 'ye' do indeed set[your faces, to enter Egypt, and do enter to sojourn there> ¹⁶ then shall it come to pass that [the sword which ye' are fearing] shall [there] overtake you, in the land of Egypt,—and [the famine which ye' are dreading] shall [there] lay fast hold of you, [in Egypt], and [there] shall ye die. ¹⁷ So shall it be with all the men who have set their faces to enter Egypt, to sojourn there, they shall die, by sword, by famine, or by pestilence,—and they shall have neither survival nor escape, from the face of the calamity' which I' am about to bring in upon them. ¹⁸ For—

[Thus] saith Yahweh of hosts,
God of Israel,—

<Just as mine anger and mine indignation [have been poured out] upon the inhabitants of Jerusalem> [so] shall mine indignation be poured out upon you' when ye enter into, Egypt,—thus shall ye become a curse, and an astonishment, and a contempt, and a reproach, and ye shall no more' see [this place].

¹⁹ Yahweh hath spoken' concerning you, O ye remnant of Judah,

Do not enter into Egypt:

[Know certainly] that I have taken you to witness to-day. ²⁰ For ye have deceived yourselves at the cost of your lives,^a for [ye yourselves] sent me unto Yahweh your God, saying,—

Pray thou in our behalf, unto Yahweh our God,—and <according to all that Yahweh our God shall say'> [so] tell us, and we will do it.

²¹ Therefore have I' told you to-day,—and yet ye have not hearkened unto the voice of Yahweh your God, [even in any thing for which he hath sent me unto you].

²² [Now] therefore, [know ye certainly], that

<by sword, by^a famine, or by pestilence> shall ye die,—in the place whither ye have desired to go, to sojourn.

¹ And it came to pass <when Jeremiah had ⁴³ made an end' of speaking unto all the people all the words of Yahweh their God, with which Yahweh their God had sent' him unto them,—even all these words> ² then spake Azariah son of Hoshaiah, and Johanan son of Kareah, and all the proud men,—saying unto Jeremiah—

[Falsely] art thou' speaking,

Yahweh our God [hath not sent thee] to say,
Ye shall not enter Egypt, to sojourn there;

³ but [Baruch son of Neriah] is goading thee on against us,—that he may deliver us into the hand of the Chaldeans, to put us to death, or take us away captive to Babylon.

⁴ So Johanan son of Kareah, and all the captains of the forces, and all the people, [hearkened not] unto the voice of Yahweh,—by remaining in the land of Judah; ⁵ but Johanan son of Kareah, and all the captains of the forces, took' all the remnant of Judah, who had returned, out of all the nations whither they had been driven, to sojourn in the land of Judah: ⁶ both the men and the women and the children, and the daughters of the king, and every soul that Nebuzaradan chief of the royal executioners [had left] with Gedaliah son of Ahikam son of Shaphan,—and Jeremiah the prophet, and Baruch son of Neriah; ⁷ and entered the land of Egypt, for they hearkened not unto the voice of Yahweh,—yea entered as far as Tahpanhes.

⁸ Then came the word of Yahweh unto Jeremiah, in Tahpanhes, saying:

⁹ Take in thy hand great stones, and hide them in the mortar, that is in the brick-yard' which is at the entrance of the house of Pharaoh, in Tahpanhes,—before the eyes of the men of Judah. ¹⁰ Then shalt thou say unto them—

[Thus] saith Yahweh of hosts,
God of Israel—

Behold me! sending and fetching Nebuchadrezzar king of Babylon, my servant, and I will set his throne' over these stones, which I have hid,—and he shall spread his canopy over them. ¹¹ And <when he entereth> then will he smite the land of Egypt [and deliver]

Him who is for death' to death, and
Him who is for captivity' to captivity, and

Him who is for the sword' to the sword.

¹² So will I kindle a fire in the houses of the gods of Egypt, and he shall burn them and carry them away captive,—and shall wrap the land of Egypt about him, just as a shepherd [wrappeth about]

^a U.: "souls."

^a Some cod. (w. 3 ear. pr. edns.): "and (or) by famine"—G.N.

him his garment, and shall go forth from thence in peace;

13 And he shall break in pieces the pillars of Beth-shemesh,^a which is in the land of Egypt,—

And <the houses of the gods of Egypt> shall he burn with fire.

§ 39. *Against Jeremiah's Denunciation of his Countrymen's renewed Idolatries in Egypt, they perversely defend themselves; calling forth from the Prophet a Crushing Reply by reference to the Fate of Jerusalem, and a specific Prediction of the Capture of Pharaoh-hophra King of Egypt.*

44 ¹ The word which came to Jeremiah, against all the Jews who were dwelling in the land of Egypt,—who were dwelling in Migdol and in Tahpanhes, and in Noph, and in the land of Pathros, saying:

² ||Thus|| saith Yahweh of hosts, God of Israel,

||Ye yourselves|| saw all the calamity³ which I brought in upon Jerusalem, and upon all the cities of Judah,—and there⁴ they are, a desolation, this day, and there is not⁵ in them an inhabitant: ³ because of their wickedness⁶ which they committed, provoking me to anger, by going to burn incense, to serve other⁷ gods,—whom they had not known, ||they, ye, nor your fathers||; ⁴ yet I sent unto you all my servants the prophets, betimes⁸ sending them, saying,—

Do not, I pray you, commit this abominable thing, which I hate!

⁵ but they hearkened not, neither inclined their ear, by turning from their wickedness,—so as not to burn incense to other⁹ gods. ⁶ Therefore were mine indignation and mine anger [poured out], and a fire was kindled in the cities of Judah, and in the streets of Jerusalem,—and they became waste and desolate, [as at this day]. ⁷ ||Now|| therefore,

||Thus|| saith Yahweh, God^b of hosts, God of Israel—

[Wherefore] are ye^c committing a great wickedness against your own lives,^d that ye should cut off from you man and woman, child and suckling, out of the midst of Judah,—so that there should not be left you [a remnant]: ⁸ in that ye provoke me to anger by the works^d of your own hands, burning incense to other⁹ gods, in the land of Egypt, which ye^e have been entering to sojourn,—that ye should cut [them] off from you, and that ye should become a contempt and a

reproach^f among^a all the nations of the earth? ⁹ Have ye forgotten the wicked

ways of your fathers, and the wicked ways of the kings of Judah, and the wicked ways of his wives,^g and your own wicked ways, and the wicked ways of your own wives,—which they committed in the land of Judah, and in the streets of Jerusalem? They have not been crushed, unto this day; neither have they been afraid, neither have they walked in my law,^h and in my statutes, which I set before you, and before your fathers. ¹¹ Thereforeⁱ

||Thus|| saith Yahweh of hosts, God of Israel,

Behold me! setting my face against you, for calamity,—even to cut off all Judah; and I will take the remnant of Judah who did set their faces, to enter the land of Egypt, to sojourn there, and they shall all be consumed, <in the land of Egypt> shall they fall by the sword, <by^j famine> shall they be consumed, ||from the least even unto the greatest||, <by sword and by famine> shall they die,—so shall they become a curse, and an astonishment, and a contempt, and a reproach; ¹³ and I will bring punishment upon them who are dwelling in the land of Egypt, just as I brought punishment upon Jerusalem,—by sword, by famine, and by pestilence; ¹⁴ and there shall be neither escape nor survival, unto the remnant of Judah, who have been entering, to sojourn there, into the land of Egypt,—that they should return to the land of Judah, [even when they^k are lifting up their soul to return to dwell there, for none shall return, [saving fugitives].

¹⁵ Then all the men who knew that their wives were burning incense to other⁹ gods, and all the women standing by, a great convocation,—with all the people who were dwelling in the land of Egypt, in Pathros, [made answer unto Jeremiah], saying:

¹⁶ <As touching the word which thou hast spoken unto us, in the name of Yahweh> we are not going to hearken unto thee; but ||we will certainly do|| the whole thing that hath gone forth out of our own mouth, by burning incense to the queen of the heavens, and pouring out to her drink-offerings, just as ||we and our fathers, and our kings and our princes|| did, in the cities of Judah, and in the streets of Jerusalem,—then were we filled with bread, and became prosperous, and <calamity> saw we none; ¹⁸ whereas <from the very time we ceased burning incense to the queen of the heavens

^a = "Sun-temple" = "On-heliopolis"—O.G. 113.

^b Some cod. (w. 2 ear. pr. edns., Sep., Syr. and Vul.) omit: "God" before "of hosts." Cp. ver.

11—G.n.

^c U.: "souls."

^d In some cod. (w. 5 ear. pr. edns. and Syr.): "work" (sing.)—G.n.

^a Some cod. (w. 3 ear. pr. edns., Sep. and Vul.): "to"—G.n.

^b So lit., and the ref. may be to an individual king; but Sep. has: "your

princes."

^c Or: "instruction."

^d Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.): "and (or) by"—G.n.

and pouring out to her drink-offerings> we have lacked [everything],—and <by sword and by famine> have we been consumed.

19 And <though we' are burning incense to the queen of the heavens and pouring out to her drink-offerings> is it ||without our men|| that we have made to her sacrificial cakes as images of her, and poured out to her drink-offerings?

20 Then spake Jeremiah unto all the people,—against the men, and against the women, and against all the people who had been making any answer unto him, saying:

21 Was it not <the very incense which ye burned in the cities of Judah, and in the streets of Jerusalem, ||ye, and your fathers, your kings and your princes, and the people of the land||> was it not ||those very things|| that Yahweh did remember, and that came up on his heart;^a 22 so that Yahweh could' no' longer^b forbear, because of the wickedness of your doings, because of the abominations which ye committed,—and your land became' a desolation, and an astonishment, and a contempt, without inhabitant—[as at this day]?

23 <Because that ye burned incense, and that ye sinned against Yahweh, and hearkened not unto the voice of Yahweh, and ||in his law^c and in his statutes and in his testimonies|| did not walk> ||for this cause|| did this calamity befall' you—[as at this day].

24 And Jeremiah said' unto all the people, and unto all the women,—

Hear ye the word of Yahweh, all Judah, who are in the land of Egypt,—

25 ||Thus|| saith Yahweh of hosts,

God of Israel, saying,

||Ye and your wives|| have both spoken with your mouth and <with your hands> have ye fulfilled, saying,

We will ||certainly perform|| our vows which we have vowed, to burn incense to the queen of the heavens, and to pour out to her drink-offerings:

the women ||will certainly confirm|| your vows, and ||certainly perform|| your vows.

26 [Therefore] hear ye the word of Yahweh, all Judah, who are dwelling in the land of Egypt,—

Behold me! I have sworn by my great Name, Saith Yahweh,

That my Name |shall no more| be invoked by the mouth of any man of Judah, saying—

By the life of My Lord, Yahweh,^d in all the land of Egypt.

27 Behold me! watching^a over them |for calamity, and not for blessing|,—so shall all the men of Judah who are in the land of Egypt |be consumed| by sword and by famine, until there be an end of them. 28 Yet ||the fugitives of the sword|| shall certainly return' out of the land of Egypt into the land of Judah, men easily counted,—that all the remnant of Judah who are entering Egypt to sojourn there |may know|, ||whose word|| shall stand, ||mine or theirs||!

29 And ||this|| <to you> shall be the sign, Declareth Yahweh,

that I' am about to bring punishment upon you in this place,—that ye may know that my words shall ||certainly stand|| against you, |for calamity|:

30 ||Thus|| saith Yahweh,

Behold me! delivering up Pharaoh-hophra king of Egypt, into the hand of his enemies, yea into the hand of them who are seeking his life,^b—just as I delivered Zedekiah king of Judah, into the hand of Nebuchadrezzar king of Babylon his enemy, and one seeking his life.

§ 40. *Jeremiah's faithful but regretful Scribe, Baruch, is, by Divine Message, reminded that his Ambition for great Things is ill-timed, and he is simply assured of his Life.*

1 The word which Jeremiah the prophet' spake, 45 unto Baruch son of Neriah,—when he had written these words upon a book, from the mouth of Jeremiah, in the fourth year of Jehoiakim son of Josiah, king of Judah, saying—

2 ||Thus|| saith Yahweh, God of Israel,

Unto thee, O Baruch,—

3 Thou didst say, Surely woe to me! For Yahweh hath added' sorrow unto my pain,—

I am weary with my moaning, And <rest> have I not found!

4 ||Thus|| shalt thou say unto him, ||Thus|| saith Yahweh,—

Lo, <what I had built> I' am pulling down, And <what I had planted> I' am rooting up,—

And that' is ||all the land||:^c

5 Wouldst ||thou|| then seek to secure^d for thyself great things?

Do not seek!

For, behold me! bringing in calamity upon all flesh, Declareth Yahweh,

^a Cp. chap. xix. 5; 1 Co. ii. 9.

^b Or: "was unable any longer to forbear."

^c Or: "instruction."

^d Or transfer both names:

"Adonay, Yahweh."

^a N.B.: Same word as in chap. i 11, 12, and xxxi. 28.

^b U.: "soul."

^c Some cod. (w. 3 ear. pr.

edns.): "And all the land (earth) is mine"—G.n.

^d Cp. O G. 131.

Nevertheless I will give thee thine own life^a as a spoil, in all places whithersoever thou goest.

§ 41. *The Nations* (chaps. i. 10; xxv. 15):—*Egypt*.

46 ¹ So much of the word of Yahweh as came unto Jeremiah the prophet, concerning the^b nations.

² ||Of Egypt||

Concerning the force of Pharaoh-necho, king of Egypt, which was by the river Euphrates, in Carchemish,—which Nebuchadrezzar king of Babylon [smote], in the fourth year of Jehoiaikim son of Josiah, king of Judah:—

³ Prepare ye buckler and shield,
And draw near to battle:

⁴ Harness the horses, and mount, ye horsemen,
Stand forth in helmets,—
Polish the lances, put on the coats of mail.

⁵ Why' have I seen it?
||They' <panic-struck> are drawing back,
Yea ||their heroes|| are crushed,
Yea they have ||fled||,^c and not turned,—
Terror round about!^d Declareth Yahweh.

⁶ Let not the swift [flee],
Nor let the hero [escape],—
<Northward, beside the river Euphrates>
have they stumbled, and fallen.

⁷ Who is' it that is like the Nile when it riseth,
Like rivers when his waters are tossed?

⁸ ||Egypt|| was like the Nile when it riseth,
And like rivers, when the waters are tossed:
So he said—

I will rise,
I will cover the earth,
I will destroy the city, and the dwellers therein.

⁹ Mount the horses,
And drive the chariots madly on,
So let the heroes [go forth],—
Ethiopians and Libyans that grasp the buckler,
And Lydians, that grasp—that tread—the bow.

¹⁰ But ||that day|| belongeth to My Lord,
Yahweh of hosts^e—

A day of avenging, to avenge him of his adversaries,

When the sword shall devour' and be filled,
and be sated with their blood,—

For [a sacrifice]|| hath My Lord, Yahweh of hosts,^e

In the land of the North,
Towards the river Euphrates.

¹¹ Go up to Gilead, and fetch balsam,
O virgin, daughter of Egypt!

^a U.: "soul."

^b Some cod. (w. 6 ear. pr. edns. [1 *Rabb.*]): "all the"—G.n.

^c Ml.: "Yea a flight have they fled."

^d Heb.: *māgôr miššaviv*; as in chaps. v. 25; xx. 3, 10; xlix. 29. Lam. ii. 22. Cp. Intro., Chap. I., 3, a.

^e Or: "Adonāy, Yahweh of hosts."

<In vain> hast thou multiplied remedies,
<Healing> there is none' for thee.^a

¹² The nations have heard' of thy disgrace,
And ||thine outcry|| hath filled the earth,—
For <hero against hero> have they stumbled,
<Together> have fallen |the twain|!

¹³ The word which Yahweh spake, unto Jeremiah the prophet,—as to the coming of Nebuchadrezzar, king of Babylon, to smite the land of Egypt:—

¹⁴ Tell ye it in Egypt,
And let it be heard in Migdol.
Yea let it be heard in Noph, and in Tahpanhes,—
Say ye—
Stand thou forth, and prepare thyself,
For a sword hath devoured round about thee.

¹⁵ Wherefore' have thy valiant ones^b been laid prostrate?

He hath made no stand, because ||Yahweh|| hath driven him back:

¹⁶ Hath made many a one to be stumbling,
Yea fallen' is every one against his neighbour,
So they have said—

Arise and let us return to our own people,
And unto the land of our birth,
From the face of the sword of the oppressor.

¹⁷ Proclaim ye a name,^c—
||Pharaoh, king of Egypt||—a Sound!
He hath overstepped the time appointed!

¹⁸ <As I live> saith the King,
||Yahweh of hosts|| is his name:

<||Though
Like Tabor' among mountains,
Like Carmel>
Into the sea shall he go!^d

¹⁹ <Baggage for captivity>^e prepare thee,
O inhabitress, daughter of Egypt;
For ||Noph|| shall become [a desolation],
And be burned, without inhabitant.

²⁰ <A calf of great beauty>^f is Egypt:
||The gad-fly|| <out of the North> cometh—
cometh.^g

²¹ ||Even her hirelings, in her midst|| are like
fatted calves,

For ||even they||
have turned—
have fled at once!
have^h made no stand!

For ||their day of doom|| hath come upon them,
The time of their visitation.

^a Cp. chap. viii. 22; li. 8.

^b Some cod. (w. 2 ear. pr. edns., Sep., Vul.): "one"
(sing.)—G.n. "Or *thy*
bu't, i.e. Apis"—O.G.
695.]

^c So it shd be (w. Sep. and Vul.)—G.n.

^d So many MSS., and 9 ear. pr. edns. punctuate; but some cod. point thus:
"<As Carmel in the

sea>"—G.n.

^e Cp. Eze. xii. 2.

^f "A pretty heifer"—O.G.

^g Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.) have: "cometh at her," "attacketh her"—G.n. [Instead of repeating the word "cometh."]

^h Some cod. (w. 2 ear. pr. edns., Syr. and Vul.): "And have"—G.n.

- 22 ||Her noise| <like a serpent> departeth,—
For <with a force> they advance,
And <with axes> have they come against
her, [like them who fell trees]:
- 23 They have cut down her forest,
Declareth Yahweh,
Surely he cannot be searched out,^a—
For they have outnumbered locusts, and
cannot [be counted].
- 24 Put to shame, is the daughter of Egypt,—
She hath been delivered into the hand of the
people of the North.
- 25 Saith Yahweh of hosts,
God of Israel,—
Behold me! bringing punishment—against
Amon of No,^b and upon Pharaoh, and
upon Egypt, and upon her gods, and
upon her kings,—
Even upon Pharaoh, and upon all that
trust in him;
- 26 And I will deliver them—
Into the hand of them who are seeking their
life,^c
Even into the hand of Nebuchadrezzar
king of Babylon,
And into the hand of his servants,—
And <after that> shall it be inhabited as in
the days of old. Declareth Yahweh.
- 27 ||Thou|| therefore, do not fear, O my Servant
Jacob,
Nor be dismayed, O Israel,
For behold me!
Saving thee from afar,
And thy seed, from the land of their cap-
tivity,—
So shall Jacob return, and be quiet, and shall
rest,
With none' to occasion alarm.
- 28 ||Thou||^d do not fear, O my Servant Jacob,
Urgeth Yahweh,
For ||with thee|| am I':
<Though I make an end of all the nations
whither I have driven thee>
Yet <of thee> will I not make an end,
But will correct thee in [measure],
And not hold thee ||guiltless||!^e

§ 42. *The Nations:—The Philistines.*

- 47 ¹ So much of the word of Yahweh as came unto
Jeremiah the prophet,
Against the Philistines,—
before Pharaoh smote Gaza:
- 2 ||Thus|| saith Yahweh—
Lo! [waters rising from the North]
And they shall become a torrent overflowing,
Which shall overflow
The land and the fulness thereof,
The city, and the dwellers therein,—

^a I. s.: "reconnoitred."

^b Chief god of Thebes.

^c U.: "soul."

^d Some cod. (w. *Sep.*, *Syr.*,

Vul.): "||Thou|| there-
fore"—G. n.

^e Exo. xxxiv. 6, 7, n.

- Then shall men [make outcry],
And all the inhabitants of the land [howl].
- 3 <Because of the sound of the tramping of
the hoofs of his chargers,
Because of the rushing of his chariots, the
rumbling of his wheels>
[Fathers] shall not turn' [to children],
Because of the unnerving of their hands;
- 4 On account of the day that cometh to lay
waste all the Philistines,
To cut off from Tyre, and Zidon, every
escaped one that could have helped,—
For Yahweh [is laying waste] the Philis-
tines,
The remnant of the Coastland of Caphtor.
- 5 [Baldness] hath come [upon Gaza],
Silenced' is Ashkelon, the remnant of their
vale,—
[How long] wilt thou cut thyself?
- 6 Ah! thou sword of Yahweh,
[How long] wilt thou not be quiet?
Withdraw into thy scabbard,
Rest thyself, and be still.
- 7 [How] can it be quiet, when ||Yahweh|| hath
given it a charge,—against Ashkelon, and
against the shore of the sea?
||There|| hath he appointed it!

§ 43. *The Nations:—Moab.*

- 1 ||Of Moab||— 48
||Thus|| saith Yahweh of hosts,
God of Israel,—
Alas for Nebo, for it is laid waste,
Put to shame'—captured'—is Kiriathaim:
Put to shame' is Misgab, and dismayed.
- 2 <No more> is the praise of Moab,
<In Heshbon> have they devised against
her, [calamity],
Come, and let us cut her off from being a
nation,—
Even' thou ||Madmēn also|| shalt be silenced,
<After thee> shall march the sword.
- 3 A voice of outcry, from Horonaim,—
Wasting and great destruction!
- 4 Moab is broken:
Her little ones [have caused to be heard an
outcry].
- 5 For <the ascent of Luhith> [with weeping]
one ascendeth—with weeping,—
For ||in the descent of Horonaim|| <the
distress of the outcry of destruction>
have they heard:
- 6 Flee, deliver your own lives,—
Then shall the women be as a shrub in the
desert.
- 7 For <seeing thou hast trusted in thy works
and in thy treasures>
||Thou too|| shalt be captured,—
Then shall Chemosh go forth into cap-
tivity,
||His priests and his princes together||.

- And the spoiler shall enter' into every city,
And not ||a city|| shall escape,
Then shall perish' the vale,
Then be destroyed' the table-land,—
||As Yahweh hath said||.
- Give wing to Moab,
For she must ||fly away||;
And ||her cities||
 <To desolation> shall be turned,
 ||With no inhabitant therein||.
- |Accursed| be he that doeth the business of
Yahweh, |carelessly|;
And |accursed| be he that withholdeth his
sword |from blood|!
- Moab |hath been at ease| from his youth,
And ||settled|| is he' upon his lees,
And hath not been poured out from vessel to
vessel,
Nor <into captivity> hath gone,—
|For this cause| hath his flavour stood still'
within him,
And ||his scent|| is unchanged.
- |Therefore| lo! |days are coming|,
 Declareth Yahweh,
When I will send to him tilters, and they shall
tilt him,—
And <his vessels> shall they empty,
And <their jars> shall they dash in
pieces.
- Then shall |Moab| be ashamed, of |Che-
mosh|,—
Just as |the sons of Israel| were ashamed of
|Bethel| their confidence|.
- How' can ye say,
 |Heroes|| are we'? and
 Men of might for the war?
Spoiled' is Moab,
And <her cities> hath he ascended,
And ||the choice of his young men|| have gone
down to the slaughter,—
 Declareth The King,
 ||Yahweh of hosts|| is his Name.
- Near' is the doom of Moab, to come,—
And ||his calamity|| hasteth |greatly|.
- Lament ye for him—
 All that are round about him, and
 All that know his name,—
Say, How' is broken—
 The staff of strength!
 The rod of beauty!
- Come down from glory, and sit in thirst,
O inhabitress, daughter of Dibon;
For ||the spoiler of Moab|| hath come up
against thee,
He hath laid in ruins thy strongholds.
- <Near the way> take thy stand and keep
outlook,
O inhabitress of Aroer:
Ask— Him that fleeth, and
 Her that hath escaped,
Say, What hath happened?
- Confounded' is Moab! For it is broken
down!
Howl and make outcry,—
Tell ye in Arnon',
 That Moab |is spoiled|;
- And ||judgment|| hath come
Upon the country of the table-land,—
Upon Holon, and
Upon Jazer, and
Upon Mephaath; ²² and
Upon Dibon, and
Upon Nebo, and
Upon Beth-diblathaim; ²³ and
Upon Kiriathaim, and
Upon Beth-gamul, and
Upon Beth-meon; ²⁴ and
Upon Kerioth, and
Upon Bozrah,—
Yea ||upon all the cities of the land of
Moab, far, and near||.
- Cut off' is the horn of Moab,
Yea ||his arm|| is broken,—
 Declareth Yahweh.
- Make ye him drunken,
Because <against Yahweh> hath he
magnified himself;
So shall |Moab| stagger^a, |into his own
vomit|,
And shall become a derision, ||even he||!
- And was it not ||a derision|| that Israel
|became to thee|?
And was it not <among thieves> he was
found?
For <as often as thou didst speak of him>
thou didst wag the head!^b
- Leave ye the cities, and dwell in the cliff,
Ye inhabitants of Moab;
And become ye as a dove, that maketh her
nest in the further-side of the fissure's
mouth.
- We have heard the arrogance of Moab—proud
exceedingly:
His loftiness and his arrogance and his
majesty, and his elevation of heart!
- ||I|| know— Declareth Yahweh,
His passion—that 'tis Unjust!
||His boastings||, that Untrue have they
made [them]!
- |For this cause| <over Moab> will I
howl,
And <for all' Moab> will I make out-
cry,—
<For the men of Kir-heres> must one^c
moan!
³² <Beyond the weeping of Jazer> will I weep
for thee, O vine of Sibmah,^d
||Thy tendrils|| have gone over the sea,^e
<Upon the sea of Jazer> have they reached,
<Upon thy summer fruits,
And upon thy vintage> |the spoiler| hath
fallen.

^a "Splash (fall with a splash)"—O.G.

^b Or (more generally): "shake thyself in excitement (perh. of scorn= wag the head)"—O.G. 627^a.

^c So one school of Massorites; another school: "I"—G.n.

^d Cp. Is. xvi. 9.

^e Prob.: the Dead Sea. Fuerst (H.L. 583) thinks = "pool." Cp. Is. xvi.

- 33 So shall be withdrawn gladness and exultation—
From the fruitful field, and
From the land of Moab,—
And <wine from the vats> have I caused to fail,
They shall not tread with shouting,
||The shouting|| shall be no' shouting!
- 34 <From^a the outcry of Heshbon,
Even unto Elealeh,
Even unto Jahaz> have they given forth their voice,
<From Zoar even unto Horonaim> the third^b Eglath,—
For ||even the waters of Nimrim|| <to utter desolation> have been turned:
- 35 Then will I cause to cease, from Moab,
Declareth Yahweh,—
Him that offereth at a high-place, and
Him that burneth incense to his gods.
- 36 |For this cause| ||my heart, for Moab|| <like flutes> shall make plaintive sounds,
Yea ||my heart, for the men of Kir-heres|| <like flutes> shall make plaintive sounds,
|Because| ||the abundance he hath gotten|| is lost!
- 37 For ||every^c head|| is baldness,
And ||every beard|| clipped:
<Upon all hands> are gashes,
And <upon the^d loins> [sackcloth]!
- 38 <Upon all the housetops of Moab,
And in her broadways> it is all lamentation,—
For I have broken Moab—
Like a vessel wherein is no' pleasure,
Declareth Yahweh.
- 39 <How' it is broken down !>
They have howled,
How' hath Moab turned the back |for shame|,—
So shall Moab become a derision and a terror, to all round about him.
- 40 For ||thus|| saith Yahweh,
Lo! <as an eagle> shall one dart along,—
And shall spread out his wings towards Moab.
- 41 Captured' is Kerioth,
And ||the fortresses|| are seized,—
Then shall the heart of the heroes of Moab become in that' day,
As the heart of a woman in her pains.
- 42 Then shall |Moab| be destroyed |from being a people|,—
Because <against Yahweh> hath he magnified himself.

^a Or: "beyond."
^b "To distinguish it from two other Eglaths"—Fuerst.
^c Some cod. (w. 4 ear. pr. edns.): "For upon

every"—G.n.
^d Some cod. (w. 3 ear. pr. edns., Sep. and Vul.): "And upon all loins"—G.n.

- 43 ||Terror, and pit, and snare||^a are upon thee,
O inhabitant of Moab,
Declareth Yahweh:
44 ||He that fleeth from the face of the terror||
Shall fall into the pit,
And ||he that getteth up out of the pit||^b
Shall be captured by the snare,—
For I will bring against her—|against Moab|,
The year of their visitation,
Declareth Yahweh.
45 <In the shadow of Heshbon> stand |strengthless| ||the fugitives||,—
For ||a fire|| hath gone forth out of Heshbon
And shall flame out of the midst of^c Sihon,
And shall devour the beard of Moab,^d
And the crown of the head of the proudly tumultuous.^e
46 Woe to thee, Moab!
Lost' are the people of Chemosh,—
For thy sons |have been taken| into captivity,
And thy daughters into captivity.^f
47 Yet will I bring back the captivity of Moab,
In the afterpart of the days,
Declareth Yahweh.
<Thus far> is the sentence of Moab.

§ 44. *The Nations:—The Sons of Ammon.*

- 1 ||Of the sons of Ammon||— 49
||Thus|| saith Yahweh:
Hath Israel no' ||sons||?
Hath he no' ||heir||?
Why hath |Malkam|^g taken possession' of
|Gad|,
Or have ||his people|| <in the cities thereof>
made their dwelling?
- 2 |Therefore| lo! |days are coming|,
Declareth Yahweh,
When I will cause to be heard against
Rabbah of the sons of Ammon, |an alarm of war|,
So shall she become a mound of desolation,
And ||her villages||^h <with fire> shall blaze,—
Then shall |Israel| inherit them' who
inherited him',
Saith Yahweh.
- 3 Howl, O Heshbon, for Ai is spoiled,
Make outcry, ye daughters of Rabbah,
Gird you with sackcloth,
Lament ye, and run to and fro among the
fences,—
For ||Malkam||ⁱ <into captivity> shall go,
His priests and his princes, |together|.

^a Cp. Is. xxiv. 17, 18; Lam. iii. 47.

^b Some cod. (w. 3 ear. pr. edns.): "out of the midst of the pit." Cp. Is. xxiv. 18—G.n.

^c Ml.: "from between."

^d Cp. Nu. xxiv. 17.

^e Ml.: "the sons of tumult."

^f In the previous line mas-

culine; but here feminine—qy. whether giving a hint as to the well-known incidents of female captivity.

^g Or: "their king-idol" = "their Molech." See G. Intro., 460-1.

^h Lit.: "daughters."

ⁱ As in ver. 1 (note^g).

- 4 Why shouldst thou glory in the vales,
The flowing of thy vale.^a O apostate^c daughter?
She who is trusting in her treasures,
[saying],^b
Who' shall invade |me|?
- 5 Behold me! bringing upon thee terror,
Declareth My Lord, Yahweh^c of
hosts,
From all who are round about thee,—
And ye shall be driven out every man before
it,
And there shall be none to bring home the
wanderer;
- 6 But <afterwards> will I bring back the
captivity of the sons of Ammon,^d
Declareth Yahweh.

§ 45. *The Nations*:—Edom. (Cp. Isa. lxiii.)

- 7 ||Of Edom||—
||Thus|| saith Yahweh of hosts,
Is there |no longer| wisdom in Teman?
Hath counsel perished from the discerning?
Is ||their wisdom|| corrupt?
- 8 Flee ye, turn, go down deep to dwell, O
inhabitant of Dedan,—
For <the doom of Esau> have I brought in
upon him,
The time of his visitation.
- 9 <If |grape-gatherers|| came to thee>
Would they not leave |gleanings|?
<If |thieves in the night||>
Would they not have taken away what
sufficed them?
- 10 But ||I|| have stripped Esau bare,
I have uncovered his secret places,
And <to conceal himself> shall he not be
able!
Spoiled are his seed, and his brethren, and
his neighbours, and he is' not.
- 11 Leave thy fatherless children
||I|| will preserve them alive,—
And ||thy widows||
<In me> let them trust.
- 12 For ||thus|| saith Yahweh—
Lo! ||they who had not been adjudged to
drink the cup|| shall surely drink||,
And art ||thou|| the one to go ||unpunished||?
Thou shalt not go unpunished, but ||shalt
surely drink||.
- 13 For <by myself> have I sworn,
Declareth Yahweh,
That |Bozrah|^e shall become ||an' astonish-
ment, a reproach, and a desolation, and a
contempt||,—
And ||all her cities|| shall become age-abiding
desolations.

^a "Melts in ruin"—Fu.
H. L.; "Flows (with
blood)"—T. G., Da. H. L.
^b Some cod. (w. 3 ear. pr.
edns.): "She who is
saying in her heart,

"Who," etc. Cp. Zeph.
ii. 15—G.n.
^c Or: "Adonāy, Yahweh."
^d Cp. chap. xlviii. 47.
^e Cp. Is. lxiii. 1—6.

- 14 <A report> have I heard from Yahweh,
Yea ||an envoy|| <throughout the nations>
hath been sent,—
Gather yourselves together, and come
against her,
And arise to the battle.
- 15 For lo! ||Small|| have I made thee among
the nations,—
Despised among men!
- 16 ||Thy monstrous thing||^a hath deceived thee,
The insolence^b of thy heart,
O thou that inhabitest the hidden recesses
of the cliff,
That holdest fast the height of the hill,—
<Though thou set high, as an eagle,^c thy
nest>
||From thence|| will I bring thee down,
Declareth Yahweh;
- 17 So shall |Edom| become ||an astonishment||,—
||Every one passing by her|| will be astonished
and hiss,^d over all her plagues:
- 18 <Like the overthrow of Sodom and Gomor-
rah^e and her neighbours>,
Saith Yahweh,—
There shall not dwell there—a man,
Nor sojourn therein—any son of the earth-
born.
- 19 Lo! <like a lion> will he come up from the
majesty of the Jordan, unto the pasture^f
perennial,
But I will wink—I will make him run away
therefrom,
Who' then shall be the Chosen One whom
<over it> I may set in charge?
For who' shall be like unto |me|?
And who' shall appoint |me| a |time|?^g
And who' is' the Shepherd, that shall stand
before |me|?
- 20 |Wherefore| hear ye
The counsel of Yahweh, which he hath
counselled against Edom,
And his devices which he hath devised
against the inhabitants of Teman,—
Surely the little ones of the flock |shall drag
them away|,
Surely he will cause their fold^h to be
astounded over them.
- 21 <At the noise of their fall> hath trembled
the earth,
||At the outcry|| <in the Red Sea> was heard
itsⁱ noise.
- 22 Lo! <as an eagle> he shall mount and dart,
and spread his wings over Bozrah,—
So shall the heart of the heroes of Edom, in
that day, become as the heart of a woman
in her pain.

^a Prob.: "to denote an
Edomite idol in the form
of a phallus-image."

^b Cp. chap. i. 31, 32.

^c Or: "culture."

^d Or: "whistle."

^e Cp. chap. i. 40; Isa. xiii.

19.

^f Or: "dwelling-place,"
"home."

^g I.e.: "who will summon
or arraign me"—O.G.
417.

^h Some cod. (w. 5 ear. pr.
edns., Aram.): "folds"
(pl.)—G.n.

ⁱ Some cod. (w. 8 ear.
pr. edns. and Aram.):
"their"—G.n.

§ 46. *The Nations:—Damascus.*

23 ||Of Damascus||

Turned pale' have Hamath and Arpad,
For <a calamitous report> have they heard—
they tremble,—

<In the sea> is anxiety, it cannot ||rest||.

24 Enfeebled' is Damascus,

She hath turned to flee,

But ||terror|| hath seized her,—

||Anguish and pangs|| have seized her, as a
woman in childbirth.

25 Alas! is she not forsaken^a—

The city so praised!

The citadel I rejoiced in!

26 |Therefore| shall her young men fall' in her
broadways,—

And ||all her men of war|| shall be silent in
that day, Declareth Yahweh of hosts;

27 Then will I kindle a fire in the walls of
Damascus,—

And it shall devour the palaces of Ben-hadad.

§ 47. *The Nations:—Kedar.*

28 ||Of Kedar||

And of the kingdoms of Hazor

Which Nebuchadrezzar king of Babylon smote—

||Thus|| saith Yahweh,—

Arise ye, go up against Kedar,

So shall they spoil the sons of the East:

29 <Their tents and their flocks> shall they
take,

And <their curtains and all their baggage,^b
and their camels> shall they carry off for
themselves,—

And shall cry out unto them,

Terror round about!^c

30 Flee, remove far away, go deep to dwell,

Ye inhabitants of Hazor,

Urgeth Yahweh;

For Nebuchadrezzar king of Babylon—

|Hath counselled against you| a counsel,

And devised against you^d a device.

31 Arise ye, go up against a nation at ease—
dwelling securely,

Commandeth Yahweh,—

Having neither doors nor bars,

<Alone> do they dwell:

32 So shall |their camels| become |a prey|,

And |the throng of their cattle| |a spoil|,

Then will I scatter them to every wind, even
the clipt-beards,—

And <from all sides of him> will I bring in
their doom, Declareth Yahweh.

^a So read; an affirmative
answer." Cp. O.G. 520,
4, b.

^b Or: "vessels," "jewels,"
"furniture."

^c Heb.: *māgôr miššaviv*, as
in chaps. vi. 25; xxii. 3,

10; xlv. 5; Lam. ii. 22.
Cp. Intro., Chap. I., 3, a.
^a Written: "them"; read:
"you." In some cod.
(w. 4 car. pr. edns.) both
written and read: "you"
—G.n.

33 So shall Hazor become

A habitation of jackals,

An astonishment, unto times age-
abiding:

There shall not dwell there—a man,

Nor sojourn therein—a son of the earth-born.

§ 48. *The Nations:—Elam.*

34 So much of the word of Yahweh as came unto
Jeremiah the prophet,

Against Elam,—

in the beginning of the reign of Zedekiah king
of Judah, saying:—

35 ||Thus|| saith Yahweh of hosts,—

Behold me! breaking the bow of Elam,—

The beginning' of their might;

36 Then will I bring in against Elam, four
winds, from the four quarters of the
heavens,

And will scatter' them to all these winds,—

And there shall be no nation' whither the
outcasts of Elam |shall not come|;

37 And I will cause Elam^a to be dismayed

Before their enemies,

Even before them who are seeking their
life,^b

So will I bring upon them calamity,

Even the glow of mine anger.

Declareth Yahweh,—

And will send after them the sword, until I
have made an end of them;

38 And I will set my throne in Elam,—

And will destroy, from thence, king and
princes, Declareth Yahweh;

39 But it shall come to pass,

In the after-part of the days,

That I will bring back the captivity of Elam,

Declareth Yahweh.

§ 49. *The Nations:—Babylon.*

1 The word which Yahweh spake

Against Babylon,

Against^c the land of the Chaldeans,

through^d Jeremiah the prophet:

2 Tell ye among the nations,

And let it be heard,

And lift ye up a standard,

Let it be heard, do not conceal:

Say ye—

Captured' is Babylon,

Confounded' is Bel,^e

Broken in pieces' is Merodach,

Confounded' are her images,

Broken down' her manufactured gods;^f

^a So read; "Olam" written.
In some cod. (w. 2 ear.
pr. edns.): "Elam"

written and read—G.n.

^b U.: "soul."

^c Some cod. (w. 3 ear. pr.

edns., Aram., Syr., Vul.)

"and against"—G.n.

^d Ml.: "in the hand of."

^e = "Baal"—T.G.; O.G.

G. Intro. 142.

^f See Lev. xxvi. 30, n.

- 3 For there hath come up against her—a nation
out of the North.
||The same|| shall make her land an astonish-
ment,
And there shall be none to dwell therein,—
||Both man and beast|| have removed—have
gone!
- 4 <In those days, and at that time>
Declareth Yahweh,
Shall the sons of Israel come in,
||They|| and the sons of Judah' |together|:
<Weeping as they travel> so shall they
journey on,^a
And <Yahweh their God> shall they seek;
5 <To Zion> shall they ask the way,
<Hitherward> their faces!^b
Come and let us join ourselves unto
Yahweh,
In a covenant age-abiding, which shall
not be forgotten.
- 6 <Wandering sheep> have |my people| been,
||Their own shepherds|| led them astray,
<On the mountains> they seduced them,^c
<From mountain to hill> have they gone,
They have forgotten their couching-place.
7 ||All who found them|| devoured them,
And ||their adversaries|| said—
We shall not be guilty, —
Because they have sinned
Against Yahweh, the pasturage of
righteousness,^d
Yea ||the hope of their fathers—Yahweh||.
- 8 Remove ye out of the midst of Babylon,
And <out of the land of the Chaldeans>
come ye forth,^e—
And become ye like he-goats before the flock;
9 For lo! I am rousing and bringing up against
Babylon, a gathered host^f of great nations,
out of the land of the North,
And they shall array themselves against her,
<From thence> shall she be captured,—
||His arrows|| are as of a hero making childless,^g
None shall return |empty|.
- 10 So shall the Chaldeans become a spoil,—
||All her spoilers|| shall be satisfied,
Declareth Yahweh;
11 Because they used to be glad,
Because they used to be uproarious,
When plundering mine inheritance,—
Because they used to caper about as a heifer
at grass,
And bellow like bulls.

^a "Continually weeping shall they go"—O.G.

^b Or:— "< For Zion > shall they ask,"

< The way hither > their faces."

A question of punctuation—authorities differ—G.n.

^c Or: "The mountains seduced them"; i.e., the mountains
on which idolatrous rites were performed. There are
several minute variations in the texts.

^d "In chap. xxxi. 25 applied to Jerusalem; here, Jehovah
alone is the true pasturage, in whom His people will
find safety, rest and plenty"—Sp. Com.

^e So read; written: "they shall come forth." In some
cod. (w. 2 ear. pr. edns.) both written and read: "come
ye forth"—G.n.

^f Or: "convocation." Heb.: *kāhāl*.

^g Some cod. (w. 6 ear. pr. edns., Sep., Syr.): "a hero
discreet"—G.n.

- 12 Your mother |hath turned very pale|,
She that bare you |hath turned red|,—
Lo! ||the last of nations||^a is—
A desert,
A parched land, and
A waste plain.
- 13 <Because of the vexation of Yahweh> she
shall not be inhabited,
But shall become a complete' desolation,—
||Every one passing by Babylon|| shall be
astonished and hiss, over all her plagues.
- 14 Set yourselves in array against Babylon round
about,
All ye who tread the bow,
Shoot at her, do not spare so much as an
arrow,—
For <against Yahweh> hath she sinned.
Raise a shout against her round about,
She hath stretched forth her hand,^b
Fallen' are her buttresses,
Torn down' are her walls,—
<Because ||the avenging of Yahweh|| it
is'>
Take ye vengeance upon her,
<As she hath done> do ye |unto her|,^c
- 16 Cut ye off the sower from Babylon,
And him that graseth the sickle, in the
time of harvest.
<From the face of the sword of the oppressor>
||Each|| |to his own people| will they
turn, and
||Each|| |to his own land| will they
flee.^d
- 17 <A sheep all alone> is Israel,
||Lions|| have driven him away,—
<At the first> |the king of Assyria| devoured
him,
And <here, at the last>^e |Nebuchadrezzar
king of Babylon| hath broken his bones!
- 18 |Therefore|
||Thus|| saith Yahweh of hosts,
God of Israel,
Behold me! bringing punishment against the
king of Babylon, and against his land,—
Just as I brought punishment against the
king of Assyria.
- 19 So will I bring back Israel unto his own
pasture,
And he shall feed upon Carmel and Bashan;
And <in the hill country of Ephraim and
Gilead> shall |his soul| be satisfied'.
- 20 <In those days, and in that time>
Declareth Yahweh,
The iniquity of Israel |shall be sought| and
|there shall be' none|,
And the sins of Judah, and they shall not be
found;
For I will grant pardon to them whom I suffer
to remain.

^a Cp. ver. 17; chap. xxv.
26.

^b As if imploring mercy.
Or: "she hath delivered
up her power."

^c Cp. Rev. xviii. 6, 7.

^d Cp. Is. xiii. 14.

^e Cp. ver. 12; chap. xxv.
26.

- 21 <Against the land of Merathaim> go thou
up against her,
And against the inhabitants of Pekod,—
Lay waste and devote to destruction after
them. Declareth Yahweh,
And do according to all which I have
commanded thee.
- 22 The ||sound of battle|| is in the earth,—
And a great destruction.^a
- 23 How^c is cut and broken, the hammer of all
the earth!^b
How hath |Babylon| become an astonishment
|among the nations|!
- 24 I laid a snare for thee, yea^d and thou wast
captured, O Babylon, when ||thou|| wast
not aware,—
Thou wast found out, yea and taken,
For <with Yahweh> hadst thou con-
tended.
- 25 Yahweh opened^e his armoury, and brought
out his weapons of indignation,—
For ||a work|| it is^e pertaining to My Lord,
Yahweh^e of hosts, in the land of the
Chaldeans.
- 26 Come ye against her from farthest parts,
Throw open her granaries,
Cast her up as heaps, and devote her to
destruction,—
Do not let her have |a remnant|.
- 27 Cut up all her bullocks,
Let them go down to the slaughter,—
Alas for them!
For their day |hath come|,
Their time for punishment.
- 28 The voice
Of them who are in flight, and
Of such as are escaping, out of the land of
Babylon,—
To tell in Zion,
*The avenging of Yahweh our God,
The avenging of his temple.*^d
- 29 Publish against Babylon, ye chiefs of all who
tread the bow —
Encamp against her round about,
Let there be none^e to escape,
Recompense to her according to her work,^f
<According to all which she did> do ye to
her,—
For <Against Yahweh> hath she acted
presumptuously,
||Against the Holy One of Israel||.
- 30 |Therefore| shall her young men fall in her
broadways,—
And ||all her men of war|| be silenced in that
day, Declareth Yahweh.
- 31 Behold me! against thee, most insolent one,
Declareth My Lord, Yahweh^a of hosts:
For thy day |hath come|,
Thy time for punishment;
- 32 So shall the most insolent one stumble^e and
fall,
And he shall have none^e to lift him up,—
And I will kindle a fire in his cities, which
shall devour all who are round about him.
- 33 ||Thus|| saith Yahweh of hosts—
Oppressed^e were the sons of Israel and the
sons of Judah, |together|,—
And ||all who took them captive||
Held them fast,
Refused to let them go:—
- 34 ||Their Redeemer|| can hold fast,
||Yahweh of hosts|| is his name,
He will |thoroughly plead|| their plea,—
That he may quiet the earth,
And disquiet the inhabitants of Babylon.
- 35 ||A sword|| is over the Chaldeans,
Declareth Yahweh,—
And against the inhabitants of Babylon,
And against her princes,
And against her wise men:
- 36 ||A sword|| is against the praters,
And they shall be shewn to be foolish,—
||A sword|| is against her heroes,
And they shall be dismayed:
- 37 ||A sword|| is against his horses and against
his chariots, and against all the rabble
that are in her midst,
And they shall become women,—
||A sword|| is against her treasures,
And they shall be made a prey:
- 38 ||A drought|| is against her waters,
And they shall be dried up,—
For <a land of images>^b it is,
And <with their shocking things>^c they act
as men who are mad:
- 39 |Therefore| shall the |criers| dwell with |the
howlers|,
Yea ostriches |shall dwell therein|,—
So shall it be dwelt in no more for ever,
Neither shall it be inhabited, unto generation
after generation.
- 40 <Like the divine overthrow of Sodom and
Gomorrah^d and her neighbours>
Declareth Yahweh,—
There shall not dwell there—a man,
Nor sojourn therein—a son of the earth-
born.
- 41 Lo! a people coming in from the North,—
Yea ||a great nation, and many kings|| shall
be roused up out of the remote parts of the
earth:
- 42 <Bow and javelin> shall they grasp,
||Cruel| are they^e and will not have com-
passion,

^a Mi.: "smash."^b Cp. Isa. xiv. 6.^c Or: "Adonay, Yahweh,"^d Cp. chap. ii. 11.^e So written; read: "Let
her have none." Some

cod. (w. 4 ear. pr. edns.)

both write and read:

"Let her have none"—

G.n.

^f Cp. ver. 15.^a Or: "Adonay, Yahweh."^b Carved, or graven, or

even molten. Cp. Exo.

xx. 4, n.

^c Cp. chap. xlix. 16.^d Cp. Is. xlii. 19; chap.

xlix. 18.

- ||Their voice|| <like the sea> will roar,^a
And <on horses> will they ride,—
Set in array, as one man, for battle,
Against thee, O daughter of Babylon!
- 43 The king of Babylon hath heard' the report of them,
And unnerved' are his hands,—
||Anguish|| hath seized him,
||Writhing pain||, as a woman in child-birth.
- 44 Lo! <as a lion> shall he come up from the majesty of the Jordan,^b
Unto the pasture perennial,
But I will wink—I will make them run away therefrom,
Who' then shall be the Chosen One whom <against it> I may set in charge?^c
For who' shall be like unto |me|?
And who' shall appoint |me| a |time|?
And who' is' the Shepherd that shall stand before |me|?
- 45 |Therefore| hear ye
The counsel of Yahweh, which he hath counselled against Babylon,
And his devices which he hath devised against the land^d of the Chaldeans,—
Surely the little ones of the flock |shall drag them away|,
Surely he will cause the pasture to be astounded over them.
- 46 <At the noise of the taking of Babylon> the earth' trembled,—
And ||the outcry|| <among the nations> was heard.
- 51 ¹ ||Thus|| saith Yahweh—
Behold me! stirring up against Babylon,
And against the inhabitants of the centre^e of them who rise up against me,^f—
A wind that destroyeth;
² And I will send to Babylon winnowers,
And they shall winnow her,
And shall empty her land,—
For they are against her round about, in the day of calamity.
- ³ Let not the archer tread his bow,
Nor lift himself up in his coat of mail,^g—
And do not spare her young men,
Devote to destruction all her host.
- ⁴ So shall they fall wounded, in the land of Chaldea,—
Yea thrust through, in her streets,
⁵ For Israel and Judah have not been widowed^h Of their God,
Of Yahweh of hosts,—
But ||their land|| hath been filled with punishment for guilt, from the Holy One of Israel.

- ⁶ Flee out of the midst of Babylon,
And deliver ye every man his own life,^a
Be not cut off in her punishment,^b—
For it is Yahweh's ||time of avenging||,
<A recompense> is he' repaying unto her.
- ⁷ <A cup of gold> was Babylon, in the hand of Yahweh,
Making drunk all the earth,^c—
<Of her wine> have the nations drunk,
|For this cause| have the nations been acting as men who are mad.
- ⁸ ||Suddenly|| hath Babylon fallen, and been broken,—
Howl ye over her,
Fetch balsam for her pain,^d
|Peradventure| she shall be healed!
- ⁹ We would have healed Babylon, but she is not healed,
Leave her, and let us go every one to his own land,—
For her judgment |reacheth unto the heavens|,
And mounteth as far as the skies.^e
- ¹⁰ Yahweh hath brought forth our righteousnesses,—
Come and let us relate in Zion, the work of Yahweh our God
- ¹¹ Polish the arrows,
Lay hold of ^f the shields,—
Yahweh hath roused the spirit of the kings of the Medes,
For <against Babylon> his purpose is, to destroy her,—
For it is ||The avenging of Yahweh||,
||The avenging of his temple||,^g
- ¹² <Against the walls of Babylon>
Lift ye up a standard,
Strengthen ye the watch,
Station the watchmen,
Make ready the ambuscades,—
For Yahweh hath both planned' and also performed' that which he had spoken against the inhabitants of Babylon.
- ¹³ O thou who dwellest upon many waters,^h
Who aboundest in treasures,—
Come' hath thine end!
The measure of thine unrighteous gain!
- ¹⁴ Yahweh of hosts |hath sworn|, by his own soul:
Surely I have filled thee with men, as with locusts,
And they have answered against thee, |with a shout|. ⁱ

^a Cp. Is. v. 30.^b Here again Edom and Babylon are united; cp. chap. xlix. 19. Cp. also Is. xiii., xiv., xxxiv., and lxiii. 1-6.^c Or: "whom for her I may punish."^d Some cod. (w. 3 ear. pr. eds., Aram.) : "against the inhabitants of the

land"—G.n.

^e Lit.: "heart."^f Massoretic note: "inhabitants of Chaldea—by cryptographic writing"—G.n. Cp. chap. xxv. 26, n.^g The probable result of various readings. Cp. G.n.^h Or: "forsaken."^a U.: "soul."^b Cp. Rev. xviii. 4.^c Cp. Rev. xvii. 4.^d Cp. chap. viii. 22; xlvii.

11.

^e Cp. Rev. xviii. 5.^f Mil.: "fill."^g Cp. chap. i. 23.^h Cp. Rev. xvii. 1.ⁱ Or render: "Though I have filled thee with men as with locusts, Yet have they (the assailants) answered," etc. — Cp. O.G. 475a.

- 15 <He that
Made the earth in his might,
Established the world in his wisdom,—
And <in his understanding> stretched out
the heavens>
- 16 <By the voice that he uttered> there was a
tumult of waters in the heavens,
And he caused vapours to ascend from the
end of the earth,—
<Lightnings for the rain> made he,^a
And brought forth wind out of his treasures.
- 17 Every son of earth had become too brutish to
know,—
Every goldsmith [hath been put to shame]
by a graven image,—
For <a falsehood> is his molten image,
Seeing there is no breath in them :
- 18 <Vanity> they are,^b
A handiwork of mockeries,—
<In the time of their visitation> shall they
perish.
- 19 <Not like these> is the portion of Jacob,
For <the fashioner of all things> is he!^b
And the portion^c of his inheritance,—
||Yahweh of hosts|| is his name.
- 20 <A war-club> art thou^c for me,
Weapons of war;
Therefore will I
Beat down with thee—nations, and
Destroy with thee—kingdoms;²¹ and
Beat down with thee—the horse and his
rider,— and
Beat down with thee—the chariot and its
rider;²² and
Beat down with thee—man and woman, and
Beat down with thee—elder and youth, and
Beat down with thee—young man and
virgin;²³ and
Beat down with thee—the shepherd and
his flock, and
Beat down with thee—the plowman and
his yoke;— and
Beat down with thee—governors and
deputies:
- 24 So will I recompense to Babylon,
And to all the inhabitants of Chaldaea,
All their wickedness which they have com-
mitted against Zion, before your eyes,^c
Declareth Yahweh.
- 25 Behold me! against thee, O destroying
mountain, Declareth Yahweh,
That destroyest all the earth,—
Therefore will I stretch out my hand over thee,
And roll thee down from the crags,
And make of thee a burning^c mountain :
- 26 So shall they not fetch from thee,
A stone for a corner, nor
A stone for a foundation,—
For <desolations age-abiding> shalt thou
become, Declareth Yahweh.
- 27 Set ye up an ensign in the earth,
Blow ye a horn among the nations,
Hallow against her—nations,
Summon against her the kingdoms of Ararat,
Minni, and Ashkenaz,^a—
Set in charge against her a marshal,
Bring up cavalry like hairy locusts:
- 28 Hallow against her—nations,
With the kings of Media,
With^b her governors and all her deputies,—
And with all the land of his dominion :
- 29 Then did the land tremble, and was in
pain,—
For the plans of Yahweh [had been estab-
lished against Babylon],
To make the land of Babylon an astonishment,
without inhabitant.
- 30 The heroes of Babylon have ceased^c to
fight,
They have remained in the strongholds,
Parched^c is their might,
They have become women,—
They have set fire to her habitations,
Broken^c are her bars!
- 31 <Runner to meet runner> shall they run,
And teller to meet teller,—
To tell the king of Babylon,
That captured^c is his city at the end!
and
- 32 ||The fords|| have been seized, and
<The reeds> have they burned with
fire; and
||The men of war|| are dismayed!
- 33 For ||thus|| saith Yahweh of hosts,
God of Israel,
||The daughter of Babylon|| is like a threshing-
floor, at the time of treading her:
<Yet a little> and the time of harvest
shall overtake her.
- 34 Nebuchadrezzar king of Babylon—
Hath devoured me,^c
Hath vexed me,^c
Hath set me down as an empty vessel,
He hath swallowed me^c like a sea-
monster,
He hath filled his belly with my dainties,—
He hath driven me^c away!
- 35 ||The violence done to me and to my flesh||^d
be upon Babylon!
Shall the inhabitress of Zion say,—
Yea ||my blood|| be upon^e the inhabitant of
Chaldaea!
Shall Jerusalem say^f.

^a Cp. chap. x. 13.^b Cp. chap. x. 12-16.^c Some cod. (w. Aram. and Vul.) add: "And Israelis the portion" ["stock"
or "stem" — Fuerst].
Cp. chap. x. 16—G.n.^a "Perh. a people of
Bithynia — Ascanians" —
O.G. 79.^b Some cod. (w. 3 ear. pr.
edns.): "And with"—
G.n.^c "Us" written; but "me"
read. In some cod. (w. 2
ear. pr. edns.): "me" is
both written and read—

G.n.

^d Cp. Isa. xxvi. 19.^e Ml.: "against." But a
sp. v.r. (sevir) has:
"upon"; and some cod.
(w. 1 ear. pr. edn.,
Aram., Sep., Syr., Vul.)
both write and read:
"upon" (as before
"Babylon" above)—G.n.

- 36 |Therefore|
 ||Thus|| saith Yahweh,
 Behold me! pleading thy cause,
 So then I will execute the avenging of thee;
 And will dry up her sea,
 And make dry her spring:
 37 Thus shall Babylon become—
 Heaps,
 A habitation of jackals,
 An astonishment, and
 A hissing,
 Without inhabitant.
 38 ||Together|| <like wild lions> shall they
 roar,—
 They have growled like lions' whelps.
 39 <When they are heated> I will spread their
 banquets,
 And let them drink that they may become
 uproarious,
 So shall they sleep an age-abiding sleep and
 not wake,— Declareth Yahweh.
 40 I will bring them down
 As fat lambs to slaughter,—
 As rams, with he-goats.
 41 How' hath Sheshach^a |been captured|!
 How' hath the praise of all the earth |been
 seized|!
 How' hath Babylon |become an astonishment
 among the nations|!
 42 The sea |hath gone up over Babylon|,—
 <With the multitude of its rolling waves>
 is she covered.
 43 |Her cities| have become |an astonishment|,
 A land parched up, and a waste plain,—
 A land wherein shall no man dwell,
 Nor |pass through them| a son of the earth-
 born!
 44 So will I bring punishment upon Bel^b in
 Babylon,
 And will bring forth what he hath swallowed'
 out of his mouth,
 And the nations |shall stream^c unto him no
 more|,—
 ||Even the wall of Babylon|| hath fallen!
 45 Come ye forth out of her midst, O my
 people,^d
 And deliver ye every man his own life,^e—
 Because of the glow of the anger of
 Yahweh.
 46 And let not your heart be timid', nor be ye
 afraid,
 Because of the report that is reported in the
 earth^f
 When there shall come <in one year> the
 report,
 And <after that, in another year> the
 report,
 With violence in the earth, and ruler upon^g
 ruler.
- 47 |Therefore| lo! |days coming| when I will bring
 punishment upon the images^a of Babylon,
 And ||all her land|| shall turn pale,—
 Yea ||all her wounded|| shall fall in her
 midst.
 48 Then shall shout over Babylon—heavens^b and
 earth, and all who are therein,—
 For <out of the North> shall come to her
 the spoilers, Declareth Yahweh.
 49 Not only' hath ||Babylon|| caused the fall of
 the slain of Israel,—
 <By Babylon> also' have fallen the slain of
 |all the earth|. ^c
 50 Ye that have escaped the sword, depart, do
 not stand still,—
 Remember, from afar, Yahweh,
 Let ||Jerusalem|| come up on your heart;^d—
 51 We have turned pale, for we have heard a
 reproach,
 |Confusion| hath covered' |our faces|,—
 For aliens have entered upon the hallowed
 places of the house of Yahweh!
 52 |Therefore| lo! |days are coming|,
 Declareth Yahweh,
 When I will bring punishment upon her
 images;^e
 And <throughout all her land> shall the
 pierced' one |groan|. ^f
 53 <Though Babylon should mount' the
 heavens,^g
 And though she should fortify her strong
 high-place>
 <From me> should come spoilers unto her,
 Declareth Yahweh.
 54 A voice of outcry from Babylon!
 And a great crash from the land of the
 Chaldeans!
 55 For |Yahweh| is spoiling' |Babylon|
 And will destroy out of her the loud
 voice,—
 Though their waves have roared like many^h
 waters,
 Been uttered the loud boast of their
 voice.
 56 For there hath come upon her—upon Babylon
 —a spoiler,
 And captured' are their heroes,
 And broken' are their bows,—
 For <a GOD of recompenses> is Yahweh,
 He will ||surely repay||.
 57 Then will I make drunk—
 Her princes and her wise men,
 Her governors, and her deputies, and her
 heroes,
 And they shall sleep an age-abiding sleep, and
 not wake,—
 Declareth the King,
 <Yahweh of hosts> is his name.

^a Cp. chap. xxv. 26.^b Cp. chap. l. 2, n.^c Cp. Is. ii. 2: same word.^d Cp. Rev. xviii. 4.^e U.: "soul."^f Or: "land."^g One school of Massorites:
 "against"—G.n.^a Heb.: *pesilim*, used as pl.
 of *pesel*. Cp. Exo. xx.^b Cp. Rev. xix. 1-3.^c Cp. Is. xiv. 16, 17.^d Note the idiom and cp.
 1 Cor. ii. 9.^e Same word as in ver. 47.^f Cp. Is. xiv. 12-15.^g Or: "mighty."

58 ||Thus|| saith Yahweh of hosts—
 ||The broad walls^a of Babylon|| shall be
 ||laid utterly bare||,
 And ||her lofty gates,| <with fire> shall be
 burned,—
 And peoples shall labour for emptiness,
 And ||populations|| <for the fire> shall weary
 themselves.

§ 50. *Seraiah commissioned to take a Scroll, containing all the Prophecies of Jeremiah against Babylon, and on his Arrival in that City to attach a Stone and cast it into the Euphrates, as a Symbol of Babylon's Fate.*

59 The word which Jeremiah the prophet commanded Seraiah^b son of Neriah son of Mahseiah, when he went with Zedekiah king of Judah into Babylon, in the fourth year of his reign,—now ||Seraiah|| was travelling-marshal.

⁶⁰ So Jeremiah wrote^c all the calamity which was to come unto Babylon, in one scroll; even all these words which have been written against Babylon.

⁶¹ Then said Jeremiah unto Seraiah,—

<When thou comest into Babylon> then shalt thou look out and read^d all these words; ⁶² and thou shalt say—

O Yahweh! ||thou thyself,| hast spoken against this place, to cut it off,

That there be in it no inhabitant,

Neither man nor beast,—

But <desolations age-abiding> shall it become!

⁶³ And it shall be <when thou hast made an end of reading this scroll> that thou shalt bind thereunto a stone, and cast it in the midst of the Euphrates. ⁶⁴ Then shalt thou say,—

<In like manner> shall Babylon sink and not rise,

Because of the calamity which I^e am about to bring thereupon:

So shall they perish.^e

<Thus far> are |the words of Jeremiah|.

§ 51. *A supplementary Account of Zedekiah's Reign, of the Siege of Jerusalem, of the Precious Vessels and Leading Men carried away, of the several successive Deportations to Babylon, and of the changed lot of Jehoiachin in Babylon.* (Cp. chap. xxxix., 2 K. xxv.)

52 ¹ <Twenty-one years old> was Zedekiah when he began to reign, and <eleven years> reigned he, in Jerusalem,—and ||his mother's name|| was Hamutal,^d daughter of Jeremiah of Libnah. ² And he did that which was wicked

in the eyes of Yahweh,—according to all that |Johoiakim| had done. ³ For it was <because ||the anger of Yahweh|| had come against Jerusalem and Judah, until he had cast them' out from his presence> that Zedekiah rebelled' against the king of Babylon.

⁴ And it came to pass <in the ninth year of his reign, in the tenth month, on the tenth of the month> that Nebuchadrezzar king of Babylon came, ||he and all his force|| against Jerusalem, and encamped against it,—and he built against it a siege-wall |round about|. ⁵ And the city |came into| the siege,—until the eleventh year of King Zedekiah. ⁶ <In the fourth month, on the ninth of the month, when the famine had become severe' in the city,—and there had come to be no bread for the people of the land> ⁷ then was the city |broken up|, and ||all the men of war||, beginning to flee, went forth out of the city by night, by way of the gate between the two walls which was by the garden of the king (the Chaldeans being near the city round about),—and they went the way towards the Waste Plain. ⁸ And the force of the Chaldeans pursued' the king, and overtook Zedekiah in the Waste Plains of Jericho,—

and ||all his force|| was scattered from him. ⁹ So they seized the king, and brought him up unto the king of Babylon at Riblah, in the land of Hamath,—and he pronounced upon him sentences of judgment. ¹⁰ And the king of Babylon slew' the sons of Zedekiah, before his eyes,—moreover also <all the princes of Judah> slew he in Riblah; ¹¹ and <the eyes of Zedekiah> put he out,—and bound him with fetters of bronze, and the king of Babylon took' him to Babylon, and put him in prison—until the day of his death.

¹² And <in the fifth month, on the tenth of the month, ||the same|| was the nineteenth year of King Nebuchadrezzar, king of Babylon> came Nebuzaradan, chief of the royal executioners,—who stood before the king of Babylon, into Jerusalem; ¹³ and he burned the house of Yahweh, and the house of the king,—yea <all the houses of Jerusalem, even every great man's house> burned he with fire; ¹⁴ and <all the walls of Jerusalem, round about> did all the force of the Chaldeans who were with the chief of the royal executioners, |break down|. ¹⁵ And <some of the poor of the people, and the residue of the people who were left in the city, and the disheartened who had fallen away unto the king of Babylon, and the residue of the multitude> did Nebuzaradan chief of the royal executioners, |carry away captive|. ¹⁶ But <others of the poor of the land> did Nebuzaradan chief of the royal executioners, leave', for vinedressers and for husbandmen.

¹⁷ And <the pillars of bronze that pertained to the house of Yahweh, and the stands, and the sea of bronze which was in the house of Yahweh> did the Chaldeans |break in pieces|,—and they carried away all the bronze of them, to Babylon; ¹⁸ and <the caldrons

^a Some cod. (w. 2 ear. pr. edns., Sep. and Vul.): "wall" (sing.)—G.n.

^b Baruch's brother.

^c So Fuerst, 586. Ml.: "weary themselves."

"Repeated by error from

verse 58"—O.G. 419^a.

^d Written: "Hamital"; read: "Hamutal".

In some cod. (w. 3 ear. pr. edns.) both written and read: "Hamutal"—G.n.

and the shovels and the snuffers and the dashing bowls, and the spoons, even all the utensils of bronze wherewith ministration used to be made > did they take away; ¹⁹ and <the basins and the censers and the dashing bowls and the caldrons and the lamps and the spoons and the cups, which were of gold, in' gold, and which were of silver, in' silver> did the chief of the royal executioners |take away|. ²⁰ <As for the two pillars, the one sea, and the twelve oxen of bronze which were under the stands' which King Solomon had made for the house of Yahweh> ||without weight|| was the bronze of all these things. ²¹ Now <as for the pillars> ||eighteen cubits|| was the height' of each' pillar, and ||a line of twelve cubits|| compassed it about,—and ||the thickness thereof|| was four fingers' breadth—hollow; ²² and there was |a capital| upon it |of bronze|, and ||the height of each' capital|| was five cubits, with lattice-work and pomegranates upon the capital round about—||the whole|| was of bronze,—and <like these> were the second pillar and the pomegranates. ²³ And the pomegranates were ninety-six on a side,—||all the pomegranates|| were a hundred, upon the lattice-work, round about.

²⁴ And the chief of the royal executioners |took away| Seraiah, the first' priest, and Zephaniah, the second' priest,—and the three keepers of the entrance-hall; ²⁵ and <out of the city> took he one eunuch who was in charge over the men of war, and seven men of them who used to watch the face of the king, who were found in the city, and the scribe of the prince of the host, who used to muster the people of the land,—and

sixty men of the people of the land, who were found in the midst of the city. ²⁶ And <when Nebuzaradan, chief of the royal executioners, had taken' them, and brought them unto the king of Babylon, at Riblah> ²⁷ then did the king of Babylon smite' them and put them to death at Riblah, in the land of Hamath,—thus carried he Judah captive, away from off their own soil.

²⁸ ||This|| is the people, whom Nebuchadrezzar |carried away captive|,— <In the seventh year—of them of Judah> three thousand and twenty-three; ²⁹ <In the eighteenth year of Nebuchadrezzar—out of Jerusalem> eight hundred and thirty-two souls; ³⁰ <In the three-and-twentieth year of Nebuchadrezzar> Nebuzaradan, chief of the royal executioners, took away captive, |of them of Judah| seven hundred and forty-five souls: ||All|| the souls|| were four thousand and six hundred.

³¹ And it came to pass <in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-fifth of the month> that Evil-merodach king of Babylon, in the year he began to reign, |lifted up| the head of Jehoiachin king of Judah, and brought him forth out of prison; ³² and spake with him comfortable words,—and set his throne above the throne of the kings who were with him in Babylon; ³³ so he changed his prison garments,—and used to eat bread before his face continually, all the days of his life. ³⁴ And ||his allowance|| was a continual' allowance, given him from the king of Babylon, the portion of the day upon its own day, until the day of his death,—all the days of his life.

THE L A M E N T A T I O N S.

1 ¹ How' is seated alone, the city that abounded
with people,
Hath become as a widow,—
She who abounded among the nations,
Was a princess among provinces,
Hath come under tribute.^a

2 ² She ||weepeth sore|| in the night, and ||her tear||
is on her cheek,
She hath none to comfort her, of all her
lovers,—
||All her friends|| have betrayed her,
Have become her' foes.

^a Chapters i.—iv. alphabetical: p. 607, ante.

3 Carried away captive' is Judah—
Because of oppression, and
Because of great servitude,
||She|| hath remained among the nations.
Hath found no place of rest,—
||All her pursuers|| have overtaken her, between
straits.

4 ||The ways to Zion|| are mourning,
Because none come to her appointed feasts,
||All her gates|| are desolate,
||Her priests|| are sighing,—
||Her virgins|| are grieved,
And <she> it is bitter for her'.

- 7 ⁵ Her adversaries' have become chief,
 ||Her foes|| are at ease,
 For ||Yahweh|| hath grieved her, because of the
 multitude of her transgressions,—
 ||Her children|| have gone into captivity, before
 the adversary.
- 7 ⁶ Thus hath gone forth from the daughter of Zion,
 All that adorned her,—
 Her princes' have become like harts' that have
 found no pasture,
 And have gone strengthless before the
 pursuer.
- 7 ⁷ Jerusalem hath remembered'
 In the days of her humiliation and her
 fleeings—
 All her precious things, which have existed from
 the days of old,—
 <Now that her people have been falling into
 the hand of the adversary, with none' to help
 her>
 The adversaries have seen' her, have mocked over
 her sabbath-keepings.
- 7 ⁸ Jerusalem ||hath grievously sinned||,
 ||For this cause|| <unto exile> hath she been
 delivered,—
 ||All who used to honour her|| have despised
 her, for they have descried her unseemli-
 ness,
 Yea ||she herself|| hath sighed, and turned
 back.
- 7 ⁹ ||Her impurity|| is in her skirts,
 She hath not remembered her hereafter,
 Therefore hath she come down wonderfully,
 None to comfort her,—
 Behold, O Yahweh, my humiliation,
 That the foe' ||hath made himself great|.
- 7 ¹⁰ <His hand> hath the adversary spread out,
 over all her precious things,—
 For she saw that ||the nations|| entered her
 sanctuary,
 As to whom thou didst command' they should
 not enter—in the convocation—unto thee!
- 7 ¹¹ ||All her people|| are sighing, seeking bread,
 They have given their precious things for food,
 to bring back life,^a—
 Behold, O Yahweh, and discern, that I have
 become worthless.
- 7 ¹² Is it nothing to you, all ye that pass by?
 Look around and see, whether there is' pain like
 my pain, which is severely dealt out to me,—
 In that Yahweh ||hath caused grief|, in the
 day of the glow of his anger?^b
- 7 ¹³ <From on high> sent he fire, among my bones,
 and laid them prostrate,—
 He spread out a net for my feet, he made me
 turn back,
 He made me desolate, <all the day> faint.
- 14 The yoke of my transgressions ||hath been |
 bound| by his hand—
 They have intertwined themselves, have
 come up on my neck, it hath paralysed
 my strength,—
 My Lord ||hath delivered me| into the hands of
 those against whom I cannot rise up.
- 15 My Lord ||hath flouted at all my magnates| in
 my midst,
 He hath called against me a host,^a to crush
 my young men,—
 <A winepress> hath My Lord trodden, to^b
 the virgin, the daughter of Judah.
- 16 <For these things> am ||I|| weeping,
 ||Mine eye, mine eye|| is running down with
 waters,
 For <far from me> is any who could com-
 fort, could bring back my life,—
 My sons are amazed, for strong' is the foe.
- 17 Zion ||hath spread forth| her hands, there is
 none' to comfort her,
 Yahweh ||hath given command|, respecting
 Jacob, unto them who surround him—his
 adversaries,—
 Jerusalem hath become as a removed woman,
 in their midst.
- 18 Righteous' is Yahweh, for <against his
 bidding> had I rebelled,—
 Hear, I pray you, all ye peoples, and see my
 pain,^a
 ||My virgins and my young men|| have gone
 into exile.
- 19 I called to my lovers, ||they|| deceived me,
 ||My priests and mine elders|| |in the city|
 have breathed their last,—
 For they sought them food, that they might
 bring back their life.
- 20 See, O Yahweh, that I am in distress,
 |Mine inward parts|| are^e in ferment,
 My heart is turned within me,
 For I have ||obstinately rebelled||,—
 <Without> bereaveth the sword,
 <Within> is like death!
- 21 They have heard—that |sighing am| I', [and am
 saying]—
 There is none to comfort me,
 ||All my foes||—having heard of my calamity—
 have rejoiced,
 Because ||thou|| hast done it,—
 Thou hast brought in the day thou didst proclaim,
 So let them become like me.
- 22 Let all their wickedness |come in| before thee,
 And deal thou severely with them',
 According as thou hast dealt severely with
 me,^f for all my transgressions;
 For many' are my sighs, and ||my heart|| is sick.

^a "A festal meeting"—
 O.G.

—G.n.

^d Cp. ver 12.

^b "For"—O.G. 287.

^c In the Sep. "mine eye,"
 second time, is not found

^e Mi.: "my bowels are."

^f Cp. Jer. I. 15.

^a "Bring back soul (i.e., revive)"—O.G. 631^a, 6, g.

^b Cp. ver. 18.

2 ¹ How' could My Lord, in his anger, |enshroud in
gloom|
The daughter of Zion?
Have cast from the heavens to the earth,
The beauty of Israel?
And not have remembered his footstool,^a
In the day of his anger?

3 ² My Lord hath swallowed up—without pity—
All the pastures of Jacob,
Hath laid waste—in his indignation—
The strongholds of the daughter of Judah,
Hath brought them down to the ground,—
Hath profaned the kingdom, and the princes
thereof.

4 ³ He hath broken off—in the glow of his
anger—
The whole horn of Israel,
Hath turned back his right hand, from the
face of the foe,—
And hath kindled against Jacob, a very fire
of flame,
Devouring round about.

5 ⁴ He hath trodden his bow like a foe,
His right hand erect' as an adversary,
And hath slain all them who delighted the
eye,—
<In the home^b of the daughter of Zion> hath
he poured out, as fire, his indignation.

6 ⁵ My Lord' hath become like a foe',
Hath swallowed up Israel,
Hath swallowed up all her^c castles,
ruined his strongholds,— and
Hath caused to abound, in the daughter of
Judah, lamentation and mourning.

7 ⁶ Thus hath he destroyed, like a garden,^d his
pavilion,
Hath laid waste his place of assembly,—
Yahweh |hath caused to be forgotten|, in Zion,
The appointed assembly and the sabbath,
And hath spurned, in the indignation of his
anger,
The king and the priest.

8 ⁷ My Lord hath rejected' his altar,
Hath abhorred his sanctuary,
Hath delivered, into the hand of the foe, the
walls of her castles,—
<A voice> have they uttered in the house of
Yahweh,
As on the day of an appointed assembly.

9 ⁸ Yahweh hath devised' to lay in ruins,
The wall of the daughter of Zion,
He hath stretched out a line,
He hath not turned back his hand
From swallowing up,—
Thus hath he caused to mourn—rampart^e and
wall,
Together' have they languished!

10 ⁹ Her gates |have sunk in the earth|,
He hath destroyed and broken in pieces, her
bars,—
||Her king and her princes|| are among the
nations,
There is no instruction,
||Even her prophets|| have found no vision,
from Yahweh.

11 ¹⁰ Seated on the ground, in silence,
Are the elders of the daughter of Zion,
They have lifted up dust on their head,
Have girded themselves with sackcloth,—
Bowed down to the ground is the head,
Of the virgins of Jerusalem.^a

12 ¹¹ Blinded with tears' are mine eyes,
In ferment' is my body,^b
Poured out to the earth' is my grief,^c
For the sore hurt of the daughter of my
people,—
When child and suckling are swooning,
In the broadways of the city.

13 ¹² <To their mothers> they keep saying,
Where are corn and wine?
Swooning off, like one thrust through,
In the broadways of the city,
Pouring out their life^d
Into the bosom of their mothers.

14 ¹³ How shall I solemnly admonish thee?
What shall I liken to thee,
Thou daughter of Jerusalem?
What shall I compare with thee, that I may
comfort thee,
Thou virgin, daughter of Zion?
For <great as the sea> is thy grievous injury,
Who can heal thee?

15 ¹⁴ ||Thy prophets|| have had visions for thee,
False and foolish,
And have not unveiled thine iniquity,
To turn back thy captivity,—
Yea they have had visions for thee,
Oracles of falsehood, and enticements!

16 ¹⁵ All passing by, |have clapped, over thee, their
hands|,
Have hissed and wagged their head
Over the daughter of Jerusalem,—[saying]
Is ||this|| the city, of which men used to
say—
The perfection of beauty!
A joy to the whole earth!

17 ¹⁶ All thy foes |have opened wide, over thee, their,
mouth|,
They have hissed, and gnashed their teeth,
They have said—
We have swallowed [her] up!
Surely ||this|| is the day for which we have
waited,
We have found! We have seen!

^a Cp. Ps. xcix. 5.

^b *ML.*: "tent."

^c *GL.*: "his"—*G.n.*

^d *Sep.*: "like a vine"; but

GL.: "like a thief"—

G.n.

^e So *O.G.*; "ditch"—*T.G.*

^a Rendering slightly free,
to preserve the Heb.
order of thought.

^b *ML.*: "are my bowels."

^c *ML.*: "is my liver," re-
garded "as the seat of
emotions"—*O.G.* 458.

^d *U.*: "soul."

- Y ¹⁷ Yahweh hath done^a what he thought^a
Hath carried out his word, wherewith he
gave charge in the days of old,
Hath thrown down, and not spared,—
Thus hath he let the enemy rejoice over
thee,
Hath raised high the horn of thine adver-
saries.^a
- Y ¹⁸ Their heart [hath made outcry] unto My
Lord,—
O wall of the daughter^b of Zion—
Let tears run down as a torrent day and
night,
Do not give thyself relief,^c
Let not the weeping^d of thine eye cease!
- Y ¹⁹ Arise, cry out in the night,
<At the beginning of the watches> pour out,
like waters, thy heart,
Right before the face of My Lord,^e—
Lift up, above thee,^f the palms of thy
hands,
For the life^g of thy children,
Who are swooning for hunger, at the top
of all the streets!
- Y ²⁰ See, O Yahweh, and do consider, to whom^h
thou hast acted thus severely,—
Will womenⁱ [devour] their own fruit^j—the
children they have dandled?
Shall priest^k and prophet^l [be slain in the
sanctuary of My Lord]?
- Y ²¹ Youth and elder [have lain down on the ground
in the streets],
||My virgins and my young men|| have fallen
by the sword,—
Thou hast slain, in the day of thine anger,
Thou hast slaughtered, hast not spared!
- Y ²² Wilt thou proclaim, like the day of an appointed
meeting—
My terrors round about?^m
When there was not—in the day of the anger
of Yahweh—fugitive or survivor,—
<Those whom I dandled and reared> ||my
foe|| hath destroyed.
- 3 Y ¹ ||I|| am the man, that hath seen affliction,ⁿ
By the rod of his indignation;
Y ² <Me> hath he driven out and brought into
darkness,
And not light;
Y ³ Surely <against me> doth he again and again
turn his hand
All the day.

^a In some cod. (w. Vul.)
vers. 16 and 17 are trans-
posed, so bringing their
initial letters into correct
alphabetical order—Cp.
G.n.

^b Gt.: "O virgin daughter."
Cp. ver. 18—G.n.

^c Ml.: "benumbing."

^d Lit.: "daughter." Cp.
Fuerst, 247, 177 (bath =
baba = "gate," "en-

trance").

^e Some cod. (w. 1 ear. pr.
edn.): "face of Yahweh"
—G.n.

^f "Unto him"—an altera-
tion of the Sopherim—
G.n.

^g U.: "soul."

^h Cp. Jer. vi. 25; xx. 3, 10;
xli. 5; xlix. 29. Intro.,
Chap. I, 3, n.

ⁱ Or: "humiliation."

- ⁴ He hath worn out my flesh and my skin,
Hath broken my bones;
⁵ He hath built up against me, and carried round
me,
Fortifications and a trench;^a
⁶ <In dark places> hath he made me sit,
Like the dead of age-past times.^b
- ⁷ He hath walled up around me, that I cannot
get out,
Hath weighted my fetter;^c
⁸ Yea! <when I make outcry and implore>
He hath shut out my prayer;
⁹ He hath walled in my ways with hewn
stone,
<My paths> hath he caused to wind
back.^d
- ¹⁰ <A bear lying in wait> he is' to me,
A lion, in secret places;
¹¹ <My ways> hath he turned aside, and hath
torn me in pieces,
Hath made me desolate;
¹² He hath trodden his bow, and set me up,
As a mark for the arrow.
- ¹³ He hath caused to enter my reins
The sons of his quiver^e
¹⁴ I have become a derision to all my people,^f
Their song^g all the day;
¹⁵ He hath sated me with bitter things,
Hath drenched me with wormwood.
- ¹⁶ And he hath crushed, with gravel-stones, my
teeth,
Hath made me cower in ashes;
¹⁷ And thou hast thrust away from welfare, my
soul,
I have forgotten prosperity;
¹⁸ And I said, Vanished' is mine endurance,
Even mine expectation, from Yahweh.^h
- ¹⁹ Remember my humiliation and my fleeings,
The wormwood and poison;
²⁰ Thou wilt ||indeed remember||
That [bowed down concerning myself] is
my soul;
²¹ <This> will I bring back to my heart,ⁱ
<Therefore> will I hope.^k
- ²² <The lovingkindnesses of Yahweh> verily'
they are not exhausted,^l
Verily! [not at an end] are his compas-
sions:
²³ New things for the mornings!
Abundant is thy faithfulness:
²⁴ <My portion> is Yahweh, saith my soul,
||For this cause|| will I wait for him.

^a So Fuerst., 1473^b Others:
"poison and weariness."

^b Or: "age-long dead."

^c Lit.: "my bronze."

^d "Hath he twisted"—
O.G.

^e Of course figure for
"arrows."

^f A sp. v.r. (seviv): "all
peoples." In some cod.
(w. Syr.): "peoples" is
both written and read—

G.n.

^g Or: "music" = "satie"
—T.G. "Mocking song"
—O.G.

^h N.B.: So far lament
only; now prayer.

ⁱ Or: "memory." Cp.
Prov. vi. 32, n.

^k Out of prayer come
memory and hope.

^l So it shd. be (w. Aram.
and Syr.)—G.n.

- 25 Good' is Yahweh to them who wait for him,
To the soul that will seek him ;
- 26 Good' it is—both to wait and to be silent,^a
For the deliverance of Yahweh ;
- 27 Good' it is for a man,
That he should bear the yoke in his youth.
- 28 Let him sit alone, and keep silence,
Because he took it upon himself ;^b
- 29 Let him put in the dust his mouth,
Peradventure there is' hope !
- 30 Let him give to him that smiteth him his cheek,
Let him be sated with reproach.
- 31 Surely My Lord^c will not cast off
Unto times age-abiding ;
- 32 Surely <though he cause grief> yet will he
have compassion,
According to the multitude of his loving-kindnesses ;
- 33 Surely he hath not afflicted from his heart,
Nor caused sorrow to the sons of men.
- 34 <To crush under his feet any of the prisoners
of the earth ;
- 35 To turn aside the right of a man before the face
of the Most High ;
- 36 To oppress a son of earth in his cause>
||My Lord|| hath made no provision.
- 37 Who' was it that spake, and it was done,
[When] | My Lord|| had not commanded ?^d
- 38 <Out of the mouth of the Most High>
Proceed there not misfortunes and blessing?^e
- 39 Why should a living son of earth complain,
[Let] a man [complain] because of his sins ?
- 40 Let us search out our ways, and examine them
well,
And let us return unto Yahweh ;
- 41 Let us lift up our heart,^f
To the opened palms,
To the Mighty One^g in the heavens ;
- 42 ||We|| have trespassed and rebelled,
||Thou|| hast not pardoned.
- 43 Thou hast covered thyself with anger, and
pursued us,
Hast slain—hast^h not spared ;
- 44 Thou hast screened thyself with the clouds,ⁱ
That prayer [should not pass through] ;
- 45 <Offscouring and refuse> dost thou make us,
In the midst of the peoples.

^a Cp. O.G. 404^a.^b Or: "Because he [God] laid it upon him."^c Some cod. (w. 2 ear. pr. edns.): "Surely Yahweh"—G.n.^d MI. :—"Who was it said, and it was,
[When] My Lord did not command ?"

Cp. Ps. xxxiii. 9.

^e Cp. Job ii. 10.^f Some cod. (w. 3 ear. pr. edns., Sep., Syr., Vul.): "hearts" (pl.)—G.n.^g Or: "God." Heb.: *El*.^h Some cod. (w. 5 ear. pr. edns., Aram., Sep., Syr. and Vul.): "and hast"—G.n.ⁱ So O.G. 697.

- 46 <With their mouth [opened wide over us]>^a
[Stand] all our foes.
- 47 ||Terror and a pit||^b have befallen us,
Tumult and grievous injury ;
- 48 <With streams of water> mine eye runneth
down,
Over the grievous injury of the daughter of
my people.
- 49 ||Mine eye|| poureth itself out and ceaseth not,
Without relief ;
- 50 <Until Yahweh out of the heavens
Shall look forth, and see >
- 51 Mine eye dealeth severely with my soul,
Because of all the daughters of my
city.
- 52 They' ||have laid snares|| for me as a
bird,
Who are mine enemies without cause :
- 53 They have cut off, in the dungeon,^c my
life,
And have cast a stone upon me ;^d
- 54 Waters [flowed over] my head,
I said, I am cut off !
- 55 I have called upon thy Name, O Yahweh,
Out of the dungeon below ;
- 56 <My voice> thou hast heard,—do not close
thine ear to my respite, to^e mine out-
cry ;
- 57 Thou drewest near, in the day I kept calling
on thee,
Thou saidst, Do not fear !
- 58 Thou hast pleaded, O My Lord, the pleas of
my soul,
Hast redeemed my life ;
- 59 Thou hast beheld, O Yahweh, my failure to
get justice,
Pronounce thou my sentence ;
- 60 Thou hast seen all their vindictiveness,
All their plots against me.
- 61 Thou hast heard their reproach, O Yahweh,
All their plots against me ;
- 62 ||The lips of mine assailants, and their mutter-
ings||
Are against me all the day ;
- 63 <On their downsitting and their uprising> do
thou look,
||I|| am their song.^f
- 64 Thou wilt render to them a recompense, O
Yahweh,
According to the work of their hands ;
- 65 Thou wilt suffer them a veiling of heart,^g
Thy curse to them ;
- 66 Thou wilt pursue in anger, and wilt destroy
them,
From under the heavens of Yahweh.

^a Cp. Ps. xxii. 13.^b Heb.: *pahadh* and *pahath*
—a play on the sound.
Cp. Is. xxiv. 17; Jer.
xlviii. 43.^c Cp. Jer. xxxviii. 6.^d "And they cast (stones)
on me"—O.G. 392.^e Some cod. (w. Vul.):
"and to"—G.n.^f "The subject of their
mocking song"—O.G.
Cp. verse 14.^g = "Obstinacy" or
"blindness."

- 4 ¹ How' is dimmed' the gold!
Changed' the most fine gold!
Poured out' are the stones of the sanctuary,
At the top of all the streets.
- 5 ² <The precious sons of Zion,
They who were weighed against pure gold>
How' are they accounted as earthen pitchers,
The work of the hands of the potter!
- 6 ³ ||Even wild dogs|| draw out the breast,
Give suck to their whelps—
||The daughter of my people|| hath become
cruel,
Like the ostriches^a in the desert.
- 7 ⁴ The tongue of the suckling cleaveth' to the roof
of his mouth for thirst,—
||Young children|| have asked bread,
There was none ||to break|| it to them.
- 8 ⁵ ||They who used to eat delicacies||
Are deserted in the streets,—
||They who used to be carried on crimson||
Have embraced heaps of refuse.^b
- 9 ⁶ And the punishment^c of the daughter of my
people
Hath grown greater' than the punishment^d
of Sodom,—
Which was overthrown as in a moment,
||When no hands had been laid violently
upon her||.
- 10 ⁷ Purer' were her Nazirites^e than snow,
Whiter were they than milk,—
More ruddy, in body, than coral,
<A sapphire> was their beauty of form.^f
- 11 ⁸ <Darker than a coal> is their visage,
They are not known^g in the streets—
Their skin shrivelles on their bones,
Is withered, become like a stick.
- 12 ⁹ Better' are the slain of the sword,
Than the slain of the famine,—
For ||these|| pine away, stricken through,
Wanting the produce of the field.
- 13 ¹⁰ ||The hands of compassionate women||
Have cooked their own children,—
They have served as nourishment to them,
In the grievous injury of the daughter of
my people.
- 14 ¹¹ Yahweh hath completed' his indignation,
Hath poured out the glow of his anger;
And hath kindled a fire in Zion,
Which hath devoured her foundations.
- 15 ¹² Neither the kings of the earth, nor any of the
inhabitants of the world, |believed|
That an adversary or an enemy |should
enter| the gates of Jerusalem!
- 16 ¹³ [It is] for the sins of her prophets,
The iniquities of her prie-ts,—
Who have been pouring out, in her midst,
The blood of the righteous!
- 17 ¹⁴ They have wandered—blind—in the streets,
Have defiled themselves with blood;
So that men may not touch their gar-
ments.
- 18 ¹⁵ Turn aside! Unclean!
Have they cried to them,
Turn aside! Turn aside! Do not touch!
<Because they have fled, yea, wandered>
Men said among the nations,
They will not again' tarry;
- 19 ¹⁶ ||The face of Yahweh|| hath scattered them,
He will look them out no more:
<The persons of the priests> they have not
respected,^a
<To^b the elders> have they shown no favour.
- 20 ¹⁷ Still' shall our eyes fail',
For our help that is vain:
<In our watchtower>^c have we watched—
For a nation that will not save.
- 21 ¹⁸ They have laid snares for^d our steps,
That we cannot walk in our own broadways:
Drawn near' hath our end, Fulfilled' are our
days,
Yea arrived' hath our end.
- 22 ¹⁹ Swifter' are our pursuers, than the eagles of the
heavens,—
<Over the mountains> have they come hotly
after us,
<In the wilderness> have they lain in wait
for us.
- 23 ²⁰ ||The fragrance of our nostrils,^e
The Anointed of Yahweh||
Hath been captured in their pits,—
Of whom we had said—
<In his shade> shall we live among the
nations.
- 24 ²¹ Rejoice and be glad, O daughter of Edom,
Thou inhabitress in the land of Uz,—
<Even unto thee> shall the cup' pass
along,
Thou shalt be drunken, and expose thy shame.
- 25 ²² Completed' is thy punishment, O daughter of
Zion,
He will no more' carry thee away cap-
tive,—
He hath punished thine iniquity, O daughter of
Edom,
He hath stripped the veil from off thy
sins.

^a So read (w. 7 ear. pr. edns., Aram., Sep., Syr., Vul.)—G.n.

^b Cp. Job. xxiv. 8.

^c Ml.: "the iniquity," i.e., seen in its consequences.

^d Ml.: "the sin"—in like

manner.

^e "Princes"—O.G. 634.

^f So O.G.; 'ml.: "polish-
ing": "out, figure"—
Fuerst.

^g Or: "recognised."

^a Ml.: "The faces of the
priests men have not
lifted up."

^b So written; but read:
"And to" ["Even to"].
In some cod. (w. 3 ear.
pr. edns.) the "And" is
both written and read—
G.n.

^c Or perh.: "in our looking
out, i.e., in our hope"—
Davies.

^d Gt.: "They have
hemmed in" [*gru* for
gdu]. Cp. Prov. iv. 12—
G.n.

^e Cp. Ps. cxxxiii. 2.

- 5 ¹ Remember, O Yahweh, what hath befallen us,
Look around, and see our reproach:
² ||Our inheritance|| turned over to foreigners,
||Our houses|| to aliens,
³ <Orphans> have we become, and^a father-
less,
||Our mothers|| are widows indeed.^b
⁴ <Our water—for silver> have we drunk,
||Our wood—for a price|| cometh in.
⁵ <Upon our necks> are our pursuers,
We labour, and^c there is allowed us no rest.
⁶ <To Egypt> have we stretched out our hand,
<To Assyria> to be satisfied with bread.
⁷ ||Our fathers|| sinned, and^d are' not,
And^d ||we|| <their iniquities> have borne.^e
⁸ Slaves|| have ruled over us,
There is none^f to set free from their hand.
⁹ <At the risk of our life> ^f do we bring in our
bread,
Because of the sword of the desert.
¹⁰ ||Our skin|| ^g <as with a furnace> is scorched,
Because of the hot winds of famine.

^a "And" read, though not written. In some cod. (w. 1 ear. pr. edn.): "and" is both written and read—G.n.

^b *K'neh veritatis*. Cp. O.G. 45^{1a}.

^c "And" read, though not written. In some cod. (w. 2 ear. pr. edns., and Syr.): "and" is written and read—G.n.

^d "And" read, though not

written. In some cod. (w. 2 ear. pr. edns., Aram., Syr., Vul.): "and" is written and read—G.n.

^e Same word as in Is. liii. 4, 11.

^f Some cod. (w. 1 ear. pr. edn.): "lives" (pl.)—G.n.

^g Some cod. (w. 1 ear. pr. edn.): "skins" (pl.)—G.n.

- ¹¹ ||Women—in Zion|| were ravished,
||Virgins|| in the cities of Judah!
¹² ||Princes|| <by their hand> have been hanged,
||The faces of elders|| not honoured.
¹³ ||Young men|| <a millstone>^a have lifted,
And ||youths|| <under wood> have staggered.
¹⁴ ||Elders|| <from the gates> have ceased,
||Young men|| from their music.
¹⁵ Ceased' hath the joy of our hearts,
<Changed to mourning> our dance.
¹⁶ Fallen' is the crown of our head.
Surely woe to us, for we have sinned.
¹⁷ <For this cause> faint' is our heart,^b
<For these things> dimmed' are our eyes':
¹⁸ Because of Mount Zion, which is desolate,
||Jackals|| have gone prowling therein.
¹⁹ ||Thou, O Yahweh|| <unto times age-abiding>
dost remain,
||Thy throne|| from generation to generation:
²⁰ Wherefore' shouldst thou perpetually forget
us?
Forsake us, to length of days?
²¹ Bring us back, O Yahweh, unto thyself,
And we will come' back!
Renew our days, as of old;
²² For though thou hast not ||utterly rejected||
us,
Thou art wroth with us—exceedingly!

^a So Fuerst. "Young men have borne the mill (i.e., been compelled to bear

it)"—O.G. 377.

^b For another rendering see p. 11, ante.

THE BOOK OF THE PROPHET E Z E K I E L.

§1. *A Lightning Throne seen by the River Chebar.*

- 1 ¹ And it came to pass <in the thirtieth year, in the fourth month, on the fifth day of the month, I' being in the midst of them of the captivity, by the river Chebar> that the heavens |were opened|, and I saw visions of God. ² <On the fifth of the month, ||that|| was the fifth year of the captivity of King Jehoiachin> ³ ||in very deed|| came the word of Yahweh, unto Ezekiel son of Buzi, the priest, in the land of the Chaldeans, by the river Chebar,—yea the hand of Yahweh |came on him there|.

- ⁴ So then I beheld, and lo! a tempestuous wind coming out of the North, a great cloud,

and a fire catching hold of itself,^a and it had a brightness round about,—and <out of the midst thereof> as burnished copper^b to look upon, out of the midst of the fire; ⁵ and <out of the midst thereof> a likeness of four living ones,—and ||this|| was their appearance, <the likeness of a man> had they; ⁶ and <four faces each, and four wings each> had they; ⁷ and ||their feet|| were straight feet,—and ||the sole of their feet|| was like the sole of the foot of a calf, but sparkling, as shining bronze to look upon; ⁸ and ||the hands^c of a man|| were under their wings, on their four' sides,—and ||their faces and their

^a Chainwise, as in Exo. ix. 24; but see R.V. marg.

^b Or: "as electrum."

^c Written: "hand"; but

read: "hands." In some cod. (w. 2 ear. pr. edns.): "hands" both written and read—G.n.

wings|| belonged to the four of them: ⁹ <joined to each other> were their wings,—they turned not when they went, <each one straight before him> did they go; ¹⁰ and ||the likeness of their faces|| was the face of a man, with the face of a lion to the right of the four of them, and <the face of an ox, on the left> of the four of them,—<the face of an eagle> also had they four; ¹¹ and ||their wings||^a were spread^b [above],—||two of each|| joined one another, and ||two|| covered their bodies; ¹² and <each one, straight before him> did they go,—<whithersoever the spirit was minded to go> they went, they turned not when they went. ¹³ <As for the likeness of the living ones> ||their^c appearance|| was like live coals of fire, burning up like the appearance of torches, ||the same|| went to and fro between the living ones,—and the fire had ||brightness||, and <out of the fire> went forth^d lightning. ¹⁴ And ||the living ones|| ran and returned,^e—like the appearance of a flash of lightning.

¹⁵ And I looked at the living ones,—and lo! one wheel upon the earth beside the living ones|| for each of his four faces. ¹⁶ ||The^f appearance of the wheels and of their structure|| was like a Tarshish-stone^g to look upon, and they four had ||one likeness||,—and ||their appearance and their structure|| were just as would be ||a wheel in the midst of a wheel||. ¹⁷ <Upon their four sides, when they went> ||so|| did they go,—they turned not when they went. ¹⁸ <As for their rings> they were so high, that they were terrible,—and <their rings full of eyes round about> had they four. ¹⁹ And <when the living ones went> the wheels went [beside them],—and <when the living ones were lifted up from the earth> the wheels were lifted up: ²⁰ <whithersoever the spirit was minded to go> they went—||thither|| was the spirit minded to go,—and ||the wheels|| would be lifted up along with them, for ||the spirit of the living one||^h was in the wheels: ²¹ <when they went> these' went, and <when they stood> these' stood,—and <when they were lifted up from off the earth> the wheels were lifted up [along with them], for ||the spirit of the living one|| was in the wheels.

²² And there was a likeness over the heads of the living one—an expanse,ⁱ like terrible crystal to look upon,—stretched forth^k over their heads [above].^l ²³ And <under the expanse> ||their wings|| were straight^m, one towards another,—||each one|| had two, covering <on this side> and ||each one|| had two, covering <on that side> [their bodies].

^a So it shd be (w. Sep.), without the word "faces," as in M.C.T.—G.n.

^b M.L.: "divided."

^c Gf.: "And between the living ones the appearance" (w. Sep.). Cp. chap. x. 6, 7—G.n.

^d More lit.: "kept going forth."

^e More lit.: "kept running

and returning."

^f Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.): "And the"—G.n.

^g Prob.: "topaz."

^h Cp. vers. 21, 22; also chap. ix. 3; x. 15, 20. The four were one!

ⁱ Gen. i. 6.

^k Or: "spread out."

^l Or: "upwards."

²⁴ And I heard the sound of their wings, as the sound of many waters, as the sound of the Almighty. [when they went], the sound of a storm, as the sound of a host,—<when they stood> they let down their wings. ²⁵ And there was a voice above the expanse that was over their head,—<when they stood> they let down their wings.

²⁶ And <above the expanse that was over their heads, as the appearance of a sapphire-stone> was the likeness of a throne,—and <upon the likeness of a throne> was a likeness, as the appearance of a man, upon it [above]. ²⁷ And I saw, <as burnished copper> to look upon: as the appearance of fire within it round about, <from the appearance of his loins and upwards> and from the appearance of his loins and downwards> saw I, as the appearance of fire, and he had brightness round about: ²⁸ <as the appearance of the bow which is in a cloud, on a day of rain> ||so|| was the appearance of the brightness round about, ||that|| was the appearance of the likeness of the glory of Yahweh,— and <when I saw> I fell upon my face, and heard a voice of one speaking.

§2. One who Speaks sends Ezekiel to Them of the Captivity.

¹ And he said unto me,—
Son of man,

Stand upon thy feet, that I may speak with thee.

² Then the Spirit entered into me, as soon as he spake unto me, and it caused me to stand upon my feet,—and I heard one speaking unto me. ³ And he said unto me—

Son of man,

I' am sending thee' unto the sons of Israel, unto rebellious' nations, which have rebelled against me,—||they, and their fathers|| have transgressed against me, until this very day; ⁴ and it is <unto such' sons>—of shameless face, and emboldened heart> that I' am sending thee,—therefore shalt thou say unto them,

||Thus|| saith My Lord, Yahweh.^b

⁵ And ||they|| <whether they will hear or whether they will forbear, for ||a perverse^c house|| they are> shall then know that ||a prophet|| hath been in their midst.

⁶ But ||thou, son of man||
Be not afraid of them,
Nor <of their words> be afraid,
<Though ||thorns and thistles|| are about thee,

And <amongst prickly plants> thou dost dwell >

<Of their words> be not afraid, nor

<At their faces> be thou dismayed,

For <a perverse house> they are!

^a Or: "as electrum."

^b Or as two proper names:

"Adonay, Yahweh."

^c Or: "bitter."

7 Thou shalt therefore speak my words unto them, whether they will hear, or whether they will forbear,

For <perverse>^a they are!

8 ¶Thou, therefore, son of man, hear what I am speaking unto thee, become not perverse, like the perverse house,—open thy mouth, and eat that which I am giving unto thee.

9 So I looked, and lo! a hand^c put forth unto me,—and lo! therein, a scroll;¹⁰ and he spread it out before me, and [it] was written, on the front and the back,—and there were written thereon, lamentation^b and sighing, and wailing.

1 Then said he unto me,

Son of man,

<What thou findest> eat,—eat this roll, and go speak unto the house^c of Israel.

2 So I opened my mouth,—and he caused me to eat this roll.

3 Then said he unto me,

Son of man,

<Thy belly> cause thou to eat, and <thy bowels> fill thou with this roll, which I am giving unto thee.

So I did eat, and it became <in my mouth> as honey for sweetness.

4 Then said he unto me,—

Son of man,

Go get thee unto the house of Israel, and thou shalt speak with my words, unto them.

5 For <not unto a people deep of lip and heavy of tongue> art [thou] sent — [but] unto the house of Israel: 6 [not unto many peoples, deep of lip and heavy of tongue, whose words thou couldst not understand],—surely <if [unto them] I had sent thee> [they] would have hearkened unto thee.

7 But [the house of Israel] will not be willing to hearken [unto thee], for [all the house of Israel] are [bold of forehead and hard of heart].

8 Lo! I have made thy face bold, like as their faces,—and thy forehead bold, like as their forehead.

9 <As an adamant, harder than flint> have I made thy forehead,—thou shalt not fear them, neither shalt thou be dismayed at their faces,

For <a perverse house> they are!

10 Then said he unto me,—

Son of man,

<All my words which I shall speak unto thee> receive thou into thy heart, and <in thine ears> hear thou: 11 then go get thee unto them of the captivity, unto the sons of thy people, and thou shalt speak unto them, and say unto them,

¶Thus saith My Lord, Yahweh,—

whether they will hear, or whether they will forbear.

^a So in Cod. Mugah. In some cod. (w. 3 ear. pr. edns., Aram., Sep. and Syr.): “a perverse house.” Cp. vv. 5, 6—G-n.

^b So (sing.) it shd be (w.

Aram., Sep.); [but M.C.T. has (pl.): “lamentations”]—G-n.

^c Some cod. (w. 1 ear. pr. edn., Syr., Vul.): “sons”—G-n.

12 Then the Spirit [lifted me up], and I heard behind me the sound of a great rushing,—

Blessed be the glory of Yahweh,

From his place!^a

13 Yea the sound of the wings of the living ones, gently touching each other, and the sound of the wheels, along with them, [even the sound of a great rushing].

14 So [the Spirit] lifted me up, and took me away,—and I went bitterly, in the rage of my spirit, but [the hand of Yahweh upon me] was [strong].

§ 3. *Ezekiel commences his Mission at Tel-abib—First “Watchman” Illustration.* (Comp. chaps. xviii., xxiii.)

15 Thus came I unto them of the captivity, at Tel-abib, who were dwelling towards the river Chebar, and I dwelt where^b [they] were dwelling; [yea I dwelt there seven days], [stunned in their midst].

16 And it came to pass <at the end of seven days> that the word of Yahweh came unto me, saying:

17 Son of man,

<A watchman> have I appointed thee, to the house of Israel,—and thou shalt hear, at my mouth, a message, and shalt warn them^c [from me].

18 <When I say to the lawless man—

Thou shalt [surely] die],

and thou hast not given him warning, neither hast spoken to warn the lawless man from his lawless^c way, to save himself alive> [the same lawless man] [in his iniquity] shall die, but <his blood> [at thy hand] will I require.

19 Whereas <when [thou] hast warned a lawless man, and he hath not turned from his lawlessness, and from his lawless way> [he] [in his iniquity] shall die, but [thou] hast delivered [thine own soul].

20 And <when a righteous man hath turned^c from his righteousness, and committed perversity, and I have suffered a stumbling-block to be laid before him> [he] shall die, —<though thou hast not warned him> [in his sin] shall he die, neither shall be remembered, his righteous deeds^c which he hath done, but <his blood> [at thy hand] will I require; 21 whereas <when [thou] hast warned a righteous man,

That a righteous man [must not sin],

and [he] hath not sinned> he shall [surely] live] in that he took warning, and [thou] hast delivered [thine own soul].

^a *Gt.* [turning “speech” into “narrative”]: “And the Spirit lifted me up, and I heard behind me a great rushing sound,—when the glory of Y. arose from its place.” Cp. chap. x. 4, 19—G-n. The difference results from the change of a single consonant (*barum* for *barak*).

^b So read; and so both written and read in some cod. (w. 3 ear. pr. edns.). [M.C.T. writes: “and unto where”]—G-n.

^c Written: “his righteousness”; but read: “righteousnesses” (or “righteousdeeds” [pl.]). In some cod. (w. 1 ear. pr. edn.) both written and read in the plural—G-n.

²² Then came upon me, there, the hand of Yahweh,—and he said unto me,
Arise, go forth into the valley, and <there>
will I speak with thee.

²³ So I arose, and went forth into the valley, and lo! there, the glory of Yahweh, standing, like the glory which I saw, by the river Chebar,—and I fell upon my face. ²⁴ Then the Spirit [entered into me], and caused me to stand upon my feet,—and he spake with me, and said unto me,

Go in, shut thyself up, in the midst of thine own house. ²⁵ And <thou—O son of man> lo! they have put upon thee bands, and they will bind thee therewith,—so that thou go not forth in their midst; ²⁶ <thy tongue also> will I cause to cleave unto the roof of thy mouth, so shalt thou be dumb, and not be to them a reprov^r,^a—

For <a perverse house> they are!

²⁷ But <when I speak with thee> I will open thy mouth,^b and thou shalt say unto them,

||Thus|| saith My Lord Yahweh,—

<He that is minded to hear> let him hear,

And <he that is minded to forbear> let him forbear!

For <a perverse house> they are!

§ 4. *A Miniature Symbol of the Siege of Jerusalem.*

⁴ ¹ ||Thou|| therefore, O son of man,
Take thee a tile, and lay it before thee,—and pourtray thereon a city, even Jerusalem.

² Then shalt thou lay siege against it,
And build up against it a siege-wall,
And cast up against it, a mound,—
And set against it camps,
And place against it battering-rams, round about.

³ ||Thou|| therefore, take thee a pan of iron, and set it for a wall of iron, between thee and the city,—then shalt thou direct thy face against it, and it shall come into siege, and thou shalt lay siege to it, <a sign> shall it be^c to the house of Israel.

⁴ ||Thou|| therefore, lie thou on thy left side, and lay the iniquity of the house of Israel^d upon it,—<during the number of the days which thou shalt lie thereon> shalt thou bear their punishment.

⁵ ||I|| theref^re, have appointed thee the years of their punishment, by the number of days, a hundred^e and ninety days,—so shalt thou bear the iniquity of the house of Israel.

⁶ And <when thou hast ended these> then shalt thou lie on thy right side, a second^f time, and shalt bear the iniquity of the house of Judah,—<forty days, one day for each year> have I appointed thee.

^a Lit.: “a man of re-proof.”

^b Cp. xxiv. 27; xxix. 21; xxxiii. 22.

^c So it shd be (w. Sep.) and so *post* ver. 9—G.n. [M.C.T. has: “three hundred and ninety.”]

⁷ Thus then <unto the siege of Jerusalem> shalt thou direct thy face, with thine arm made bare,—so shalt thou prophesy against it. ⁸ And lo! I have laid upon thee—bands,—and thou shalt not turn thee from thy one side to thine other, until thou have ended the days of thy siege.

⁹ ||Thou|| therefore, take thee wheat and barley and peas and lentils and millet and spelt, and put them in one^g vessel, and make them ready for thee as bread,—<during the number of days which thou^h art lying on thy side, a hundredⁱ and ninety days> shalt thou eat it; ¹⁰ and ||thy food, which thou shalt eat|| shall be, by weight, twenty shekels a day,—<from time to time> shalt thou eat it; ¹¹ and <water, by measure> shalt thou drink, the sixth part of a hin,—from time to time shalt thou drink; ¹² and <as a barley cake> shalt thou eat it,—and <the same, with dung proceeding from man> shalt thou bake, before their eyes.

¹³ Then said Yahweh,

<In like manner> shall the sons of Israel eat their bread, defiled,—among the nations, whither I will drive them.

¹⁴ Then said I,

Ah! My Lord, Yahweh, lo! ||my person||^b hath not been defiled: <neither of what hath died of itself, nor of what hath been torn in pieces> have I eaten, from my youthful days even until now, neither hath come into my mouth^c the flesh of a foul thing.

¹⁵ So then he said unto me,

See, I have granted thee, cow's dung for man's dung,—and thou shalt prepare thy bread thereupon.

¹⁶ And he said unto me,

Son of man,

Behold me! breaking the staff of bread in Jerusalem,

So shall they eat bread by weight, and with anxious care,

And <water, by measure, and in astonishment> shall they drink:

¹⁷ that they may lack bread and water and be astonished one with another, and pine away in their punishment.^e

§ 5. *The Prophet's own Hair, shorn, divided, chopped up and burned, a Symbol of the Dispersion of the People.*

¹ ||Thou|| therefore, son of man,

5

Take thee a sharp cutting instrument, <a barber's razor> shalt thou take thee, and shalt cause it to pass upon thy head, and upon thy chin,—and shalt take the balances

^a So it shd be (w. Sep.); and so above ver. 5—G.n.

^b U.: “soul.” Little by little the studious reader becomes accustomed to

the greater latitude of *nephesh* in Hebrew than “soul” in English. Cp. chap. xviii. 4, n.

^c Or: “iniquity.”

for weighing, and shalt divide the hair.^a
 2 |A third part| <in the fire> shalt thou
 burn, in the midst of the city, when the
 days of the siege |are fulfilled|,—and thou
 shalt take a third part, thou shalt smite it
 with the cutting instrument, round about it,
 and <a third part> shalt thou scatter to
 the wind, and <a sword> will I^b make
 bare after them; ³ and thou shalt take
 from thence, a few in number,—and shalt
 bind them in thy skirts; ⁴ and <of them>
 again' take, and cast them into the midst
 of the fire, and burn them in the fire,—
 <therefrom> shall go forth a fire, unto all
 the house of Israel.

5 ||Thus|| saith My Lord, Yahweh,
 ||This|| is Jerusalem,
 <In the midst of the nations> I placed her,—
 and of the countries round about her;
 6 But she hath changed my regulations^c into
 lawlessness, more than the nations,
 And my statutes, more than the countries
 which are round about her,
 For <my regulations>^c have they rejected,
 And <in my statutes> have they not
 walked.

7 |Therefore|
 |Thus|| saith My Lord, Yahweh,
 <Because ye have become more rebellious
 than the nations who are round about
 you,
 <In my statutes> have not walked,
 And <my regulations>^c have not done,
 And <according to the regulations^c of the
 nations which are round about you> have
 not^d done>:

8 |Therefore|
 ||Thus|| saith My Lord, Yahweh,
 Lo! I am against thee, ||even I||
 Therefore will I execute in thy midst,
 judgments, in the eyes of the nations;
 9 Yea I will execute upon thee that which I
 have not executed,
 And like unto which I will not execute
 again,—
 Because of all thine abominations.
 10 ||Therefore|| |fathers| will eat ||sons|| in thy
 midst,
 And |sons| will eat ||fathers||,—
 And I will execute upon thee judgments,
 And will scatter the whole remnant of thee,
 to every wind.

11 ||Therefore|| <as I' live>
 Declareth My Lord, Yahweh,—
 Surely <because <my sanctuary> thou hast
 defiled, with all thy detestable things, and
 with all thine abominations>
 ||Even I also|| will cut off,^e and mine eye
 |shall not spare|,
 ||Yea even I|| will not pity.

^a *ML*: "divide them."

^b *Gr*: "shalt thou"—*Gn*.

^c *Cp. Exo. xxi.—xxiii.*

^d Some cod. (w. 2 ear. pr.

edns. and *Syr*.) omit this

"not." *Cp. chap. xi. 12*

"*Gn*."

^e So one school of Masso-

12 ||The third part of thee|| <by pestilence>
 shall die, and <by famine> be consumed
 in thy midst,
 And ||the third part|| <by the sword>
 shall fall round about thee,—
 And ||the third part|| <to every wind>
 will I scatter, and <a sword> will I
 make bare after them.

13 So shall mine anger |have an end|,
 And I will cause mine indignation |to find
 rest| upon^a them, and will console myself,—
 And they shall know' that ||I, Yahweh|| have
 spoken in my jealousy, when mine indigna-
 tion |hath come to an end| upon them.

14 And I will deliver thee up to desolation and
 reproach, among the nations that are round
 about thee,—in the eyes of every passer-by.

15 So shall it become a reproach and an insult,
 a warning and an astonishment, to^b the
 nations that are round about thee,—in that
 I have executed upon thee judgments, in
 anger and in indignation, and in rebukes
 of indignation.

||I, Yahweh|| have spoken:
 16 In that I have sent the malignant arrows
 of famine among them, which^c were for
 destruction, which I will send to destroy
 you,—and <famine> will I increase upon
 you, and will break for you the staff of
 bread. ¹⁷ So will I send upon you famine
 and mischievous beast, and they shall
 bereave thee,—and ||pestilence and blood||
 shall pass through thee,—and <a sword>
 will I bring in upon thee,

||I, Yahweh|| have spoken.

§ 6. Against the Mountains of Israel.

1 Then came the word of Yahweh, unto me, **6**
 saying:

2 Son of man,
 Set thy face against the mountains of Israel,—
 and prophesy unto them; ³ and say,
 Ye mountains of Israel, hear ye the word of
 My Lord, Yahweh,^d—

||Thus|| saith My Lord, Yahweh—^d
 To the mountains and to the hills, to the
 hollows and to the valleys,—
 Behold me!

I' am bringing upon you a sword,
 And I will destroy your high places;
 4 And your altars |shall be laid waste|,
 And your sun-pillars |shall be broken in
 pieces|,—
 And I will cause your slain |to fall| before
 your manufactured gods;

rites; the other writes:
 "will withdraw"; but
 reads: "will cut off."
 In some cod. (w. 2 ear.
 pr. edns.): "cut off" is
 both written and read—
Gn., *G. Intro. 225.*

satisfy) my fury upon"
 —*Cp. O. G. 405a.*

^b Some cod. (w. 1 ear. pr.
 edn., *Sep. Vul.*): "in"
 or "among"—*Gn*.

^c Or: "who."

^d Or as two proper names:

"Adonāy Yahweh."

^a "Bring to rest (*i.e.*,

- 5 And I will lay the carcases of the sons of Israel, before their^a manufactured gods,—
And will scatter your bones round about your altars.
- 6 <In all your dwelling-places>
||The cities|| shall be laid waste, and
||The high places|| shall be made desolate,—
To the end your altars |may be laid waste and become desolate|,
And your manufactured gods |be broken in pieces and cease|,
And your sun-pillars |be cut down|,
And your handiworks |be abolished|.
- 7 And the slain |shall fall| in your midst,—
So shall ye know' that ||I|| am Yahweh.
- 8 Yet will I leave a remnant,
In that ye shall have such as are escaped of the sword throughout the nations,—
when ye are scattered throughout the lands.
- 9 Then shall they who have escaped of you remember' |me|, among the nations whither they have been carried captive,
In that I have broken^b their adulterous heart, which hath turned aside from me,
And their eyes which have adulterously gone after their manufactured gods,—
So shall they become loathsome in their own sight, for the wicked things which they have done in all their abominations.
- 10 *Then shall they know' that ||I, Yahweh||,—*
 <not in vain> had threatened to bring upon them this calamity.
- 11 ||Thus|| saith My Lord, Yahweh,
Smite with thy hand, and stamp with thy foot, and say, Alas! regarding all the wicked abominations of the house of Israel,—in that <by sword, by famine, and by pestilence> shall they fall:
- 12 ||He that is far off|| <by pestilence> shall die, and
||He that is near|| <by the sword> shall fall, and
||He that is left and is besieged|| <by the famine> shall die;
Thus will I make an end of mine indignation against them.
- 13 *So shall ye know' that ||I|| am Yahweh,*
In that their slain are in the midst of their manufactured gods, on every side of their altars,—
Upon every high hill,
In all the tops of the mountains, and
Under every green tree, and
Under every tangled oak,
The place where they offered a satisfying^c odour to all their manufactured gods.
- 14 Thus will I stretch out my hand upon them, and make the land a greater waste and

devastation than the desert toward Diblah,^a throughout all their dwelling-places,—
And they shall know' that ||I|| am Yahweh.

- 1 And the word of Yahweh came unto me, 7
saying:
- 2 ||Thou|| therefore, O son of man,
||Thus|| saith My Lord, Yahweh,
<To the soil of Israel> there is an end,—
The end |hath come| upon the four skirts of the land.
- 3 ||Now|| is the end upon thee,
Therefore will I send mine anger against thee,
And judge thee according to thy ways,—
And lay upon thee all thine abominations;
- 4 And mine eye |shall not shield thee|,
Neither will I pity,—
For <thy ways—upon thee> will I lay,^b
And ||thine abominations|| <in thy midst> shall be found,
So shall ye know' that ||I|| am Yahweh.
- 5 ||Thus|| saith My Lord, Yahweh:
<A calamity, a sole calamity>^c lo! it hath come.
- 6 ||An end|| hath come,
Come' hath the end,
It hath roused itself up against thee,—
Lo! it hath come.
- 7 The circle |hath come round| unto thee, O inhabitant of the land,—
The time |hath come|,
The day of consternation |hath drawn near|,
And not the joyful shout of the mountains.
- 8 ||Now shortly|| will I pour out mine indignation upon thee,
And will bring to an end mine anger against thee,
And will judge thee according to thy ways,—
And will lay upon thee all thine abominations.
- 9 And mine eye shall not shield thee,
Neither will I have pity,—
<According to thy ways> |unto thee| will I render,
And ||thine abominations|| |in thy midst| shall be found,
So shall ye know' that ||I, Yahweh|| am smiting.

^a Some cod. (w. Vul.): "your"—G.n. ^b So it shd be (w. Aram., Syr., Vul.)—G.n.

^a So (with a "D" in many MSS. (w. 10 ear. pr. edns., Aram., Sep., Syr. and Vul.); but in other cod. there is a Massoretic note that one school of Massorites has "Riblah" (with an "R" in the other school, "Diblah"—G.n. [For "D" and "R," see Table I., p. 29, ante.]

edns.): "For according to thy ways unto thee will I render." Cp. vers. 8 and 9—G.n.

^c Some cod. (w. 4 ear. pr. edns. and Aram.): "Calamity after calamity"—G.n. [N.B.: The small dif. between 'ahad "one (sole)" and 'ahar "after," in Table I., p. 29, ante.]

^b Some cod. (w. 2 ear. pr.

- 10 Lo! the day,
Lo! it hath come,—
The circle |hath gone forth|,
The sceptre |hath blossomed|,
Insolence |hath sprouted| :
11 ||Violence|| hath risen up as a sceptre of
lawlessness,—
There are none of them,
And none of their multitude,
And none of their throngs,
And no lamentation over them.^a
- 12 The time |hath come|,
The day |hath arrived|,
<The buyer> let him not rejoice, and
<The seller> let him not mourn,—
For ||indignation|| is against all her
multitude.
- 13 For ||the seller|| <unto that which is to
be sold> shall not return, though <yet,
among the living> were their life,—for
||the vision||^b is against all her multitude.
He shall not return,
And ||no man|| <by his punishment>^c
shall strengthen ||his life||.
- 14 They have blown^d the trumpet, even to make
All ready,
Yet is there none going to the battle ;
For ||mine indignation|| is against all her
multitude.
- 15 ||The sword|| without, and
||Pestilence and famine|| within,—
||He that is in the field|| <by the sword>
shall die, and
||He that is in the city|| |famine or pesti-
lence| shall devour him ;
- 16 While they who escape of them |shall
escape|, and become on the mountains,
as the doves of the valleys, ||all of them||
cooing,—each one in his punishment.^e
- 17 ||All hands|| shall be unnerved ; and
||All knees|| shall be weak as water.^e
- 18 Therefore shall they gird themselves with
sackcloth,
And shuddering shall cover them,—
And <in all faces> shall be paleness,
And <in all their heads> baldness.
- 19 ||Their silver|| <into the streets> shall they
cast, and
||Their gold|| <for throwing away> shall
serve,
||Their silver and their gold|| shall not be
able to deliver them, in the day of the
wrath of Yahweh,
<Their craving>^f shall they not satisfy,
and
<Their belly> shall they not fill,—
For <a stumbling-block> hath their
iniquity become.

^a Or: "none excellent
among them." ["No
eminency is left in
them"—Cited O.G. 627a.]
Some cod. (w. 4 ear. pr.
edns., Syr., Vul.) have:
"no rest" [or "no
Noah"]—G.n.
^b Gt.: "indignation"

[*chárôn* instead of
chádôb]. Cp. vers. 12, 14
—G.n.

^c Or: "iniquity."

^d Some cod. (w. Sep., Vul.):

"Blow ye" G.n.

^e ML: "flow down in
water."

^f U.: "soul."

- 20 <When ||the beauty of his own ornament|| he
had |in majesty| placed>
Then <the images> of their abomina-
tions,
Their^a detestable things>
Made they therein,—
||For this cause|| have I delivered it up to
them for removal ;
- 21 Yea I will deliver it
Into the hand of foreigners' for a prey,
And to the lawless ones of the earth' for a
spoil,
And they will profane it ;
- 22 And I will turn away my face from them,
And they will profane my cherished place,—
Yea there will enter it violent men,
Who will profane it.
- 23 Prepare thou a chain,—
For ||the land|| is full of the crime of
bloodshed,
And ||the city|| is full of violence.
- 24 So then I will bring in the wicked ones of the
nations,
And they shall take possession of their
houses,—
And I will cause to cease the pomp of the
strong ones,
And their holy places |shall be profaned|.
- 25 ||Destruction||^b hath entered,—
And they shall seek welfare, and there
be' none.
- 26 ||Disaster upon disaster|| shall come,
And ||report after^c report|| shall arise,—
Therefore shall they seek a vision from a
prophet,
And ||law||^d shall perish from priest,
And counsel' from elders.
- 27 ||The king|| shall mourn, and
||The chief|| shall clothe himself with
astonishment, and
||The hands of the people of the land|| shall
be wrung in anguish,—
<After their own way> will I deal with
them, and
<With their own sentences>^e will I sentence
them,
And they shall know' that ||I|| am Yahweh.

§ 7. *The Prophet is carried to Jerusalem in the
Visions of God* (chaps viii.—xi.).

- 1 And it came to pass <in the sixth year, in 8
the sixth month, on the fifth^f of the month, I'
being seated in my house, and the elders
of Judah being seated before me> then
fell upon me there' |the hand of My Lord,
Yahweh|. ² So I looked, and lo! a
likeness as the appearance of a man,^g from

^a Some cod. (w. Syr., Vul.):

"And their"—G.n.

^b Or: "horror"

^c Sp. v.r. (*sevir*): "upon"

—G.n.

^d Or: "instruction."

^e Or: "crimes." Cp. ver. 23.

^f Some cod.: "first."

^g So it shd be [*ish* instead
esh] (w. Sep.). Cp. chap.
i. 26—G.n.

the appearance of his loins and downward fire, and from his loins and upwards as an appearance of shining, as the look of amber.

³ Then put he forth the similitude of a hand, and took me by the forelock of my head,—and the Spirit [lifted me up] between the earth and the heavens, and brought me to Jerusalem in the visions of God, into the opening of the inner gate that looketh toward the north, where was the seat of the Statue of Jealousy, that provoketh to jealousy; and lo! <there> the glory of the God of Israel, like the appearance which I had seen in the valley.

⁵ Then said he unto me,

Son of man,

Lift up, I pray thee, thine eyes, the way toward the north.

So I lifted up mine eyes the way toward the north, and lo! <on the north, by the gate of the altar> this Statue of Jealousy, in the entrance.

⁶ Then said he unto me,

Son of man,

Canst thou see what they are doing,—the great abominations which [the house of Israel] are committing here, that I^a should go far away from my sanctuary? Howbeit <yet again> shalt thou see great abominations.

⁷ So he brought me into the opening of the court,—and I looked, and lo! a single^b hole, in the wall.

⁸ Then said he unto me,

Son of man,

Break, I pray thee, through the wall.

So I broke through the wall, and lo! a single opening.

⁹ Then said he unto me,—

Go in, and see the wicked abominations, which they are committing here.

¹⁰ So I went in, and looked, and lo! every similitude of creeping thing, and detestable beast, and all the manufactured gods of the house of Israel,—poutrayed upon the wall, round about on every side; ¹¹ and [seventy men of the elders of the house of Israel, with Jaazaniah son of Shaphan, who stood in their midst] were standing before them, even every man with his censor in his hand,—and the fragrance of the cloud of incense, ascending.

¹² Then said he unto me,

Hast thou seen, Son of man, what [the elders of the house of Israel] are doing in the dark, every man in his image-chambers? for they are saying—

Yahweh doth not see us!^c

Yahweh hath forsaken the land!^d

¹³ Then said he unto me,—

<Yet again> shalt thou see great abominations, which they are committing.

¹⁴ So he brought me into the opening of the gate of the house of Yahweh, which was toward the north,—and lo! <there> women sitting,

^a Or: "they." ML: "to a removal far away," etc.
^b Or: "certain"; as if to say: "remarkable," "mysterious."

^c Or: "There is no Y. seeing us!" Cp. chap. ix. 9.

^d Or: "earth."

weeping for Tammuz.^a
he unto me.

Hast thou seen, O son of man?

<Yet again> shalt thou see greater abominations than these.

¹⁶ So he brought me into the inner court of the house of Yahweh, and lo! <at the opening of the temple of Yahweh, between the porch and the altar> about twenty-five men,—[their backs] towards the temple of Yahweh, and [their faces] eastward, and they were bowing down eastward, unto the Sun.

¹⁷ Then

said he unto me,

Hast thou seen, O son of man?

Is it too small a thing for the house of Judah, to be committing the^b abominations which they have committed here,—that they have filled the land with violence, and have again provoked me to anger, and there they are! putting the branch to my^c nose.

¹⁸ Therefore [even I] will act with indignation, Mine eye [shall not shield],

Neither will I pity,—

<Though they have cried in mine ears, with a loud voice> yet will I not hear them.

¹ Then cried he in mine ears, with a loud voice, [I] saying,

Draw near, ye that have charge of the city,—even every man with his weapon^d of destruction in his hand.

² And lo! [six men] coming in out of the way of the upper gate, which looketh toward the north, even every man with his destructive^e weapon^f in his hand, and one man in their midst clothed with linen, having a scribe's inkholder by his side,—so they came in and stood, beside the altar of bronze.

³ And

[the glory of the God of Israel] lifted itself up from off the cherubs whereon it had been, unto the threshold of the house,—and he called unto the man clothed with linen, who had the scribe's inkholder by his side.

⁴ Then said Yahweh

unto him,

Pass along through the midst of the city, through the midst of Jerusalem,—and set thou a mark^h upon the foreheads of the men who are sighing and crying over all the abominations that are being done in her midst.

⁵ But <unto these> said he in mine ears,

Pass along through the city after him, and smite,—let notⁱ your eye^k [shield], neither

^a "Proper name of a Syrian god, Adonis of the Greeks"—T.G.

^b Some cod. (w. 3 ear. pr. edns.): "all the"—G.n.

^c "Their" [M.C.T.] is an emendation of the scribes (Sopherim)—it was originally: "my." See G. Intro. 347, 357.

^d Sp. v.r. (sevir): "weapons" (pl.). In some cod. (w. 4 ear. pr. edns., Sep., Syr.): "weapons" both written and read—G.n.

^e ML: "dashing weapon"

(for dashing in pieces).
"Shattering weapon"—O.G. 658^b.

^f Sp. v.r. (sevir): "weapons." In some cod. (w. 1 ear. pr. edn. and Syr.): "weapons"—G.n.

^g N.B.: Singular number again. Cp. chap. i. 20.

^h ML: "cross a cross."

ⁱ So read; and so in some cod. (w. 4 ear. pr. edns., Aram., Sep., Syr., Vul.)—G.n. [M.C.T.: "al (unintelligible)."]

^k So read (sing.).

have ye pity: ⁶ <elder, young man and virgin, and little ones and women> shall ye slay utterly, but <unto any man who hath upon him the mark> do not ye come near, and <at my sanctuary> shall ye begin.^a

So they began with the elder men, who were before the house. ⁷ And he said unto them,

Defile ye the house, and fill the courts with the slain,—go ye forth!

So they went forth, and smote in the city. ⁸ And it came to pass <while they were smiting them—I' being left remaining> that I fell upon my face and made outcry, and said,

Alas! My Lord, Yahweh! art thou' |about to destroy| all the remnant of Israel, in that thou art pouring out of thine indignation upon Jerusalem?

⁹ And he said unto me,

||The iniquity of the house of Israel and Judah|| is ||exceeding|| great, and the land is filled' with shed blood,^b and ||the city|| is full of over-reaching,^c—for they have said,

Yahweh hath forsaken' the land,^d— and, Yahweh doth not' see.^e

¹⁰ Therefore <as for even me>

Mine eye |shall not shield|,

Neither will I pity,—

<Their way upon their own head> have I rendered.

¹¹ And lo! |the man clothed in linen, having the inkholder by his side|, bringing back word, saying,—

I have done, according to all which' thou didst command me.

¹⁰ ¹ Then looked I, and lo! <in the expanse which was over the head of the cherubim, as a sapphire stone> ||as the appearance of the likeness of a throne|| appeared over them. ² Then said he unto the man clothed in linen—then said he,

Go in between the whirling wheels, even under the cherub, and fill both thy hands with live coals of fire from between the cherubim, and throw^h over the city.

So he went in before mine eyes. ³ Now

||the cherubim|| were standing on the right side of the house, when the man went in,—and ||theⁱ cloud|| filled the inner court. ⁴ Then

arose the glory of Yahweh from off the cherub, unto the threshold of the house,—and the house was filled' with the cloud, and ||the court|| was filled with the brightness of the glory of

Yahweh. ⁵ And ||the sound of the wings of the cherubim|| was heard, as far as the outer court,—like the voice of the Almighty God^g when he speaketh. ⁶ So then it came to pass—<when he commanded the man clothed with linen, saying,

Take fire from between the whirling wheels, from between the cherubim>

then went he in and stood beside the wheel.

⁷ And the cherub put forth his hand from between the cherubim, unto the fire that was between the cherubim, and took up [thereof] and gave into the hands of him who was clothed with linen,—who took [it] and went forth. ⁸ Now the cherubim appeared to have, the likeness of the hand of a man, under their wings.

⁹ Then looked I, and lo! four wheels' by the cherubim—one wheel by one cherub, and another wheel by another cherub,—and |the appearance of the wheels| was to look upon like a Tarshish stone;^b ¹⁰ and <as for their appearance> ||one likeness|| had they four,—as might be a wheel in the midst of a wheel.

¹¹ <When they went> ||upon their four sides|| they went, they turned not when they went,—for <to the place whithersoever the head^c turned> ||after it|| they went, they turned not when they went. ¹² And ||all their flesh, and their back, and their hands, and their wings,—and the wheels|| were full of eyes round about, ||even their wheels which they four had||^d

¹³ <To the wheels—to them> was made the cry—
O whirling wheel! ^e

in mine ears. ¹⁴ And ||four faces|| had each one,—||the first face|| was the face of a cherub, and ||the second face|| was the face of a man, and ||the third|| was the face of a lion, and ||the fourth|| was the face of an eagle. ¹⁵ Then

arose the cherubim,^f—||the same|| was the living one,^g which I had seen by the river Chebar. ¹⁶ <When the cherubim went>

then went the wheels beside them,—and <when the cherubim lifted up their wings, to arise from off the earth> ||the wheels themselves|| turned not from beside them; ¹⁷ <when they' stood> these' stood, and <when they' arose> these' arose with them,—for ||the spirit of the living one|| was in them.

¹⁸ And <when the glory of Yahweh went forth from off the threshold of the house,—and stood over the cherubim> ¹⁹ then the cherubim uplifted' their wings and arose from the earth, before mine eyes, as they went forth, the wheels also in unison with them,—and it stood at the opening of the gate of the house of Yahweh that was toward the east, with the glory of the God of Israel over them, |above|. ²⁰ ||The same|| was the living one,^h which I saw under the God of Israel,

^a Cp. 1 Pet. iv. 17.

^b So in many MSS. and 5 ear. pr. edns. Some cod. (w. 5 ear. pr. edns. [1 Rabb.]; "violence." Cp. chap. viii. 17—G.n.

^c Or: "perversion of justice."

^d Or: "earth."

^e Or: "There is no Y. to see." Cp. chap. viii. 12.

^f Written: "as" (or "just as"); but read: "according to all which." Some cod. (w. 3 ear. pr. edns.) have: "according to all which" both written and read—G.n.

^g Cp. chap. i. 22.

^h Or: "toss."

ⁱ Or: "a."

^a Heb.: *El Shoddaï*.

^b Cp. chap. i. 16.

^c N.B.: Singular, one head.

^d Cp. chap. i. 20.

^e Or: "to the four of them belonged their wheels."

^f Or: "O thou that whirlest."

^g N.B.: Plural.

^h N.B.: Singular.

ⁱ Again: singular. Cp. ver. 15; chap. i. 20.

by the river Chebar, — then knew I that ||cherubim|| they were'. ³¹ <Four faces severally> had each one, and <four wings> had each one, — and ||the likeness of the hands of a man|| was under their wings. ²² And <as for the likeness of their faces> ||they|| were the faces which I saw by the river Chebar, ||their appearances and themselves|| — <every one straight before him> did they go.

- 11 ¹ And the Spirit^a lifted me up, and brought me into the east gate of the house of Yahweh, which looketh eastward, and lo! <in the opening of the gate> twenty-five men, — and I saw, in their midst, Jaazaniah son of Azzur and Pelatiah^b son of Benaiah, princes of the people. ² Then said he unto me, —

Son of man,

||These|| are the men who are devising iniquity, and who are counselling wicked counsel, in this city; ³ who are saying,

Not near! let us build houses, —

||It|| is the caldron, and ||we|| are the flesh!

- ⁴ |Therefore| prophesy against them, — prophesy, Son of man.

- ⁵ Then fell upon me the Spirit of Yahweh, and he said unto me,

Say —

||Thus|| saith Yahweh,

||Thus|| have ye said, O house of Israel, —

Yea <the things that come up on your spirit> ||I|| know, every one.

- ⁶ Ye have multiplied your slain, in this city, — And have filled her streets, with slain.

- ⁷ |Therefore|

||Thus|| saith My Lord, Yahweh,

<Your slain, whom ye have laid in her midst>

||They|| are the flesh, and

||She||^c is the caldron, — when ||ye|| are taken^d out of her midst.

- ⁸ <A sword> have ye feared, —

And <a sword> will I bring in upon you,

Declareth My Lord, Yahweh.

- ⁹ So will I take you forth out of her midst, and will deliver you into the hand of foreigners, — and will execute upon you judgments.^e

- ¹⁰ <By the sword> shall ye fall,

<Upon the boundary of Israel> will I judge you, —

So shall ye know^f that ||I|| am Yahweh.

- ¹¹ ||This city||^f shall not serve you for a caldron, Neither shall ||ye|| serve in the midst thereof, for flesh, —

<Near the boundary of Israel> will I judge you.

- ¹² So shall ye know^f that ||I|| am Yahweh,

<In whose statutes> ye have not walked, And <whose appointments> ye have not executed, —

But <according to the appointments of the nations that are round about you> have ye done.

^a Cp. chap. ii. 2.

^b Heb.: *pelatyāhu*, 2; 3, *elatyāhu*.

^c Or: "it," as in ver. 3.

^d Sp. v.r. (*sevin*): "when I take ||you||"; and this

form is both written and read in some cod. (w. 2 ear. pr. eds. [1 *Rabb.*] — G.n.

^e Or: "sentences."

^f Ml.: "she" (or "it").

- ¹³ And it came to pass <as I prophesied> that ||Pelatiah son of Benaiah|| died, — so then I fell down upon my face, and made outcry with a loud voice, and said —

Alas! My Lord, Yahweh!

<A full end> art thou^a making of the remnant of Israel?^a

- ¹⁴ Then came the word of Yahweh unto me, saying:

- ¹⁵ Son of man,

||Thine own brethren, thine own brethren,^b the men of thy kindred,^c even all the house of Israel, all of it||^b are they to whom the inhabitants of Jerusalem have said,

Get you far away from Yahweh,

<To us> it is^d that the land |hath been given|, for a possession!

- ¹⁶ |Therefore| say,

||Thus|| saith My Lord, Yahweh,

<Although I have removed them far away among the nations,

And although I have dispersed them throughout the lands>

Yet have I become to them a sanctuary for a little while, in the lands which they have entered.

- ¹⁷ |Therefore| say,

||Thus|| saith My Lord, Yahweh,

Therefore will I assemble you^e from among the peoples,

And gather you^e out of the lands wherein ye have been dispersed, —

And will give you the soil of Israel.

- ¹⁸ So shall they come in thither, — and take away all her detestable things, and all her abominations, out of her;

- ¹⁹ And I will give them another^d heart, And <a new spirit> will I put within you, —^e

And will take away the heart of stone out of their^f flesh, and give them a heart of flesh:

- ²⁰ To the end that <in my statutes> they may walk,

And <mine appointments> they may keep, and do them, —

So shall they become my^e people,

And ||I|| will become their^e God.

- ²¹ But <as for them who, having a heart for their detestable things, and for their abominations, <after their own heart> do walk>

<Their way upon their own heads> will I render,

Declareth My Lord, Yahweh.

- ²² Then did the cherubim |lift up| their wings, the wheels also going in unison with them, —

^a Cp. chap. ix. 8.

^b Cp. Intro., Chap. II., Synopsis B, c, p. 16, *ante*.

^c Ml.: "of thy redemption."

^d Or: "O.G. 145b."

^e So it shd be [*'ahak* for '*ahad*] (w. Sep.). Cp. chap. xxxvi. 26; 1 S.

x. 9—G.n.

^f So Cod. Hillel; but a correction says "them," and so 3 ear. pr. eds. [1 *Rabb.*] — G.n.

^g Some cod. (w. 4 ear. pr. eds. [1 *Rabb.*]: "your" — G.n.

||the glory of the God of Israel|| being over them [above]. ²³ Thus went up the glory of Yahweh, out from the midst of the city,—and stood on the mountain, which is on the east of the city.

²⁴ And ||the spirit|| lifted me up, and brought me to Chaldea, unto them of the captivity, in the vision, by the Spirit of God,—thus went up from me, the vision which I had seen. ²⁵ So I spake unto them of the captivity,—all the words of Yahweh, which he had shewed me.

§ 8. *By a Series of Symbolic Acts the Prophet emphasises Predictions of immediately impending Exile.*

12 ¹ Then came the word of Yahweh unto me, saying:

² Son of man,
<In the midst of a perverse house> dost thou dwell,—

Who have eyes' to see—and have not seen,
Ears' have they to hear—and have not heard,

For <a perverse house> they are'.

³ ||Thou|| therefore, Son of man,
Prepare thee baggage for exile, and exile thyself, by day, before their eyes,—so shalt thou exile thyself out of thy place unto another place, before their eyes, |peradventure| they will consider,^a though <a perverse house> they are'.

⁴ Therefore shalt thou take forth thy baggage, as baggage for exile, by day before their eyes,—and ||thou thyself|| shalt go forth in the evening, before their eyes, like them who go forth to exile.

⁵ <Before their eyes> break thou forth by thyself through the wall,—and carry forth through it.

⁶ <Before their eyes>
<Upon the shoulder> shalt thou lift it,
<In thick darkness> take it forth,
<Thy face> shalt thou cover, so that thou see not the land;

For <a sign> have I appointed thee to the house of Israel.

⁷ And I did so, just as I was commanded, <My baggage> took I forth as baggage for exile, by day, and <in the evening> I brake forth by myself through the wall, by force: <in the twilight> I took it forth—<on to my shoulder> I lifted it, before their eyes. ⁸ Then came the word of Yahweh unto me, in the morning, saying:

⁹ Son of man,
Have not the house of Israel, the perverse house, |said unto thee|,—

What art thou' doing?

¹⁰ Say unto them,
||Thus|| saith My Lord, Yahweh,—
<[For] the Bearer>^b is this burden, in

Jerusalem,^a and [for] all the house of Israel, such as are in their midst.

¹¹ Say,
||I|| am your sign:
<As I have done> ||so|| shall it be done to them,

<Into exile—into captivity> shall they go.

¹² Yea ||the Bearer^b who is in their midst||
<Upon his shoulder> shall lift it.
<In thick darkness> shall he go forth,
<Through the wall> shall they break, to bear forth through it,—
<His face> shall he cover, to the end that [his own eye] may not see the land.

¹³ Then will I spread my net over him, and he shall be taken in my snare;

And I will take him to Babylon, in the land of the Chaldeans,

<The which> indeed, he shall not see,

And yet <there> shall he die!^c

¹⁴ And <all who are round about him to help him, and all his troops> will I scatter to every wind,—and <a sword> will I make bare after them.

¹⁵ So shall they know' that ||I|| am Yahweh,—
By my dispersing them among the nations,
And scattering them throughout the lands.

¹⁶ Yet will I leave remaining of them, men easily counted, from the sword, from^d the famine and from the pestilence,—that they may recount all their abominations among the nations whither they have come,
So shall they know' that ||I|| am Yahweh.

¹⁷ Then came the word of Yahweh unto me, saying:

¹⁸ Son of man,
<Thy bread, with trembling> shalt thou eat,—

And <thy water, in agitation and in fear> shalt thou drink.

¹⁹ Then shalt thou say unto the people of the land,

||Thus|| saith My Lord, Yahweh,
concerning the inhabitants of Jerusalem,
upon the soil of Israel,

<Their bread, with anxious care> shall they eat,

And <their water, in astonishment> shall they drink,—

That her^e land |may be deserted| of her fulness, because of the violence of all them who dwell therein:

²⁰ Yea ||the cities that are inhabited|| shall be laid waste,
And ||the land|| shall become |an astonishment|,—

So shall ye know' that ||I|| am Yahweh.

^a There is here a play upon words which can scarcely be reproduced in English; *hannāsi'* = "the uplifted one (prince)," and (according to Fuerst) "the bearer"; *hannāssa'* = "the burden" and "the oracle."

^b Or: "Prince."

^c Plainly, King Zedekiah. See 2 K. xxv. 3-7; Jer. lji. 6-11.

^d Some cod. (w. 4 ear. pr. edns., Sep., Syr., Vul.): "and from"—G.N.

^e Some cod. (w. 1 ear. pr. edn.): "their"—G.N.

^a Ml.: "see."

^b Or: "prince."

21 And the word of Yahweh came unto me, saying:

22 Son of man,

What is this proverb ye have, concerning the soil of Israel, saying,—
The days |are prolonged|,
Therefore shall every vision |come to nought|?

23 |Therefore| say unto them,
||Thus|| saith My Lord, Yahweh,
I will cause this proverb |to cease|,
And they shall use it as a proverb no more, in Israel,—

But speak unto them,
The days |are drawn near|,
And the substance^a of every vision.

24 For there shall no more be—

Any vision of falsehood,
Or divination of deceit,

In the midst of the house^b of Israel.

25 For ||I, Yahweh||^c will speak whatsoever word I please to speak,^d

And it shall be done,
It shall not be delayed any more,—^e

For <in your own days> O perverse house,
will I speak a word, and perform it,
Declareth My Lord, Yahweh.

26 And the word of Yahweh came unto me, saying:

27 Son of man,

Lo! ||the house of Israel|| are saying,
||The vision which he^f seeth|| is for many days,

Yea <for times far away> hath ||he|| prophesied.

28 |Therefore| say unto them,

||Thus|| saith My Lord, Yahweh,
None of my words |shall be delayed any more|,—^g

<Whatsoever word I speak> then' shall it be performed,

Declareth My Lord, Yahweh.

§ 9. Against the Prophets of Israel.

13¹ And the word of Yahweh came unto me, saying:

2 Son of man,

Prophecy against^f the prophets of Israel, who are prophesying,—and say unto them who prophesy out of their own heart, Hear ye the word of Yahweh:

3 ||Thus|| saith My Lord, Yahweh,

Alas for the base prophets,—who follow their own spirit, and have seen ||nothing||.

^a N.B.: *dabhar* = word, substance, matter, contents, purpose, meaning.

^b Some cod. (w. 1 ear. pr. ed. [*Rabb.*], Aram., Sep., Syr. and Vul.): "sons"—G.n.

^c Note how forcibly this statement appears when "Yahweh" is taken as

= "He who bringeth to pass." Cp. Intro., Ch. IV.

^d Observe the same idiom as in Exo. iii. 14. Cp. Intro., Chap. IV. (III. 4).

^e Or: "longer."

^f In some cod. (w. a sp. v.r. [*sevir*], Aram., Sep., Syr.): "concerning"—G.n.

4 <As jackals,^a among ruins> ||thy prophets, O Israel|| have been.

5 Ye have not gone up into the breaches,
Nor built a wall about the house of Israel,—
to stand in the battle, in the day of Yahweh.

6 They have had

Visions of falsehood, and
Divinations of lies,

Who say, Declareth Yahweh, when
||Yahweh|| hath not sent them,—

Yet have they waited for a fulfilling of the word.

7 Is it not

<a Vision of falsehood> ye have seen, and
<a Divination of lies> ye have spoken,

Since ye are saying, Declareth Yahweh!
when ||I|| have not spoken?

8 |Therefore|

||Thus|| saith My Lord, Yahweh,

<Because ye have spoken falsehood,
And have had visions of lies>

|Therefore| behold me! against you,
Declareth My Lord, Yahweh.

9 So then my hand shall be against the prophets

who have Visions of falsehood, and
who divine Divinations of lies,—

<In the council of my people> shall they not be found,

And <in the register^b of the house of Israel> shall they not be written,

And <upon the soil of Israel> shall they not enter,—

So shall ye know' that ||I|| am The Lord,
Yahweh,^c

10 <Because, yea |even because|^d they have led astray my people, saying, Prosperity!

when there was no' prosperity,—and ||one man||^e was building a partition wall,^f when, there they were! coating it with whitewash>

11 Say thou unto them who are coating with whitewash,

It shall fall,—

There hath come an overflowing rain,

And I will make^g hail-stones fall,

And ||a tempestuous wind|| shall break it down.

12 Lo! <when the wall hath fallen> shall it not be said unto you,

Where' is the coating, wherewith ye coated it?

13 |Therefore|

||Thus|| saith My Lord, Yahweh,

So will I break down with a tempestuous wind, in mine indignation,—

And <an overflowing rain in mine anger> shall there be,

With hailstones, in wrath, to make an end;

^a Less prob.: "foxes."

^b Ml.: "writing."

^c Or transfer both divine names: "Adonāy, Yahweh."

^d Cp. Intro., Chap. II.,

Synopsis, R., c.

^e Lit.: "he."

^f "Party-wall"—O.G.

^g So it shd be (w. Sep. and Vul.)—G.n.

- 14 And I will pull down the wall which ye have coated with whitewash,
And will bring it unto the ground,
So shall be discovered' its foundation,—
Yea it shall fall,
And ye shall come to an end in the midst thereof,
So shall ye know' that ||I|| am Yahweh.
- 15 Thus will I bring to an end mine indignation against the wall, and against them who were coating it with whitewash,
And will say to you,
No more' is the wall,
And no more' are they who were coating it: ¹⁶[to wit] the prophets of Israel, who are prophesying unto Jerusalem, and are seeing, on her behalf, visions of prosperity,— when there is no' prosperity,
Declareth My Lord, Yahweh.

§ 10. *Against the Oracle Women.*

- 17 And ||thou||, Son of man,
Set thy face against the daughters of thy people,
Those who are prophesying out of their own heart,—
And prophesy thou against them; ¹⁸and say,
||Thus|| saith My Lord, Yahweh,
Alas! for the women
Who sew oracle-cases on all elbows,
And prepare wraps upon the head of every stature to hunt souls,—
The souls ye hunt|| are those of my people,
Whereas <your own [souls]> ye keep alive.
- 19 Thus have ye profaned me unto my people, for handfuls of barley and for pieces of bread,
Putting to death the souls that should not die, and
Keeping alive the souls that should not live,—
By your lying to my people, |who hearken to lies|.
- 20 |Therefore|
||Thus|| saith My Lord, Yahweh,
Behold me! against your oracle-cases where-with ye' are hunting the souls, to make them fly,
And I will tear them off your arms,—
And let go the souls of them whose souls ye' are hunting as birds;
21 And will tear off your wraps,
And deliver my people out of your hand,
And they shall be no longer in your hand, to be hunted;—
So shall ye know' that ||I|| am Yahweh.
- 22 <Because of the paining of the heart of the righteous man with falsehood, whom ||I|| have not paid,—
And strengthening the hands of the lawless man, that he should not turn from his wicked way, by letting him live>

- 23 |Therefore|— <of falsehood> shall ye have no vision,
And <a divination> shall ye not divine any more,—
So will I deliver my people out of your hand,
And ye shall know' that ||I|| am Yahweh.

§ 11. *Rebuke of Idolatrous Inquirers, and of the Prophets who aid their Double Dealings.*

- 1 Then came there unto me, men, of the elders 14 of Israel,—and sat before me. ² And the word of Yahweh came unto me, saying:
- 3 Son of man,
||These men|| have brought up their manufactured gods, upon their heart;^a
And <their stumbling-block of iniquity> have they set straight before their face,—
Shall I be ||at all enquired of|| by^b them?
- 4 |Therefore| speak unto them and say unto them,
||Thus|| saith My Lord, Yahweh,
<Any man whatsoever of the house of Israel,
Who shall bring up his manufactured gods upon his heart,
And set ||his stumbling-block of iniquity|| straight before his face,
And then come in unto the prophet>
||I, Yahweh|| have myself answered him |thereby|;^c
||By the multitude of his manufactured gods||:
- 5 To the end the house of Israel may be taken by their own hearts,—in that they have estranged themselves from me, through their manufactured gods— |all of them|!
- 6 |Therefore| say thou unto the house of Israel,
||Thus|| saith My Lord, Yahweh,
Turn ye—and make good your return—from your manufactured gods;
And <from all your abominations> make good the turning away of your faces.
- 7 For <what man soever of the house of Israel Or of the sojourners who sojourn in Israel,
Who shall estrange himself from following me,
And who shall bring up his manufactured gods, on his heart,
And <whose stumbling-block of iniquity> he shall set straight before his face,—
And then come in unto the prophet, to enquire by him of me>
||I, Yahweh|| will myself answer him |on my own account|;

^a Plainly = "brought to mind,"

^b Or: "for,"

^c So written; but read: "he hath come with the

multitude," etc. *Gt.*: "have myself answered him on my own account," as in ver. 7—G.N.

- 8 And will set my face against that man,
And will make of him a sign and a proverb,^a
And will cut him off out of the midst of my
people:
So shall ye know' that ||I|| am Yahweh.
- 9 <Yea ||the prophet himself|| when he
suffereth himself to be deceived, and
speaketh a word,
||I, Yahweh|| have suffered that prophet
to be deceived >
Then will I stretch forth my hand against
him, and destroy him out of the midst of
my people, Israel:
- 10 So shall they bear their punishment,
<As' the punishment of him that
enquireth>
So' shall |the punishment of the prophet|
be:
- 11 That the house of Israel |may no more go
astray| from following me,
And no more defile themselves by any of their
transgressions,—
But may become my' people,
And |I| may become their' God,
Declareth My Lord, Yahweh.

§ 12. *For a Treacherous Land, not even Noah,
Daniel and Job could be heard.*

- 12 And the word of Yahweh came unto me,
saying:
13 Son of man,
<When ||a land|| shall sin against me by
committing treachery, and I shall stretch
out my hand against it,
And break for it the staff of bread,
And send thereon famine,
And cut off therefrom man and beast>
14 Then <should these three men be in the
midst thereof, Noah, Daniel, and Job>
||They|| |by their righteousness| should
deliver their own lives—^b
Declareth My Lord, Yahweh.
- 15 <If <a mischievous wild beast> I suffer to
pass through the land, and that beast
bereave' it, so that it become too desolate
for any man to pass through, by reason
of the wild beast>
16 [Were] these three men in the midst
thereof>
||As I live||
Declareth My Lord, Yahweh,
Surely <neither sons nor daughters>
should they deliver,
||They alone|| should be delivered,
But ||the land|| should become a desolation.
- 17 <Or <a sword> I should bring upon that
land, and should say, O sword! thou
shalt go through the land, and so

^a So in many MSS. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.); but in some cod. (w. 8 ear. pr. edns.): "will make him desolate for a sign and a proverb." Cp. chap. xx. 26—G.n.
^b Or: "souls."

- I should cut off therefrom man and
beast>
18 <Were these three men in the midst
thereof>
||As I live|| Saith My Lord, Yahweh,
They should deliver neither sons nor
daughters,—
For ||they alone|| should be delivered.
- 19 <Or <pestilence> I should send into that
land,—and should pour out mine indigna-
tion thereon in blood, to cut off there-
from man and beast >
20 <Were Noah, Daniel and Job in the midst
thereof>
||As I live||
Declareth My Lord, Yahweh,
Surely neither <son nor daughter> should
they deliver,
||They||, |by their righteousness|| should
deliver [only] their own lives.
- 21 For ||thus|| saith My Lord, Yahweh,
How much less [should they avail] when
<my four calamitous judgments,
swold and
famine and
mischievous wild beast and
pestilence>
I have sent against Jerusalem,—to cut off
therefrom man and beast?
- 22 Yet lo! there hath been left therein, a
remnant of fugitives to be brought forth
—sons and daughters,—
There they are! coming forth unto you,
And so ye shall see their way, and their
doings, and be consoled, over the calamity
which I have brought in upon Jerusalem,
even all that I have brought in upon
her.
- 23 Yea they shall console you, when ye see
their way and their doings,—
So shall ye know that <not without
cause> have I done anything that I have
done with her,
Declareth My Lord, Yahweh.

§ 13. *Parable of the Vine—Useless for Secondary
Work.*

- 1 And the word of Yahweh came unto me, 15
saying:
2 Son of man,
What can the vine-tree be more than any
other tree,—any ||branch|| which hath
been found among the trees of the forest?
3 Shall there be taken from it wood, to be
made into any work?
Or will men take therefrom a peg, to hang
thereon any vessel?
4 Lo! <into the fire> it is given up for fuel,—
<The two ends thereof> doth the fire
devour,
And ||the middle thereof|| is charred,
Is it fit for any work?

- * Lo! <while it was yet whole> it could not be made into any work,—
How much less, when ||the fire|| hath devoured it, and it is charred, can it still be made into any work?
- 6 |Therefore|
||Thus|| saith My Lord, Yahweh,
<As a vine-tree among the trees of the forest, which I have given up to the fire for fuel> ||so|| have I given up the inhabitants of Jerusalem.
- 7 Therefore will I set my face against them,
<Out of one fire> shall they come forth,
But <another fire> shall devour them,—
So shall ye know^a that ||I|| am Yahweh, by my setting my face against them;
- 8 I will therefore give up the land as a desolation,— because they have committed treachery, Declareth My Lord, Yahweh.

§ 14. *Jerusalem's Infidelity, under the figure of an Adulteress, is graphically portrayed.*

- 16 ¹ And the word of Yahweh came unto me, saying:
- ² Son of man,
Let Jerusalem know her abominations,
- ³ Therefore shalt thou say—
||Thus|| saith My Lord, Yahweh,
To Jerusalem,
||Thine origin and thy birth|| were of the land of the Canaanite,—
||Thy father|| was the Amorite,
And ||thy mother|| a Hittite,
- ⁴ And ||as for thy birth|| <in the day thou wast born>
Thy navel-cord was not cut,
And <in water> wast thou not bathed, to cleanse thee,—
And <as for being salted>^a thou wast not salted,^a
And <as for being bandaged> thou wast not bandaged.
- ⁵ No eye |threw a shield over thee|, by doing for thee one of these things, taking pity on thee,—
But thou wast cast out, on the face of the field,
Because thy person^b |was abhorred|, in the day thou wast born.
- ⁶ And I passed by thee, and looked upon thee, thrusting about thee in thy blood,
And said to thee—
<Despite^c thy blood> live!
Yea I said to thee—
<Despite^c thy blood> live!
- ⁷ <Into myriads—like the bud of the field> made I thee,
And thou didst increase, and become well-grown, and didst attain to most excellent adornments,—
||Thy breasts|| were well-formed,^d
And ||thy hair|| was grown,
But ||thou thyself|| wast utterly naked.

- ⁸ And I passed by thee, and looked upon thee, and lo! ||thy time|| was the time for endearments,
So I spread my skirt over thee, and covered thy shame,—
And took an oath to thee,
And entered into covenant with thee,
Declareth My Lord, Yahweh,
And thou didst become mine.
- ⁹ And I bathed thee in water, and rinsed thy blood from off thee,
And anointed thee with oil;
- ¹⁰ And clothed thee with an embroidered dress, And sandalled thee in red leather,—
And wrapped thee about with fine linen, And put over thee a mantle of silk.
- ¹¹ Then decked I thee with ornaments,—
And put bracelets upon thy hands,
And a neckchain upon thy throat;
- ¹² And put a nose-jewel upon thy nose,
And earrings in^a thine ears,—
And a crown of adorning, upon thy head.
- ¹³ Thus wast thou adorned with gold and silver,
And ||thy raiment|| was of fine linen and silk, and embroidered work,
<Fine flour and honey and oil> didst thou eat,—
And so thou becamest exceedingly^c beautiful, And didst attain unto royalty.
- ¹⁴ Then went forth thy fame^b among the nations, for thy beauty,—
For <perfect> it was^c—in my splendour which I had put upon thee,
Declareth My Lord, Yahweh.
- ¹⁵ Then didst thou trust in thy beauty,
And become unchaste, because of thy fame,—
And didst pour out thine unchastity upon every passer-by, his^c it was!
- ¹⁶ Yea thou didst take of thy raiment and madest thee high places of hangings,
And didst commit unchastity thereon,—
Which ought not to have befallen,
And not to have come to pass.
- ¹⁷ But thou didst take thine adorning^c jewels,
Of my gold and of my silver, which I had given thee,
And didst make thee images of the male,—
And didst act unchastely with them;
- ¹⁸ And thou didst take thine embroidered raiment, and cover them,—
And <mine oil and mine incense> didst thou set before them;
- ¹⁹ And my food^c which I had given thee,
Fine flour and oil and honey wherewith I fed thee,
And didst set it before them for a satisfying^c odour,
Yea so it was,—
Saith My Lord, Yahweh.

^a "Rubbed or washed with salt"—O.G.
^b U.: "soul."

^c Cp. O.G. p. 90, JIL. 7; Cheyne (P.B.): Is. xlvii. 9.
^d "Firm"—O.G.

^a ML.: "upon."

^b ML.: "Then went forth for thee a name."

^c See "Special Note," p. 259, ante.

- 20 And thou didst take thy sons and thy daughters,
Whom thou hadst borne unto me,
And didst sacrifice them unto them, to be devoured,—
Is this, of thine unchastity, [a light thing]?
- 21 Yea thou didst slay my children,—
And didst deliver them up, that they should be caused to pass through [the fire] unto them.
- 22 And <in all thine abominations, and thine unchaste ways> thou rememberedst not the days of thy youth,—
When thou wast utterly naked,
When thou wast thrusting about thee in thy blood!
- 23 And it came to pass <after all thy wickedness>
Woe! Woe! to thee,
Exclaimeth My Lord, Yahweh;
24 That thou didst build thee a brothel,^a—
And didst make thee a height, in every Broadway:
25 <At the head of every road> didst thou build thy height,
And bring thy beauty into disgust,
And open thy feet to every passer-by,—
So didst thou make thine unchaste ways to abound.
- 26 Then didst thou extend thine unchaste acts unto the sons of Egypt—thy neighbours, great of flesh,—
And caused thine unchaste ways to abound, provoking me to anger.
- 27 Lo! therefore, I have stretched out my hand against^b thee,
And diminished thine allotted portion,—
And have delivered thee up unto the desire^c of them who hate thee,
The daughters of the Philistines, who are ashamed of thy lewd way.
- 28 Thou didst also extend thine unchastity unto the sons of Assyria, because thou wast insatiable.
Yet <though thou didst behave unchastely with them> yet [even so] couldst thou not be satisfied,
- 29 Thou didst therefore cause thine unchaste ways to abound unto the land of Canaan, as towards Chaldea.
Yet <even herewith> wast thou not satisfied.
³⁰ How weak was thy heart!
Exclaimeth My Lord, Yahweh,—
That thou couldst have done all these things,
The doing of a lewd woman,^d without shame:^e
- 31 That thou couldst have built thy brothel^a at the head of every road,
And <thy height> couldst have made in every Broadway,—
Yet becamest not as a harlot, to lay claim to a harlot's hire.
- 32 [A wife who committeth adultery] instead of her husband' accepteth strangers'.
33 <To all harlots> they give a present,—
But [thou] didst give thy' presents to all thy lovers,
And didst bribe them' to come in unto thee from every side, [in thine unchastity]!
- 34 And so there came about <in thee> the reverse of women, in thine unchastity,
In that they' did not follow thee' for purposes of lewdness,—
And in that thou' gavest a present, while [no present] was given to thee',
So didst thou become [the reverse].
- 35 [Therefore] O harlot, hear thou the word of Yahweh;
36 [Thus] saith My Lord, Yahweh,—
<Because thy money^b [was poured out] and thy shame [was uncovered], in thine unchastity, unto thy lovers,—and unto all thine abominable manufactured gods, even as^c the blood of thy children, whom thou didst deliver up unto them >
37 [Therefore] behold me! gathering together all thy lovers, unto whom thou didst make thyself pleasant,
Even all whom thou lovedst,
With all whom thou hatedst, —
Yea I will gather them' together unto thee from every side,
And will uncover thy shame unto them,
And they shall see all thy shame.
- 38 So will I judge thee, with the judgments meted out to adulteresses and shedders of blood,—
And will repay thee with the blood of indignation and jealousy;
39 And will deliver thee' into their hand,
And they shall pull down thy brothel,^d
And break in pieces thy heights,
And strip thee of thy raiment,
And take away thine adorning' jewels, —
And leave thee utterly naked.
- 40 Then will they bring up against thee a gathered host,^e
And they will stone thee with stones,—
And cut thee to pieces with their swords;
41 And burn up thy houses with fire,
And execute upon thee judgments, before the eyes of many women,—

^a So T.G.: but "mound"
—O.G. Brothel—though sustained by Sep. and Vul.—"without sufficient proof, and needless"—O.G. 146.

^b Or: "over."
^c U.: "soul."
^d Or: "wife."
^e Or: "imperious," "impudent."

^a Or: "mound"—O.G.
Cp. ver. 24, n.
^b So T.G. and Davies, ML.;
"copper," or "bronze."
Context favours 'harlotry', but text perh. corrupt.—O.G. 639a.
"Shame"—Fu. H.L.

[Qy.: (contemptuously)
"money's-worth."]
^c In some cod. (w. 4 ear.
pr. eds.): "Even at the cost of"—G.n.
^d Or: "mound"—O.G.
^e Cp. Num. xxxii. 4. Heb.:
kithôl.

- So will I cause thee to cease from acting unchastely,
Moreover also <a present> shalt thou not give any more.
- 42 So will I let mine indignation find rest in thee,
And my jealousy shall depart' from thee,—
And I will be quiet, and not be provoked any more.
- 43 <Because thou hast not remembered the days of thy youth,
But hast enraged me^a with all these things>
Therefore also' behold ! ||I|| <thy way, upon thine own head> will place,
Declareth My Lord, Yahweh,
And thou shalt not commit a^a crime above all thine abominations!
- 44 Lo! ||every one who useth proverbs|| <against thee> shall use a proverb, saying,—
<Like the mother> [so] her daughter!
- 45 <The daughter of thy mother> thou art!
One abhorring her own husband, and her own children,—
Yea <the sister of thy sisters> thou art,
Who abhorred their own husbands, and their own children,
||Your mother|| was a Hittite,
And ||your father|| an Amorite.
- 46 And ||thine elder sister|| was Samaria, she and her daughters, dwelling on thy left hand,—
And ||thy sister younger than thou, dwelling on thy right hand|| was Sodom, and her daughters.
- 47 Yet <not in their ways> didst thou walk, nor <according to their abominations> didst thou do,—
<As though that were quite too little> thou didst corrupt thyself beyond them' in all thy ways.
- 48 <As I live> Declareth My Lord, Yahweh,
Verily! Sodom thy sister had not done,
[neither she nor her daughters],—as ||thou and thy daughters|| have done.
- 49 Lo! ||this|| became the iniquity of Sodom thy sister,—
||Pride, fulness of bread, and careless security|| came to her and to her daughters,
And <the hand of the oppressed and the needy> she strengthened not.
- 50 So then they became haughty, and committed abomination before me,—
And I took them away, when I saw [it],^a
- 51 Nor did ||Samaria|| commit [one-half thy sins],—
But thou didst multiply thine abominations more than they,
And didst cause thy sisters^d to appear
- righteous [by all the abominations which thou didst commit].
- 52 ||Thou also|| bear thine own reproach, which thou didst adjudge to thy sisters, <by thy sins, in which thou wast more abominable than they> thou didst make them appear more righteous than thou,—
||Thou also|| therefore, turn thou pale, and bear thine own reproach, for making thy sisters appear righteous!
- 53 <When therefore I bring back their captivity,
The captivity of Sodom and her daughters, And the captivity of Samaria and her daughters>
Then will I bring back^a thy captivities in their midst:
- 54 That thou mayest bear thine own reproach, And take to thyself reproach, because of all that thou didst in comforting them.
- 55 <When thy sisters, Sodom and her daughters, shall return to their former estate,
And Samaria and her daughters shall return to their former estate>
Then ||thou and thy daughters|| shall return to your former estate.
- 56 And Sodom thy sister was never heard in thy mouth,—
In the day of thy pride:
Before thy wickedness was discovered,^b
As ||now||^c [thou art] the reproach of the daughters of Syria,^d and all round about her, the daughters of the Philistines, —who are despising thee' on every side.
- 58 <As for thy crime, and thine abominations> ||thou thyself|| dost bear them,—
Declareth Yahweh.^e
- 59 For ||Thus|| saith My Lord, Yahweh,
Therefore will I deal with thee', just as thou hast dealt,—
In that thou didst despise an oath, by breaking a covenant.
- 60 Therefore will ||I|| remember my covenant with thee, in the days of thy youth,—
And will establish for thee, a covenant age-abiding.
- 61 Thou shalt therefore remember thy ways, and take to thyself reproach, by receiving thy sisters,
The older than thou,
And the younger than thou,—
And I will give them unto thee for daughters, Though not by thine own covenant.

^a So it shd be (w. Aram., Sep., Syr. and Vul.)—G.n.

^b Or: "the."

^c Some cod. write: "when I saw [it]"; but read: "as thou sawest"—G.n.

^d "Sister," written; "sis-

ters," read. In some cod. (w. 3 ear. pr. edns.): "sisters" (pl.) both written and read.—G.n.
^a So it shd be (w. Aram., Sep., Vul.)—G.n.
^b Or: "unveiled."
^c So it shd be (w. Sep. and Vul.). Cp. chap. xxxiii.

43—G.n.

^d Some cod. (w. 2 ear. pr. edns.): "daughters of men" [adam for aram]—G.n.

^e Some cod. (w. 2 ear. pr. edns.): "My Lord"—G.n.

62 But ||I myself|| will establish my covenant
with |thee|,—

And thou shalt know' that ||I|| am Yahweh:

63 To the end thou mayest remember, and
turn pale, and there be to thee [no
more] an opening of mouth, because of
thy reproach,—

In that I have accepted a propitiatory-
covering for thee, as to all that thou
hast done,

Declareth My Lord, Yahweh.

§ 15. *Parable of the Two Eagles.*

17 ¹ And the word of Yahweh came unto me,
saying:

² Son of man,

Put thou forth a riddle,

And speak thou a parable,—

Unto the house of Israel:

³ So then thou shalt say,

||Thus|| saith My Lord, Yahweh,—

||A great eagle, with large wings of long
pinion, full of plumage, which had divers
colours|| came unto Lebanon, and took the
highest branch of the cedar:

⁴ <The crown of its young twigs> plucked he
off, and brought it into a land of traffic,
<in a city of merchants> he set it.

⁵ So he took of the seed of the land, and
planted it in a field for seed,—

He took it near mighty waters,

<Like a willow-tree> he set it.

⁶ And it shot forth, and became a spreading
vine of lowly stature,

Its branches turning towards him,

And ||its roots|| |under him| spread,—

So it became a vine,

And brought forth shoots,

And sent forth boughs.

⁷ And it came to pass, that there was another
great eagle, with large wings, and abun-
dant plumage,—

And lo! ||this vine|| stretched its roots
hungrily towards him,

And <its branches> sent it forth unto
him,

That he might cause it to drink, out of
the beds where it was planted:

⁸ <In a goodly field, by mighty waters> was
it' planted,—

That it might bring forth boughs, and
bear fruit,

That it might become |a splendid' vine|.

⁹ Say thou,

||Thus|| saith My Lord, Yahweh,

Shall it thrive?

<Its roots> will he not tear up?

<Its fruit> will he not cut off, that it wither?

||All the fresh leaves it hath caused to spring
forth|| shall wither, without a strong
arm, or many people, to pull it up by its
roots.

10 Lo! therefore <though [it remain] planted>
shall it thrive?

<As soon as an east wind toucheth' it> will
it not ||utterly wither||?

<On the beds where it sprang up>, will it
not wither?

11 Then came the word of Yahweh unto me,
saying:

12 Say, I pray thee, unto the perverse house,
Know ye not what these things are?

Say thou,

Lo! the King of Babylon entered' Jerusalem,

And took her king and her princes,

And brought them unto him in Babylon;

13 Yea took of the seed royal,

And solemnised with him a covenant,—

And brought him into an oath,

Also <the mighty ones of the land> did
he take.

14 That |the kingdom| might be |abased|,
so as not to lift itself up,—

<By the keeping of his covenant> might
be made to stand.

15 But he hath rebelled against him, by sending
his messengers to Egypt, that there
should be given to him horses, and much
people.

Shall he thrive?

Shall he escape that doeth these things?

Shall he break a covenant' and escape?

16 <As I live>

Declareth My Lord, Yahweh,

Verily! <In the place where dwelleth the
king that made him' king,

Whose oath he hath despised,

And whose covenant he hath broken>

<With him, in the midst of Babylon> shall
he die.

17 Neither shall Pharaoh <with a great force,
or with a large gathered host>* |work
with him| in the war, by casting up an
earthwork, and by building a siege-wall,
—to the cutting off of many lives.

18 <Seeing he hath despised an oath, by
breaking a covenant,—yea lo! hath given
his hand, and |all these things| hath
done> he shall not escape.

19 |Therefore|

||Thus|| saith My Lord, Yahweh,

<As I live>

|Surely it is mine oath| which he hath des-
pised,

And |my covenant| which he hath broken,

Therefore will I bring it upon his own
head:

20 And I will spread over him my net,

And he shall be taken in my snare,

And I will bring him into Babylon, and
will enter into judgment with him there,
as to his treachery wherewith he hath
been treacherous against me;

* Cp. chap. xvi. 40, etc. Heb.: *kāḏāi*.

21 And ||all his fugitives, throughout all his bands|| <by the sword> shall fall,
And ||they who are left|| <to every wind> shall be scattered,—
So shall ye know^a that ||I, Yahweh|| have spoken!

22 ||Thus|| saith My Lord, Yahweh,
Therefore will ||I, myself|| take, of the highest branch of the lofty cedar, and set it,—

<Of the crown of its young twigs> <a tender one> will I pluck oft, and ||I, myself|| will plant it upon a mountain high and terraced,

23 <In the mountain of the height of Israel> will I plant it,
And it shall put forth boughs,
And bear fruit,
And become a majestic^c cedar,—
And every bird of every wing shall dwell under it,
<In the shade of its branches> shall they dwell.

24 So shall all the trees of the field know^a that ||I, Yahweh||
Have laid low the high^c tree,
Have exalted the low^c tree,
Have dried up the moist^c tree,
And have caused to flourish the tree [that was dry],—
||I, Yahweh|| have spoken, and performed.

§ 16. *The Ultimate Divine Dealing with Individuals.*
(Cp. chaps. iii., xxxii.)

18 ¹ And the word of Yahweh came unto me, saying:

² What occasion have ||ye|| to be using this proverb, concerning^a the soil of Israel, saying,—

||Fathers|| eat sour grapes,
And ||the children's^b teeth|| are blunted?

³ <As I live>
Declareth My Lord, Yahweh,
Surely ye shall have occasion no longer to use this proverb, in Israel.^c

⁴ Lo! <as for all persons>^a [mine] they are,
<As^c the person^c of the father> so^c also the person^c of the son, [mine] they are,—
<The person^c that sinneth> ||the same|| shall die.

⁵ But <when ||any man|| shall be righteous,—
and do justice and righteousness:

⁶ <Upon the mountains> hath not eaten,
And <his eyes> hath not lifted up unto

the manufactured gods of the house of Israel,

And <the wife of his neighbour> hath not defiled,

And <unto a woman during her removal> hath not approached;

⁷ And <no man> hath treated with violence,
But <his debt-pledge> hath restored,
<Plunder> hath not seized,—

<His bread—to the famished> hath given,
And <the naked> hath covered with clothing;

⁸ <Upon interest> hath not put out [his money],
And <increase> hath not accepted,

<From dishonesty> hath turned back his hand,—
<Justice, in truth> hath done, between man and man;

⁹ <In my statutes> hath walked,
And <my regulations> hath observed, to do them in truth>
<Righteous> he is,
He shall ||surely live||,

Declareth My Lord, Yahweh.

10 But he hath begotten a son

<Who is a violent man,
A shedder of blood,—

11 Who doeth the like of^a any of these things;
Whereas ||he|| <none of those other things> doeth,
For indeed^c <upon the mountains> he hath eaten,

And <the wife of his neighbour> hath defiled;
12 <The oppressed and the needy> hath treated with violence,
Hath ruthlessly plundered,

<The pledge> hath not restored,
But <unto the manufactured gods> hath lifted up his eyes,

<Abomination> hath wrought;
13 <Upon interest> hath put out,
And <increase> hath accepted,—>

And shall he ||live||?
He shall not live,
<All these abominations> he hath done,

He shall ||surely be put to death||,
||His blood|| <upon himself> shall be.

14 But lo! he hath begotten a son,

<Who hath considered all the sins of his father, which he hath done,—

Yea he hath considered, and not done like them:

15 <Upon the mountains> hath not eaten,
And <his eyes> hath not lifted up unto the manufactured gods of the house of Israel,
<The wife^b of his neighbour> hath not defiled;

^a Or: "upon."

^b Some cod. write: "children's"; but read: "the children's." Some cod. (w. 1 ear. pr. edn.) both write and read: "children's" [without "the"]. Cp. Jer. xxxi. 29—G.N.

^c Such a time (when there shall be no such occasion) is yet to come (Jer. xxxi.

29, 30); but at present it is otherwise (xxi. 3; Lam. v. 7), and has been since Adam sinned (Rom. v. 12—21).

^d U.: "souls." "All persons are Mine" expresses the whole meaning which Ezekiel meant to convey.—Skinner: "The Book of Ezekiel," p. 148.
^e U.: "soul."

^a Gt.: "surely doeth any," etc.

^b Some cod. (w. 3 ear. pr.

edns., Aram., Sep., Syr. and Vul.) read: "And the w."—G.N.

- 16 And <no man> hath he treated with violence,
Hath ||by no means withholden the pledge||,
And <plunder> hath not seized,—
<His bread—to the famished> hath given,
And <the naked> hath covered with clothing;
17 <From dishonesty>^a hath turned back his hand,
<Neither interest nor increase> hath accepted,
<My regulations> hath executed,
<In my statutes> hath walked,—>
||He|| shall not die for the iniquity of his father,
He shall ||surely live||!
- 18 ||His father||
<Because he exacted unjust gain,
Seized plunder of a brother,
And <that which was not good> had done in the midst of his people>^b
Therefore lo! he died in his iniquity.
- 19 Will ye then say,
Why' hath not the son' borne a part of the iniquity of the father'?
- But ||the son|| hath done |justice and righteousness|
<All my statutes> hath observed and done them,
He shall ||surely live||.
- 20 <The person^c that sinneth> ||the same|| shall die,—
A ||son|| shall not bear a part of the iniquity of |the father|,
Neither shall ||a father|| bear a part of the iniquity of the son,
||The righteousness of the righteous|| <upon himself> shall be,
And ||the lawlessness of a lawless man||^d <upon himself> shall be.
- 21 But ||as for the lawless man||—
<When he shall turn back from all his sins^e which he hath committed,
And observe all my statutes,
And do justice and righteousness>
He shall ||surely live||,
He shall not^f die:
- 22 ||None of his transgressions which he hath committed|| shall be remembered against him,—
<In his righteousness which he hath done> he shall live.
- 23 Could I take |delight| in the death of the lawless? Demandeth My Lord, Yahweh.
Must it not be in his turning from his ways^g [in which case] he shall live?
- 24 But <when a righteous man |shall turn away| from his righteousness and do that which is perverse,
Shall do ||according to all the abominations which the lawless man hath done|| >
Shall he |live|?
||None of his righteous acts^h which he hath done|| shall be remembered,
<In his treachery wherein he hath been treacherous,
And in his sin wherein he hath sinned>
<In them> shall he |die|.
- 25 Can ye then say—
The way of My Lord' |will not be equal|?ⁱ
Hear, I pray you, O house of Israel,
Will ||my way|| not be equal?
Will not ||your ways|| be unequal?
- 26 <When a righteous man |shall turn away| from his righteousness and do that which is perverse, and die because of those things>
<In his own perversity which he hath done> shall he die.
- 27 But <when a lawless man |turneth away| from his lawlessness which he hath done,
And hath done justice and righteousness>
||He|| shall save |his own soul| alive:
- 28 <When he considered> then he turned away from all his transgressions, which he had committed,
He shall ||surely live||,
He shall not^j die.
- 29 Can the house of Israel then say'—
The way of My Lord |will not be equal|?
Will ||my ways|| not be equal, O house of Israel?
Will not ||your ways|| be unequal?
- 30 |Therefore|
<Every man according to his own ways> will I judge you, O house of Israel,
Declareth My Lord, Yahweh,
Return ye—and make good your return—from all your transgressions,
'That they become not unto you a stumbling-block of iniquity.
- 31 Cast off from you, all your transgressions which ye have committed against me,^k
And make you a new heart,
And a new spirit,—
For why' should ye die, O house of Israel?

^a So it shd be (w. Sep.). Cp. above ver. 8.—G.n. [M.C.T.; "the oppressed"]

^b Or: "kindred."

^c U.: "soul."

^d Written: "a lawless man"; read: "the 1. m." Some cod. (w. 3 ear. pr. edns.) both read and write: "a"; others (w. 1 ear. pr. edn.) both read

and write: "the"—G.n.

^e Written: "any sin of his" (sing.); but read: "all his sins" (pl.). In some cod. (w. 2 ear. pr. edns.) the plural is both written and read—G.n.

^f Some cod. (w. 1 ear. pr. edn., Sep., Syr., Vul.) have: "and not die"—G.n.

^g So (pl.) in many MSS. and 8 ear. pr. edns. Some cod. (w. 2 ear. pr. edns.) write: "way"; but read: "ways"; and others (w. Aram., Sep. and Syr.) both read and write: "way" (sing.)—G.n.

^h Written: "righteous-

ness" (sing.); read: "righteousnesses" (or "righteous acts"). In some cod. (w. 1 ear. pr. edn.) the plural is both written and read—G.n.

ⁱ Or: "right," "fair,"
^d So it shd be (w. Sep.)—G.n.

- 32 For I cannot take delight in the death of him that dieth, Declareth My Lord, Yahweh, Make good your return then, and |live|!

§17. *A Dirge for the Princes of David's House.*

- 19 ¹ ||Thou||, therefore, take up a dirge, for the prince^a of Israel; ² and thou shalt say—

How was |thy mother| a lioness!
 <Between lions> she lay down,—
 <In the midst of young lions>
 She nourished her whelps;

- ³ And she reared up one of her whelps—
 <A young lion> he became,
 And he learned to rend prey,
 <Men> he devoured;

- ⁴ Then nations |heard of him|,
 <In their pit> was he caught,—
 So they brought him with hooks,
 Into the land of Egypt.

- ⁵ And she saw she had waited
 Lost^t was her hope,
 Then took she another of her whelps,
 <A young lion> she made him.
⁶ Yea he went to and fro amidst lions,
 <A young lion> he became,—
 And he learned to rend prey,
 <Men> he devoured;
 And he injured^b his widows,
 And <their cities> laid waste,—
 And deserted^t was the land, and its fulness,
 At the noise of his roaring.

Then |set upon him| the nations round about,

From the provinces,—

And spread over him their net,
 <In their pit> was he caught;

- ⁹ And they put him in a cage with hooks,
 And brought him to Babylon's king,^c—
 They brought him into strong-holds,
 That his noise might be heard no more,
 Among the mountains of Israel.

- ¹⁰ ||Thy mother|| [was] like a vine of thy vineyard,^d

<By waters> was planted,—
 <Fruitful and full of branches> she became,
 By reason of waters abundant;

- ¹¹ And they served her as staves of power,
 For the sceptres of rulers,
 And high^t became the stature thereof,
 With its interwoven foliage,—
 And it was seen by its height,
 By its multitude of branches.

- ¹² Then was she uprooted in indignation,
 <To the ground> was she cast,
 And ||an^e east wind|| dried up her fruit,—
 |Broken off and withered| were her staves of power,
 <A fire> devoured them.

^a So it shd be (sing.) (w. Sep.).—G.n.

^b So it shd be (w. Aram. and Sep.).—G.n.

^c Some cod.: "land"—G.n.

^d So Gt. [Here followed to make sense.]
^e Or: "the."

- 13 ||Now|| therefore, is she planted in a desert,—

In a land parched and dry;

- 14 And there hath gone forth a fire out of her staves of rods,

<Her fruit> hath it devoured,

And there is in her no staff of power,
 As a sceptre to bear rule.

<A dirge> it is, and hath been made |a dirge|.

§18. *The Prophet recounts Israel's past Treacheries, and protests that she shall not be suffered to become like other Nations.*

- ¹ And it came to pass <in the seventh year in 20 the fifth month, on the tenth of the month> that there came in men of the elders of Israel to enquire of Yahweh,—and they sat before me. ² Then came the word of Yahweh unto me, saying:—

- ³ Son of man,
 Speak thou with^a the elders of Israel, and say unto them,

||Thus|| saith My Lord, Yahweh,
 <To enquire of me> are ye^t coming in?
 <As I live> verily I will not be enquired of by you,

Declareth My Lord, Yahweh.

- ⁴ Wilt thou judge them, wilt thou judge^b O son of man?
 <The abominations of their fathers> let them know;

- ⁵ So then thou shalt say unto them,
 ||Thus|| saith My Lord, Yahweh,
 <In the day when I made choice of Israel> then lifted I up my hand, to the seed of the house of Jacob, and made myself known to them, in the land of Egypt,—
 Yea I lifted up my hand to them, saying,
 ||I, Yahweh|| am your God.

- ⁶ <In that day> lifted I up my hand to them, to bring them forth out of the land of Egypt,—into a land that I had looked out^c for them, flowing with milk and honey,
 <The beauty>^d it was, of all lands.

- ⁷ And I said unto them,
 ||Every one|| <the abomination of his eyes> cast ye away,
 And <with the manufactured gods of Egypt> let it not be that ye defile yourselves:
 ||I, Yahweh|| am your God.

- ⁸ But they rebelled against me,
 And were not willing to hearken unto me,
 ||Every man|| <the abominations of their eyes> they cast not away,
 And <the manufactured gods of Egypt> forsook they not;

^a Some cod. (w. 1 ear. pr. edn., Aram., Sep., Vul.): "unto"—G.n.
^b For emphasis by repeti-

tion, see Intro., Chap. II., Synopsis B, c.
^c Or: "spied out."
^d Lit.: "the gazelle."

- Therefore spake I of pouring out mine indignation upon them, to bring mine anger to an end against them, *||in the midst of the land of Egypt||*.
- 9 Howbeit I wrought with effect, for the sake of mine own Name, that it might not be profaned—before the eyes of the nations, in whose midst they were,—before whose eyes I made myself known unto them, by bringing them forth out of the land of Egypt.
- 10 Therefore brought I them forth out of the land of Egypt,—and caused them to come into the desert.
- 11 Then gave I unto them my statutes, And <my regulations> caused I them to know,—
By the which the man [that doeth them] shall live.
- 12 Moreover also' <my sabbaths> gave I unto them, to become a sign betwixt me and them,—*that it might be known' that ||I, Yahweh|| was hallowing them.*
- 13 But the house of Israel rebelled against me | in the desert,
<In my statutes> walked they not,
<And my regulations> they rejected,
By the which the man [that doeth them] shall live,
<My sabbaths also> they profaned exceedingly.
Therefore spake I of pouring out mine indignation upon them in the desert, to make an end of them.
- 14 Howbeit I wrought with effect, for the sake of mine own Name,—that it should not be profaned in the eyes of the nations, in whose eyes I had brought them forth.
- 15 Yet' *||even I||* lifted up my hand to them, in the desert,— That I would not bring them into the land which I had given to them,^a flowing with milk and honey,
<The beauty> it was, of all lands:
- 16 Because <my regulations> they had rejected,
And <as for my statutes> they had not walked therein,
<My sabbaths also> had they profaned;
For <after their manufactured gods> [their heart] had been going.
- 17 Nevertheless mine eye [threw a shield] over them, that they should not be destroyed;
So I made not of them a full end, in the desert.
- 18 But I said unto their children, in the desert,
<In the statutes of your fathers> let it not be that ye walk,
<And their regulations> let it not be that ye observe,—
<And with their manufactured gods> let it not be that ye defile yourselves.
- 19 *||I, Yahweh||* am your God,
<In my statutes> walk ye,—
<And my regulations> observe ye and do them;
- 20 <My sabbaths also> hallow ye,—
And they shall become a sign betwixt me and you,
That it may be known' that ||I, Yahweh|| am your God.
- 21 Notwithstanding, the children rebelled against me,
<In my statutes> walked they not,
<And my regulations> observed they not, to do them,
Wherein the man [who shall do them] shall live,
<My sabbaths>^a they profaned.
Therefore spake I of pouring out mine indignation upon them, to bring mine anger to an end against them, *||in the desert||*.
- 22 Howbeit I withdrew my hand, and wrought with effect, for the sake of mine own Name, —that it should not be profaned before the eyes of the nations, before whose eyes I had brought them forth:
- 23 Even *||I||*^b lifted up my hand to them, in the desert,—
That I would disperse them throughout the nations,
And scatter them throughout the lands;
- 24 Because <my regulations> had they not done,
And <my statutes> they had rejected,
<My sabbaths also> they had profaned,—
And <after the manufactured gods of their fathers> were their eyes [turned].
- 25 *||I myself||* indeed, suffered^c them [to walk in] statutes which were [not good],—
And regulations, in which they could not live.^d
- 26 Yea I let them defile themselves with their gifts, when they caused every firstborn to pass through [the fire],—that I might make them desolate.
To the end they might know' that ||I|| am Yahweh.
- 27 [Therefore] speak thou unto the house of Israel, Son of man, and say unto them,
||Thus|| saith My Lord, Yahweh,—
<Yet further in this> did your fathers [insult me], by the treachery wherewith they dealt treacherously against me;
- 28 <When I brought them into the land, as to which I had lifted up mine hand to give

^a Some cod. (w. 4 ear. pr. edns.) add: "also" Cp. ver. 16 [or "Even my sabbaths," etc.],—G.N.

^b Some cod. (w. 3 ear. pr. edns.): "Yet even I"—G.N. [Cp. ver. 15.]

^c For *nathan* in the sense of "suffer," see Ju. xv. 1; 1 S. xxiv. 7; 2 S. xxi. 10,

cp also chap. xxxii. 32, and Exo iv. 21. n.

^d Plainly *heathen* "statutes" and "regulations." Of his own commands, God asserts the very opposite in verses 11 and 21 of this chapter.

^a So it shd be (w. Sep., Syr., Vul.)—G.N.

- it them> then beheld they every high hill and every tangled tree,
And offered there their sacrifices,
And presented there their provoking' gift,
And placed there their satisfying' odour,
And poured out there their drink-offerings.
- 29 Therefore said I unto them,
What! ||a high-place||, whereinto ye' are entering?
And so the name thereof hath been called High-place, until this day.
- 30 |Therefore| say thou unto the house of Israel,
||Thus|| saith My Lord, Yahweh,
Is it <in the way of your fathers> ye' are defiling yourselves,—
And <after their abominations> that ye' are committing lewdness?
- 31 Yea <when ye lift up your gifts,
When ye cause your children^a to pass through the fire>
Ye' are defiling yourselves unto all your manufactured gods, until this day,
And shall ||I|| be enquired of by you', O house of Israel?
<As I live>
Declareth My Lord, Yahweh,
Surely I will not be enquired of by you.
- 32 And <as for that which is rising up on your spirit> it shall ||not at all come to pass||,
In that ye' are saying
Let us be like the nations,
Like the families of the lands,
By ministering unto Wood and Stone!
- 33 <As I live>
Declareth My Lord, Yahweh,
Surely <with a strong hand, and
With an outstretched arm, and
With outpoured indignation>
Will I be^b king over you;
- 34 And I will bring you forth from among the peoples,
And gather you together, out of the lands, throughout which ye have been dispersed,
With a strong hand, and
With an outstretched arm, and
With outpoured indignation;
- 35 And I will bring you into the desert of the peoples,—and will contend with you there,
|face to face|,
- 36 <Just as I contended with your fathers' in the desert of the land of Egypt>
||So|| will I contend with you',
Declareth My Lord, Yahweh;
- 37 And I will cause you to pass under the rod,^c
And will bring you into the bond^d of the covenant;
- 38 And will sever from you, those who are rebelling and those who are transgressing against me,
<Out of the land of their sojournings>
will I bring them forth,
Yet <upon the soil of Israel> shall they not enter,
So shall ye know' that ||I|| am Yahweh.
- 39 But <as for you> O house of Israel,
||Thus|| saith My Lord, Yahweh,
Go, serve ||every man' his own manufactured gods||,
Yet <afterwards> surely
Ye shall be ready to hearken unto me,—
And <my holy name> shall ye profane no more,
With your gifts, and
With your manufactured gods.
- 40 For <in my holy' mountain,
In the mountain of the height of Israel>
Declareth My Lord, Yahweh,
||There|| shall all the house of Israel |serve me|, ||all of it||, in the land,
||There|| will I accept them, and
||There|| will I seek your heave-offerings, and the firstfruits of your gifts,^a in all your holy things:
- 41 <As a satisfying' odour> will I accept |you|,
Through my bringing you forth from among the peoples,
And gathering you, out of the lands, throughout which ye have been dispersed;
Thus will I hallow myself in you, before the eyes of the nations.
- 42 *So shall ye know' that ||I|| am Yahweh,*
Through my bringing you in unto the soil of Israel,
Unto the land, as to which I lifted up my hand, to give it unto your fathers.
- 43 Then shall ye call to mind, there, your own ways, and all your own doings, where-with ye had defiled yourselves,—
And ye shall become loathsome in your own sight, for all your wickednesses, which ye have done.
- 44 *So shall ye know' that ||I|| am Yahweh,*
Through my dealing effectively with you, for the sake of mine own Name,—
Not according to your own wicked ways,
Nor according to your corrupted doings,
O house of Israel,
Declareth My Lord, Yahweh.
- 45 Then came the word of Yahweh unto me, saying:
- 46 Son of man,
Set thy face the way towards Teman,
And drop [thy word] against the land of the sun,
And prophesy unto the forest of the field of the South;^b

^a Some cod. (w. 2 ear. pr. edns.): "your sons and your daughters"—G.n.

^b Or: "become."

^c Or: "sceptre."

^d Or: "crucible"—F.

^a Or: "your firstfruit' gifts."

^b Some cod.: "towards the South"—G.n.

- 47 And thou shalt say to the forest of the South,
Hear the word of Yahweh,—
||Thus|| saith My Lord, Yahweh—
Behold me! kindling in thee a fire,
And it shall devour in thee every moist
tree and every dry tree,
The spreading flame |shall not be
quenched|,
Then |shall be scorched thereby| all faces,
from south to north;
48 And all flesh shall see that ||I, Yahweh|| have
kindled it,—
It shall not be quenched.
49 Then said I,
Ah! My Lord, Yahweh:
They' are saying of me,
Is' not he a |putter forth of parables|?

§ 19. *Against Jerusalem. A Sword! Nebuchadnezzar's Approach depicted.*

- 21 ¹ Then came the word of Yahweh unto me,
saying:
² Son of man,
Set thy face against Jerusalem,
And drop [thy word] against the holy
places;
And prophesy against the soil of Israel.
³ Thou shalt say then to the soil of Israel,
||Thus|| saith Yahweh,^a
Behold me against thee,
Therefore will I bring forth my sword out
of its sheath,—and will cut off from thee,
the righteous^b and the lawless.^b
⁴ <Because I have cut off from thee, the
righteous and the lawless>
|Therefore| shall my sword go forth out of
its sheath against all flesh, from south
to north:
⁵ So shall all flesh know^c that ||I, Yahweh||
have brought forth my sword, out of its
sheath,— it shall not return any
more.
⁶ ||Thou|| therefore, O son of man, sigh,—
<In the sharp pain of thy loins and in
bitterness> shalt thou sigh, before their
eyes.
⁷ And it shall come to pass <when they shall
say unto thee, Wherefore' art thou'
sighing?>
that thou shalt say,
For the report, because it cometh,
When every heart |shall melt|,
And all hands |be unnerved|,
And every spirit |shall become faint|,
And ||all knees|| shall be weak as water,^c
Lo! it cometh, and shall be brought to pass,
Saith My Lord, Yahweh.

^a Some cod. (w. 4 ear. pr. edns.): "My Lord (Adonāy), Y."—G.n.

^b Hence chap. xviii. 2, 3 is

not yet fulfilled.

^c MI.: "flow down in water."

- ⁸ And the word of Yahweh came unto me
saying:
⁹ Son of man,
Prophesy' and thou shalt say,
||Thus|| saith My Lord,^a—
Say, A sword! a sword!
Sharpened, moreover also furbished:
10 <To make a slaughter> is it
sharpened,
<That it may flash as lightning> is
it furbished.
Or shall we flourish the royal rod^b of my son,
which despiseth every tree?
11 It hath, however, been given to be furbished,
that it may be grasped by the hand:
||The same|| is a sword |sharpened|,
Yea ||the same|| is furbished,
Ready to be given into the hand of the slayer.
12 Make an outcry and howl, son of man,
For ||the same|| hath come against my people,
||The same|| is against all the princes^c of
Israel,—
Who are |thrown to the sword| with my
people,
|Therefore| smite thou upon thy thigh.
13 For trial hath been made,
What then, <even though the royal rod
despiseth>^d shall it not be?
Demandeth My Lord, Yahweh.
14 ||Thou|| therefore, son of man,
Prophesy, and smite thy hands together,
And let the sword smite twice, thrice, ||the
sword of the slain||,
||The same|| is the great sword of the slain,
that which hemmeth them^e in.
15 <That the heart |may melt|,
And the overthrown^f be multiplied' at all
their gates>
I have recompensed a slaying by the sword:
Surely^g it hath been made ready to flash
like lightning, ||keen^h for slaughter||.
16 One firm strokeⁱ to the right,
Turn^k to the left,—
Whithersoever thine edge is directed,^l
17 Yea ||even I myself|| will smite my hands
together,
And will cause mine indignation to find
rest,— ||I, Yahweh|| have spoken.

- 18 Then came the word of Yahweh unto me,
saying:
19 ||Thou|| therefore, son of man,
Appoint thee two ways,
For the sword of the king of Babylon to
enter|,
Out of one land shall those two [ways] come,—

^a Some cod. (w. 3 ear. pr. edns. [1 Rabb.]): "My Lord Y."—G.n.

^b Or: "sceptre."

^c Or: "leaders."

^d See above, ver. 10.

^e Sp. v.r. (*sevir*): "you." In some cod. (w. 3 ear. pr. edns.): "you" is both written and read—G.n.

^f So it shd be (w. Sep. and Syr.). Cp. Jer. xviii. 23—G.n.

^g So it shd be. Cp. chap. xviii. 10, n.—G.n.

^h Gt.: "polished"—G.n.

ⁱ MI.: "Unite thyself" (fern.).

^k MI.: "Put," "flourish."

^l MI.: "face is set."

- And <a hand> engrave thou,
 <At the head of the way to the city>
 engrave it.
- 20 <A way> shalt thou appoint, for the sword
 [to enter].
 Even to Rabbah of the sons of Ammon,—
 And to Judah, against Jerusalem, the de-
 fenced,
- 21 For the king of Babylon [hath come to a stand]
 At the parting of the way,
 At the head of the two ways,
 To divine a divination:
 He hath shaken with arrows,
 He hath asked of the household gods,^a
 He hath inspected the liver.
- 22 <On his right hand> hath come the divina-
 tion—Jerusalem!
 To plant battering-rams,
 To open a hole by breach,
 To lift up the voice, with a war-shout,—
 To plant battering-rams against the gates,
 To cast up an earth-work,
 To build^b a siege-wall.
- 23 <Though it will become to them a veritably
 false' divination in their eyes, even when
 bound by oaths to them>^c
 Yet [be] <calling to mind iniquity>^d [will
 determine] that it shall be captured.
- 24 [Therefore]
 [Thus] saith My Lord, Yahweh,
 <Because ye have brought to mind your
 iniquity, by revealing your transgressions,
 causing your sins to appear, in all your
 doings,—
 Because ye have brought yourselves to mind>
 [By force] shall ye be captured.
- 25 [Thou] therefore, O profane, lawless one,
 prince of Israel,—
 Whose day [hath come], in a time of final
 iniquity:^e
- 26 [Thus] saith My Lord, Yahweh,
 Remove the turban,
 And lift off the crown,—
 This' not that',
 <The abased> exalt,
 And <the exalted> abase.
- 27 <An overthrow, overthrow, overthrow>^f
 will I make it,—
 [Even this] hath not befallen until the
 coming of One to whom belongeth the right,
 Then will I bestow it.
- 28 [Thou] therefore, son of man,
 Prophecy and say,
 [Thus] saith My Lord, Yahweh,
 As to the sons of Ammon, and as to their
 reproach,

- Yea thou shalt say,
 A sword! a sword!
 Drawn' for slaughter,
 Furbished, that when it beginneth,^a it may
 flash like lightning;
- 29 <Since they see for thee, false' visions,
 Since they divine for thee, lies>
 To stretch thee upon the necks of them
 who are the most profaned of lawless
 ones,
 Whose day [hath come], in a time of
 final iniquity.^b
- 30 Put it back into its sheath!
 <In the place where thou wast created,
 In the land of thy nativity> will I judge
 [thee].
- 31 Then will I pour out upon thee mine
 indignation,
 <With the fire of mine outburst> will I blow
 upon thee; and will deliver thee up into
 the hand of brutish men, skilled to destroy.
- 32 <For the fire> shalt thou serve as fuel,
 [Thy blood] shall be in the midst of the
 land,—
 Thou shalt not be remembered,
 For [I, Yahweh] have spoken.

§ 20. *The Sins of Jerusalem enumerated, and
 charged home upon Princes, Priests, Rulers,
 Prophets, and People.*

- 1 And the word of Yahweh came unto me, 22
 saying:
 2 [Thou] therefore, son of man,
 Wilt thou judge, wilt thou judge, the city of
 bloodshed; and cause her to know all her
 abominations?
- 3 Thou shalt say then,
 [Thus] saith My Lord, Yahweh,
 A city shedding blood in her own midst
 That her time [might come],
 Therefore hath she been making manufac-
 tured gods for herself, to be defiled.
- 4 <Because of the blood which thou hast shed>
 hast thou become guilty,
 And <with the manufactured gods which
 thou hast made> hast thou defiled thy-
 self,
 Thus hast thou brought near thy days,
 And hast come unto^c thy years,—
 <For this cause> have I delivered thee
 As a reproach, to the nations,
 And as a derision, to all the lands.
- 5 [They who are near, and they who are far off
 from thee] shall shew themselves derisive
 over thee,—
 O thou of impure name, abounding in con-
 fusion!

^a Heb.: *teraphim*.

^b Some cod. (w. 4 ear. pr. edns. [1 *Rabb.*, Aram., Sep., Syr.): "And to b."—G.n.

^c *Et.*: "though oath-bound for weeks to them"—G.n.

^d Cp. chap. xvii. 11–21.

^e Or: "punishment for iniquity."

^f Or: "ruin"; ml.: "distortion." For repetition, cp. Intro., Chap. II., Synopsis B, c.

^a Or: "is set free."

^b Or: "final punishment for iniquity," as in ver. 25.

^c So one school of Massorites; the other school

reads: "hast entered the time of." Some cod. (w. Sep., Syr. and Vul.) both write and read: "hast entered the time of"—G.n.

- 6 Lo! the ||princes^a of Israel|| <every man for his own arm> have they been in thee,
For the sake of shedding blood.
- 7 <Father and mother> have they despised in thee,
<To the sojourner> have they dealt with oppression, in the midst of thee,—
<The fatherless and the widow> have they maltreated in thee:
- 8 <My holy things> hast thou despised,—
And <my sabbaths> hast thou profaned:
- 9 <Slanderers> have arisen in thee,
For the sake of shedding blood,—
And <unto^b the mountains> have they eaten in thee,
<Lewdness> have they practised in the midst of thee:
- 10 ||A father's shame|| hath been uncovered in thee,
<Her that was unclean in her removal> have they humbled in thee;
- 11 And ||one man|| <with the wife of his neighbour> hath wrought abomination,
And ||another|| hath defiled [his daughter-in-law] by shameful deed,—
And ||another|| <his own sister, daughter of his own father> hath humbled in thee:
- 12 <Bribes> have they accepted in thee,
For the sake of shedding blood,—
<Interest and increase> hast thou accepted,
And thou hast overreached thy neighbour, by oppression,
And <me> hast thou forgotten,
Declareth My Lord, Yahweh.
- 13 Lo! therefore, I have smitten my hand,
At thine unjust gain which thou hast made,—
And over thy bloodshed, which they have caused in thy midst.
- 14 Can thy heart endure^c or can thy hands be strong^d in the days when I' am dealing with thee?
||I, Yahweh|| have spoken, and will perform.
- 15 Therefore will I disperse thee among the nations,
And scatter thee throughout the lands,—
And will cause to cease thine impurity out of thee;
- 16 So shalt thou be profaned in thyself,^e before the eyes of nations,^d
Thus shalt thou know^f that ||I|| am Yahweh.
- 17 Then came the word of Yahweh unto me, saying:
- 18 Son of man,
The house of Israel [hath become to me], dross,—
||They all|| are copper^e and tin and iron and lead, in the midst of a furnace,
<The dross of silver> have they become.

^a Or: "leaders."^b *I.e.*: unto the idols worshipped on the mountains.^c Or: "on thine own

account."

^d Some cod. (w. Sep.): "the nations"—G.n.^e Or: "bronze."

19 [Therefore]

||Thus|| saith My Lord, Yahweh,

<Because ye all are become dross>

[Therefore] behold me! gathering you' into the midst of Jerusalem:

20 <As they gather^a silver and copper^b and iron and lead and tin, into the midst of a furnace, to blow upon it the fire, to melt it>

||So|| will I gather, in mine anger and in mine indignation, and will let be,^c and will melt you';

21 Yea I will gather you' together, and blow upon you, with the fire of my wrath,—
And ye shall be melted in the midst thereof:

22 <As silver is melted' in the midst of a furnace>

||So|| shall ye be melted in the midst thereof,—

Then shall ye know^f that ||I, Yahweh|| have poured out mine indignation upon you.

23 And the word of Yahweh came unto me, saying:

24 Son of man, say to her,

||Thou|| art a land, that is [not to be rained upon],^d nor to receive fruitful showers, in the day of indignation.

25 Because ||her princes in her midst||^d are like a roaring lion, rending prey,—

<Life> have they devoured,

<Wealth and precious things> have they been wont to take,

<Her widows> have they multiplied in her midst.

26 ||Her priests|| have done violence to my law,

And have profaned my holy things,

<Between the hallowed and the common> have they put no difference,

And <between the unclean and clean> have they not taught men to discern,—

And <from my sabbaths> have they hid their eyes,

So that I have been profaned in their midst

27 ||Her rulers within her|| have been like wolves, rending prey,—

In shedding blood,

In destroying lives,^e

For the sake of getting dishonest gain.

28 And ||her prophets|| have coated it for them with whitewash,

Seeing visions of falsehood,

And divining for them lies,—

Saying, ||Thus|| saith My Lord, Yahweh,

when ||Yahweh|| hath not spoken.

^a *ML.*: "a gathering of."

295.

^b Or: "bronze."^d So it shd be (w. Sep.).—^c *GL.*: "and will blow"—

G.n. Cp. G. Intro. 294,

^e *U.*: "souls."

29 ||The people of the land| have exacted oppression, and seized plunder,—
Even <the afflicted and the needy> have they maltreated,
And <the sojourner> have they oppressed,
|without justice|.

30 Then sought I from among them, a man
Who could build up a wall,
And stand in the breach' before me in
behalf of the land,
So that I might not destroy her,—
But I found none.^a

31 Therefore have I poured out upon them mine
indignation,
<In the fire of mine outburst> have I
consumed them,—
<Their way, upon upon their own head>
have I placed,
Declareth My Lord, Yahweh.

§ 21. *The Unchaste Sisters Oholah and Oholibah.*

23 ¹ And the word of Yahweh came unto me, saying:

² Son of man,
<Two women', daughters of one mother>
there were;

³ And they became unchaste in Egypt,
<In their youth> became they unchaste,
<There> were handled their breasts,
And <there> were pressed their virgin'
bosoms.

⁴ And their names were
Oholah^b—the elder,
And Oholibah^c—her sister,
And they became mine, and bare sons
and daughters,—

<And as for their names>
||Samaria|| was Oholah,
And ||Jerusalem|| was Oholibah.

⁵ Then became Oholah unchaste ||after she
had become mine||,^d—

And lusted after her lovers,
For Assyrians, so warlike,
Clothed in blue,
Governors and deputies,
Attractive young men, all' of them,—
Horsemen, riding on horses.

⁷ So she bestowed her unchastities upon them,
The choicest men of Assyria, all' of them,—
And <with whomsoever she lusted after>
with all their manufactured gods> she
defiled herself.

⁸ And <her unchaste doings from the time
she was in Egypt> had she not forsaken,
For <with her> had they lain in her youth,
Yea ||they|| had pressed her virgin' bosoms,—
and had poured out their unchastity upon
her.

^a Cp. chap. xiii. 5; Jer. v. 1.
^b Prob. = "her own tent";
but O.G.: "tent-woman,"
i.e., worshipper at tent-
shrine.¹³

^c Prob. = "my tent in her";
but O.G.: " = in mean-
ing to Oholah."
^d Lit.: "under me."

⁹ |Therefore| did I deliver her into the hand
of her lovers,—

Into the hand of the sons of Assyria, after
whom she lusted:

10 ||They|| disclosed her shame,
<Her sons and her daughters> took they
away,

And <herself—with the sword> they slew,—
Thus became she a by-word among women,
when <judgments> they had executed
upon her.

11 And <though her sister Oholibah^a saw>
Yet became she more corrupt in her lust
than the other,—

And ||her unchaste doings|| exceeded the
unchaste doings of her sister.

12 <After the sons of Assyria> she lusted,
Governors and deputies so warlike,
Clothed in splendid array,
Horsemen, riding on horses,—
Attractive young men, all' of them.

13 So I saw, that she defiled herself,—
<One way> had they both.

14 Yet did she add, unto her unchaste doings,—
when she saw men portrayed upon the
wall, likenesses of Chaldeans,
Portrayed with vermillion:

15 Girded with waistcloths upon their loins,
With overhanging high turbans upon their
heads,
<In appearance> knights, all' of them,—

The likeness of the sons of Babylon of
Chaldea, the land of their birth.

16 Then lusted she after them, as soon as her
eyes beheld them,—
And she sent messengers unto them, to
Chaldea.

17 Then [came in unto her] the sons of Babylon,
into the bed of endearments, and defiled
her with their unchaste doings,—

And she^c defiled herself with them',
And then was her soul torn from them.

18 Thus disclosed she her unchaste desires,
And disclosed' her shame,—

So my soul was torn from her,
Just as my soul had been torn from her
sister.

19 Yea she multiplied her unchaste desires,—
calling to mind the days of her youth,
when she was unchaste in^b the land of
Egypt;

20 So she lusted after their courtiers,—
Whose flesh was [the flesh of asses], and
Whose issue was [the issue of horses].

21 Yea thou didst look about for the lewdness of
thy youth,—

When were pressed, by the Egyptians,
thy bosoms,

When they handled^d thy youthful breasts.

^a Cp. ver. 4.

^b In some cod.: "from"—
G.N. Cp. ver. 8.

^c Gt.: "when the E.

pressed"—G.N.

^d So it shd be (w. Aram.
and Syr.). Cp. ver. 3—
G.N.

22 [Therefore] O Oholibah,
 ||Thus|| saith My Lord, Yahweh,
 Behold me! rousing up thy lovers against thee,
 Even them from whom thy soul hath been torn,—
 And I will bring them against thee from every side:

23 The sons of Babylon and all Chaldeans,
 Pekod and Shoa and Koa,^a
 All the sons of Assyria, with them,—
 Attractive young men,
 Governors and deputies, all' of them.
 Knights and men of renown,
 Riders on horses, all' of them;

24 And they shall come upon thee—
 With battle-axe,^b chariot and wheel,
 And with a gathered host^c of peoples,
 <Shield and buckler and helmet> will they array against thee, on every side,—
 And I will put before them judgment,
 And they shall judge thee with their judgments;

25 <When I set forth my jealousy against thee>
 Then will they deal with thee, in indignation,
 <Thy nose and thine ears> will they remove,
 And ||that which is left of thee|| <by the sword> shall fall,—
 ||They|| will take away ||thy sons and thy daughters||,
 And ||that which is left of thee|| shall be devoured by the fire;

26 And they shall strip off thy raiment,—
 And take away thine adorning' jewels!

27 Thus will I cause thy lewdness to cease' from thee,
 Even thine unchastity [brought] from the land of Egypt,—
 So that thou shalt not lift up thine eyes unto them,
 And <Egypt> shalt thou not call to mind any more.

28 For ||thus|| saith My Lord, Yahweh,
 Behold me! delivering thee up, into the hand of them whom thou hatest,—
 Into the hand of them from whom thy soul hath been torn;

29 And they shall deal with thee in hatred,
 And take away all thy labour,
 And leave thee utterly naked,—
 And thine unchaste' shame [shall be disclosed], with thy lewdness and unchastities,

30 These things shall be done' to thee,—
 In that thou hast gone unchastely after the nations,
 Because thou hast defiled thyself with their manufactured gods.

31 <In the way of thy sister> hast thou walked,—
 Therefore will I put her cup into thy hand.

32 ||Thus|| saith My Lord, Yahweh,
 <The cup of thy sister> shalt thou drink,
 The [cup] deep and large,
 Thou shalt become a laughingstock and a derision,
 ||Much|| doth it contain!

33 <With drunkenness^a and grief> shalt thou be filled,—
 The cup of astonishment and desolation,
 The cup of thy sister Samaria;

34 Yea thou shalt drink it and drain it out,
 <And the sherds thereof> shalt thou gnaw,^b
 And <thy breasts> shalt thou tear out,—
 For ||I|| have spoken,
 Declareth My Lord, Yahweh.

35 [Therefore]
 ||Thus|| saith My Lord, Yahweh,
 <Because thou hast forgotten me', and hast cast me' behind thy back>
 ||Thou also thyself||, bear thou thy lewdness, and thine unchaste doings.

36 And Yahweh said unto me,
 Son of man,
 Wilt thou judge Oholah, and Oholibah?
 Then declare thou unto them, their abominations.

37 For they have committed adultery,
 And ||blood|| is on^c their hands,
 Yea <with their manufactured gods> have they committed adultery,
 And <even their own children whom they bare unto me> have they set apart for them,^d to be devoured.

38 [Yet more] ||this|| have they done to me,—
 They have defiled my sanctuary, [on the same day],
 And <my sabbaths> have they profaned.

39 Yea <when they had slaughtered their children, to their manufactured gods> then entered they into my sanctuary [on the same day], to profane it,—
 And lo! ||thus|| have they done, in the midst of mine own house.

40 ||Yea verily|| that ye must needs send for men, ready to come in, from afar,—
 in that ||a messenger|| was sent unto them, and lo! they came,
 For whom thou didst bathe thyself,
 Paint thine eyes,
 And deck thyself with ornaments.

41 Then satest thou upon a glorious couch,
 With a table prepared, before it,—
 And <mine incense and mine oil> didst thou set thereon.

^a According to some: "officer and noble and man of wealth."
^b *Gz.*: "out of the North" (with *Sep.*), cp. chap. xxvi. 7; [instead of "w. b.-a."]—*G.n.*
^c Heb.: *kāhāl*. Cp. chap. xvi. 40, etc.

^a Or perhaps: "hurt"—*shibbarōn* for *shikkarōn*, as Fuerst conjectures.
^b "Lest a single drop of wine be left therein"—*T.G.*
^c Or: "in."
^d [Masc.= "those gods," and so many MSS., and 6 ear. pr. eds. [1 *Rabb.*]; but some cod. and eds. have fem. = "themselves" [cp. *Mi. vi. 7*]—*G.n.*

- 42 ||The noise of a careless throng also|| was with her,*
And <besides men out of the mass of mankind> there were brought in drunkards,^b out of the desert;
And they put bracelets upon the hands of both women,
And crowns of adorning upon their heads.
- 43 Then said I, of her that was worn out with adulteries,
Will they [now] join in her unchaste doings, [even hers]?^c
- 44 Yet came they^d in unto her, as men go in unto a woman that is a harlot,—
||So|| came they in unto Oholah, and unto Oholibah—the lewd' women!
- 45 But <righteous men> ||they|| shall judge them,
With the judgment of adulteresses, and
With the judgment of women that shed blood,—
Because <adulteresses> they are'
And ||blood|| is on their hands.
- 46 For ||thus|| saith My Lord, Yahweh,—
There shall be brought up against them a gathered host,^e
Then shall they be delivered up, for a terror and for a prey,
47 Yea a gathered host^e [shall stone them with stones], and despatch them with their swords,
<Their sons and their daughters> shall they slay,
And <their houses—in the fire> shall they consume.
- 48 So will I make an end of lewdness, out of the land,—
And all women [shall be disciplined], and shall not do according to your lewdness.
- 49 Yea the judges^f shall set your lewdness upon you,
And <your sins with manufactured gods> shall ye bear;
So shall ye know' that ||I|| am The Lord, Yahweh.^g

§ 22. Jerusalem likened to a Filthy Caldron.

- 24 ¹ And the word of Yahweh came unto me, in the ninth year, in the tenth month, on the tenth of the month, saying:
² Son of man,
Write thee the name of the day, this selfsame day,—the king of Babylon cast' himself against Jerusalem, on this selfsame day.

* *MI.*: "in her"—as a city.^b *So written*; but *read*: "Sabeans." In some cod. (w. 3 ear. pr. edns.) both *written* and *read*: "Sabeans"—G.n.^c *Gr.*: "but so it was," Cp. chap. xvi. 15, 19—G.n.^d *Sp.* *v.r.* (*sevir*): "came they." In some cod. (w.Aram., Sep., Syr., Vul.): "came they" both *written* and *read*. [*M.C.T.*: "came he"]—G.n.^e *Heb.*: *kāhāl*. Cp. chap. xvi. 40, etc.^f *MI.*: "they" (masculine).^g Or transfer both divine names: "Adonāy, Yahweh."

- 3 Put thou forth, therefore, against the perverse house, a parable, and say unto them,
||Thus|| saith My Lord, Yahweh:
Set on the caldron, set it on,
Moreover also' pour into it water:
4 Gather the pieces thereof into it,
Every good piece, thigh and shoulder,—
<With the choice of the bones> fill it:
5 Take ||of the choice of the flock||
Moreover also' a pile of bones* [place] under it,—
Boil the pieces thereof,
Yea' let the bones of it seethe' in the midst thereof.
- 6 |Wherefore|
||Thus|| saith My Lord, Yahweh,
Woe! city of bloodshed
The caldron whose scum is in it, and ||whose scum|| hath not gone out of it:
<Piece by piece> bring it out,
There hath fallen thereon no lot.
- 7 For ||her own blood|| hath come to be |in her midst|,
<Upon the smooth face of the cliff> hath she set it,—
She hath not poured it out on the earth, that she might cover it with dust.
- 8 <To bring up indignation, to execute an avenging> have I set her blood upon the smooth face of the cliff,—that it may not be covered.
- 9 |Wherefore|
||Thus|| saith My Lord, Yahweh,
Woe! city of bloodshed,—
||Even I myself|| will make large the pile.
- 10 Heap on the wood,
Kindle the fire,
Consume the flesh,—
Yea season with spice,
And let the bones be scorched.
- 11 Then set it upon the live coals thereof, empty,—that the copper^b of it |may be scorched and burn|,
So that the impurity thereof |may be annihilated within it|,
The scum thereof |be consumed|.
- 12 <With toils> hath she wearied herself,—
<Since her abundant scum will not go out of her> [into the fire| with^c her scum!]
- 13 <In thine uncleanness> is lewdness; <because I purified thee, and thou wast not purified> <from thine uncleanness> thou shalt not be purified any more, until I have let mine indignation rest upon thee.
- 14 ||I, Yahweh|| have spoken,
It cometh, and I will perform,
I will not let alone,
Neither will I shield,
Nor will I repent,—
<According to thy ways and according to thy doings> have they judged thee,
Declareth My Lord, Yahweh.

^a *Gr.*: "wood"—G.n.^b Or: "bronze."^c *Gr.*: "her scum is a stench"—G.n.

§ 23. *The Prophet, bereft of his Wife, becomes a Pathetic Object-Lesson to Israel.*

15 And the word of Yahweh came unto me, saying:

16 Son of man,
Behold me! taking away from thee the delight of thine eyes with a stroke,^a—

But thou shalt not lament,
Neither shalt thou weep,
Neither shall come—thy tears:

17 <To groan> forbear,
<Over the dead—no mourning> shalt thou make,
<Thy chaplet> bind thou on thee,
And <thy sandals> put thou on thy feet,
And thou shalt not cover thy beard,
And <the bread of [other] men>^b shalt thou not eat.

18 So I spake unto the people, in the morning, and my wife died' in the evening,—and I did, in the morning, as I had been commanded.

19 Then said the people unto me:
Wilt thou not tell us what these things are to us, that thou shouldst be acting [thus]?

20 So I said unto them:
||The word of Yahweh|| hath come unto me, saying: ²¹ Say to the house of Israel,

||Thus|| saith My Lord, Yahweh,
Behold me! profaning my sanctuary,
The pride of your strength,
The delight of your eyes,
And the object of the tender regard of your soul,—

And ||your sons and your daughters whom ye have left behind|| <by the sword> shall fall.

22 Then shall ye do, as I have done,—
<The beard> shall ye not cover,
And <the bread of [other] men> shall ye not eat;

23 And ||your chaplets|| shall be on your heads,
And ||your sandals|| on your feet,
Ye shall neither^c lament, nor weep,—
Yet shall ye pine away in your iniquities, and shall groan, one to another.

24 So shall ||Ezekiel|| become |to you| a wonder,
<According to all that he hath done> shall ye do:

<When it cometh> then shall ye know that ||I|| am The Lord, Yahweh.^d

25 ||Thou|| therefore, Son of man,
Shall it not be—
<In the day when I take away from them Their strength,
The joy of their adorning,—
The delight of their eyes,
And the desire^e of their soul,
Their sons and their daughters>

^a Or: "by a plague."

^b I.e.: "the sustenance which men bring to the house of mourners." Cp. Jer. xvi. 7.

^c Some cod.: "yet shall ye

neither"—G.n.

^d Or transfer both divine names: "Adonāy, Yahweh."

^e Ml.: "the uplifting."

28 That <in that day> one that hath escaped shall come in unto thee,—to cause thee to hear it with thine own ears?

27 That <in that day> thy mouth shall be opened' unto him that hath escaped,
And thou shalt speak, and not be dumb any longer?

So shalt thou become to them a wonder,
And they shall know that ||I|| am Yahweh.

§ 24. *Against the Sons of Ammon.*

1 And the word of Yahweh came unto me, ²⁵ saying:

2 Son of man,
Set thy face, against the sons of Ammon,—
and prophesy against them.

3 So then thou shalt say to the sons of Ammon,
Hear ye, the word of My Lord, Yahweh:^a
||Thus|| saith My Lord, Yahweh:^a

<Because thou saidst Aha!
Against my sanctuary when it was profaned,

And against the soil of Israel when it was laid waste,

And against the house of Judah, when they went into exile>

4 |Therefore| behold me! delivering thee up to the Sons of the East for a possession,
And they shall set their encampments in thee,

And place in thee their habitations,
||They|| shall eat thy fruits,

And ||they|| shall drink thy milk;

5 And I will make of Rabbah a home for camels,
And the sons of Ammon a couching-place for flocks,

So shall ye know that ||I|| am Yahweh.

6 For ||thus|| saith My Lord, Yahweh,
<Because thou didst clap thy hands, and stamp with thy foot,—and didst rejoice with all thy contempt, in thy soul, against the soil of Israel>

7 |Therefore| behold me!
I have stretched out my hand over^b thee,
And will deliver thee for a prey to the nations,
And will cut thee off from among the peoples,
And will cause thee to perish from among the lands,—
I will destroy thee,

So shalt thou know that ||I|| am Yahweh.

§ 25. *Against Moab and Seir (Edom).*

8 ||Thus|| saith My Lord, Yahweh:

<Because Moab and Seir say,

Lo! <like all the nations> is the house of Judah>

^a Or as two proper names: "Adonāy, Yahweh."
^b Sp. v. r. (sevir) "against"—G.n.

^c So one school of Massorites; another: "Israel"—G.n.

- 9 |Therefore| behold me! laying open the side
of Moab out of the cities,
Out of his cities, on his frontiers,
The beauty of the land of Beth-jeshimoth,
Baal-meon, and Kiriathaim:
10 To the Sons of the East [when they come]
against the sons of Ammon, and I will deliver
it up for a possession,—to the end the sons
of Ammon |may not be remembered| among
the nations:
11 Also <upon Moab> will I execute judg-
ments,—
So shall they know that ||I|| am Yahweh.
- 12 ||Thus|| saith My Lord, Yahweh,
<Because of what Edom hath done', in
taking vengeance on the house of Judah,—
so that they have become guilty again and
again, and have taken vengeance upon
them>
13 |Therefore|
||Thus|| saith My Lord, Yahweh,
I will therefore stretch forth my hand over
Edom, and will cut off therefrom man and
beast,
And will deliver it up as a desolation, from
Teman,
And ||they of Dedan|| <by the sword> shall
fall,
14 And I will put forth mine avenging against
Edom, by the hand of my people Israel,
And they shall deal with Edom, according to
mine anger and according to mine indigna-
tion,—
*So shall they know mine avenging,
Declareth My Lord, Yahweh,*

§ 26. *Against the Philistines.*

- 15 ||Thus|| saith My Lord, Yahweh,
<Because of what the Philistines have done',
by way of vengeance,—
In that they have taken vengeance, with con-
tempt in the soul, to destroy, with the
enmity of age-past times>
16 |Therefore|
||Thus|| saith My Lord, Yahweh,
Behold me! stretching forth my hand over
the Philistines,
And I will cut off the Cherethim,—
And will cause to perish, the remnant of the
coast of the sea;
17 And I will execute upon them great ven-
geance, with rebukes of indignation:
*So shall they know that ||I|| am Yahweh,
when I put forth mine avenging against
them.*

§ 27. *Against Tyre* (chaps. xxvi., xxvii.).

- 2 Son of man,
<Because Tyre hath said' concerning Jeru-
salem,
Aha!
She is broken' that was the doors of the
peoples,
She is turned unto me,—
I shall be filled,
She is laid waste>
3 |Therefore|
||Thus|| saith My Lord, Yahweh,
Behold me! against thee, O Tyre,—
So then I will bring up against thee many
nations,
As the sea bringeth up its rolling waves;
4 And they shall destroy the walls of Tyre,
And break down her towers,
And I will scrape clean her dust from off
her,—
And make of her the glaring face of a cliff:
5 <A place for the spreading of nets> shall she
become, in the midst of the sea,
For ||I|| have spoken,
Declareth My Lord, Yahweh,—
And she shall become a prey to the nations.
6 And ||her daughters that are in the field||^a
|with the sword| shall be slain:
So shall they know that ||I|| am Yahweh.
- 7 For ||thus|| saith My Lord, Yahweh,
Behold me! bringing against Tyre, Nebu-
chadrezzar king of Babylon out of the
North, a king of kings,—with horses
and with chariots and with horsemen, and
a gathered host^b and much people.
8 <Thy daughters in the field—with the sword>
shall he slay,—
And shall set against thee a siege-wall,
And cast up against thee an earthwork,
And set up against thee a large shield;
9 And <the stroke of his attacking-engine>
will he direct against thy walls,—
And <thy towers> will he break down, with
his axes.^c
10 <By reason of the multitude of his horses>
their dust shall cover' thee,—
<At the noise of horseman and wheel and
chariot> shall thy walls tremble', when
he entereth into thy gates,
Just as they' do who enter a city broken
open.
11 <With the hoofs of his horses> shall he tread
down all thy streets,—
<Thy people—with the sword> shall he slay,
And ||thy pillars of strength|| <to the earth>
shall go down.
12 And they shall spoil thy wealth,
And make a prey of thy merchandise,
And break down thy walls,
And <thy pleasant' houses> shall they lay in
ruins;

^a *I.e.*: "her villages in-
land."^b *Heb.*: *kāhāl*. Cp. chap.
xvi. 40, etc.^c "But poss. *swords* as im-
plement ready to hand"
—O.G. 353.

- And <thy stones and thy timber and thy dust—in the midst of the waters> shall they lay.
- 13 And I will cause to cease the hum of thy songs; And <the sound of thy lyres> shall not be heard any more.
- 14 And I will make of thee the glaring face of a cliff,
<A place for the spreading of nets> shalt thou become,
Thou shalt not be built any more,—
For ||I, Yahweh|| have^a spoken it,
Declareth My Lord, Yahweh.
- 15 ||Thus|| saith My Lord, Yahweh,
to Tyre:
Shall it not be, that,
<At the sound of thy fall,
With the groan of thy pierced one,
With the slaughter made in thy midst>
The Coastlands shall tremble?
- 16 Then shall come down from off their thrones,
all the princes of the sea,
And shall lay aside their robes,
And <their embroidered' garments> shall strip off,—
<With tremblings> shall they clothe themselves,
<Upon the ground> shall they sit,
And shall tremble every moment, and be astonished over thee.
- 17 Then shall they take up^b over thee, a dirge,
And say to thee,—
How' hast thou perished,
And ceased^c from the seas,—
The city renowned, which was strong in the sea,
She and they who dwelt in her,
Who imparted their terror
To all who dwelt in her!
- 18 ||Now|| shall tremble' the Coastlands,
In the day of thy fall,—
And shall shudder' the isles that are in the sea,
At thine exit!^d
- 19 For ||thus|| saith My Lord, Yahweh,
<When I make thee a desolate city,
Like cities which cannot be dwelt in,—
When I bring up over thee the roaring deep,
And the mighty waters cover thee>
20 Then will I bring thee down with them that go down into the pit,
Unto the people of age-past times,
And cause thee to dwell in the earth below,
Among the desolations from age-past times,
With them that go down into the pit,
That thou mayest not be dwelt in,—
Nor yet present thyself^e in the land of the living.

^a Some cod. (w. 2 ear. pr. edns., Syr. and Vul.): for I have" [omitting "Y." in this clause]—G.n.

^b Or: "raise."

^c So Gt.—G.n. [Here

followed from sense of fitness.]

^d Or: "end"; lit.: "going out."

^e So it shd be (w. Sep.)—G.n.

- 21 <A terror> will I make thee,
And thou shalt not be':
<Though thou be sought for>
Thou shalt not be found any more,
To times age-abiding,
Declareth My Lord, Yahweh.
- 1 And the word of Yahweh came unto me 27
saying:
2 ||Thou|| therefore, son of man,
Take up over Tyre, a dirge;
3 And thou shalt say unto Tyre,
O thou that dwellest by the entrances of the sea,
Thou merchant of the peoples, unto many shores,—
||Thus|| saith My Lord, Yahweh,
O Tyre, ||thou|| saidst,
||I|| am the perfection of beauty!
4 <In the heart of the seas> were thy bounds,—
||Thy builders||^b perfected thy beauty:
5 <With fir-trees from Senir> built they for thee, all the two-decked vessels,—
<Cedar from Lebanon> fetched they, to make masts for thee:
6 <With oaks from Bashan> made they thine oars,—
<Thy benches> made they of ivory, inlaid with boxwood,^b
From the shores of the West:
7 <Of fine linen with embroidered work from Egypt> was thy sail,
To serve thee for ensign,—
||Blue and purple from the shores of Æolis||
Became thine awning:
8 ||The inhabitants of Zidon and Arvad||
Became rowers for thee,—
||Thine own skilled men|| O Tyre, were within thee,
||They|| were thy sailors:
9 ||The elders of Byblus and the skilled men thereof|| were within thee,
Thy calkers,—
||All the ships of the sea and their mariners|| were within thee,
||To carry on thy traffic||
10 ||They of Persia and Lûd and Phût|| were in thine army,
Thy men of war,—
<Shield and helmet> hung they up within thee,
||They|| set forth thy splendour:
11 ||The sons of Arvad|| <with thine army> were upon thy walls, round about,
And ||valorous|| [in thy towers],—
<Their shields> hung they up on thy walls, round about,
||They|| perfected thy beauty:

^a Some cod. (w. 1 ear. pr. edn., Sep.: "Thy sons"—G.n.

^b Gt.: "with teashashûr"

["boxwood" or "sherbín-cedar" } without the word "inlaid"—G.n.

- 12 ||Tarshish|| was a trader of thine,
For the abundance of all wealth,—
<With silver, iron, tin, and lead>
Took they part in thy traffic:
- 13 <Javan, Tubal and Meshech>
||They|| were merchants of thine,—
<With the persons of men, and vessels of
bronze>
Shared they in thy barter:
- 14 ||Some of the house of Togarmah|| <with
horses and horsemen and mules>
Took part in thy traffic:
- 15 ||The sons of Dedan|| were merchants of
thine,
||Many isles|| took the merchandise of thy
hand,—
<Horns of ivory and ebony> gave they
back to thee, in exchange:
- 16 ||Syria|| was a trader of thine,
For the abundance of thy manufac-
tures,—
<With carbuncle and purple and em-
broidery and fine linen and coral and
rubies>
Took they part in thy traffic:
- 17 <Judah and the land of Israel>
||They|| were merchants of thine,—
<With the wheat of Minnith and the
sweets of pannag and honey and oil
and balsam>
Shared they in thy barter:
- 18 ||Damascus|| was a trader of thine,
For the multitude of thy manufac-
tures,
For the multitude of all wealth,—
With the wine of Helbon and white wool:
- 19 ||Wedan and Javan|| <from Uzal>^a
Brought into thy traffic,—
||Steel, cassia and calamus||
Were [in thy merchandise]:
- 20 ||Dedan|| was a merchant of thine,—
With spreading wraps for riding:
- 21 <Arabia and all the princes of Kedar>
||They|| were traders at thy service,—
<With lambs and rams and he-goats>
||With these|| were they traders of
thine:
- 22 <The merchants of Sheba and Raamah>
||They|| were merchants of thine,—
<With the chief of all spices, and with
every kind of precious stone, and
gold>
Took they part in thy traffic:
- 23 ||Haran and Canneh and Eden, the merchants
of Sheba,—Asshur, Chilmad||
Were merchants of thine:
- 24 ||Those|| were thy merchants, for gorgeous
garments, for wrappings of blue and
embroidery, and for treasure-chests of
variegated cloth,—for cords, twisted and
strong, in thy market:
- 25 ||The ships of Tarshish|| were thy masts,
Carrying on thy barter,—

- So wast thou filled, and becamest very
glorious,
In the heart of the seas.
- 26 <Into mighty waters> have they brought thee,
||The rowers||—|even thee|,—
||The east wind|| hath broken thee,
In the heart of the seas:
- 27 ||Thy wealth and thy wares, thy merchan-
dise, thy mariners, and thy sailors,—
thy calkers and the barterers of thy
merchandise, and all thy men of war
who are in thee, and in^a all thy gathered
host^b which is in thy midst||
Shall fall into the heart of the seas,
In the day of thy fall.
- 28 <At the sound of the outcry of thy pilots>
the coasts [shall quake]:
- 29 Then shall come down from their ships, all
that handle the oar, mariners, all the
sailors of the sea,—
<Upon the land> shall they take up
their station;
- 30 And make loud [lament] over thee, with
their voice,
And make bitter outcry,—
And shall lift up dust on their heads,
<In ashes> shall roll themselves;
- 31 And shall make bald for thee a baldness,
And gird them with sackcloth,—
And shall weep for thee in bitterness of
soul,
A bitter lamentation;
- 32 And shall take up for thee, in their wailing,^c
a dirge,
And shall chant over thee,—
Who is like Tyre?
Like the Silent One in the midst of the sea?
- 33 <By the going forth of thy commodities out
of the seas>
Thou didst satisfy many peoples,
<By the multitude of thy wares and of thy
merchandise>
Thou didst enrich the kings of the earth.
- 34 ||Now||^d thou art wrecked out of the seas,
In the depths of waters,—
||Thy merchandise and all thy gathered host||^b
<In thy midst> have fallen.
- 35 ||All the dwellers in the coastlands||
Are astounded over thee,—
And ||their kings|| have been made to
shudder a shuddering,
To be troubled in countenance.
- 36 ||The traders among the peoples|| have hissed
over thee:
<A terror> hast thou become,
And [art not],
Unto times age-abiding.

^a A sp. v.r. (*sevir*), and
some cod. (w. 4 ear. pr.
edns., Aram., Sep. and
Syr.) omit this "in"—G.n.
^b Heb.: *kāhāl*. Cp. chap.
xvi. 40, etc.

^c Some cod. (w. 2 ear. pr.
edns., Sep., Syr.): "And
their sons (children) shall
take up for thee"—G.n.

^d So it shd be (w. Aram.,
Sep., Syr., Vul.)—G.n.

^a Gt.: "It shd be thus pointed." Cp. Gen. x. 27—G.n.

§ 28. *Against the Prince of Tyre.*

28 ¹ And the word of Yahweh came' unto me, saying:

² Son of man,

Say to the Prince^a of Tyre,

||Thus|| saith My Lord, Yahweh—

<Because <lofty> is thy heart, and thou hast said,

<A God>^b am I,

<In the seat of God>^c have I taken my seat,

In the heart of the seas;

Whereas ||thou|| art a man, and not a God,^b

But hast set thy heart as the heart of God:^c

³ Lo! <wiser> ||thou|| than Daniel,[—]

<No secret> have they hidden from thee:

⁴ <In thy wisdom and in thine understanding> hast thou gotten thee wealth,—

And hast gotten gold and silver into thy treasures;

⁵ <By the greatness of thy wisdom and by thy traffic> hast thou multiplied thy riches,—

And thy heart [hath become lofty] in thy riches>

⁶ |Therefore|

||Thus|| saith My Lord, Yahweh,—

<Because thou hast set thy heart as the heart of God>^c

⁷ |Therefore| behold me! bringing upon thee aliens,^d

The terrible ones of the nations,—

And they shall unsheathe their swords over the beauty of thy wisdom,

And profane^e thy splendour:

⁸ <To the pit> shall they take thee down,—

And thou shalt die the deaths of one thrust through,^f

In the heart of the seas.

⁹ Wilt thou ||really say||, <God>^e am I, before him who is slaying^g thee;

When ||thou|| art a man and not a God,^b in the hand of them who are piercing^h thee?

¹⁰ The <deaths of the uncircumcised> shalt thou die, by the hand of aliens,—

For ||I|| have spoken,

Declareth My Lord, Yahweh.

§ 29. *Against the King of Tyre.*

¹¹ And the word of Yahweh came' unto me, saying:

¹² Son of man

Take thou up a dirge, over the king of Tyre,—

And thou shalt say to him,

||Thus|| saith My Lord, Yahweh,

||Thou|| wast of finished proportions,

Full of wisdom, and

Perfect in beauty:

^a Or: "leader" (*negidh*).

^b Heb.: *'el*.

^c Heb.: *'elohim*.

^d Or: "foreigners."

^e Or: "pierce through."

^f Or: "one profaned."

^g Some cod. (w. 3 ear. pr. edns., Sep., Syr. and Vul.): "them who are"

—G.n.

^h So in many MSS. (w. 3 ear. pr. edns. [1 *Rabb.*], Sep., Syr., Vul.). But some cod. (w. 8 ear. pr. edns.): "him who is." *Gt.*: "him who is" (sing.) Cp. Is. li. 9—G.n.

¹³ <In Eden, the garden of God> thou wast,
<Of every precious stone> was thy covering—
Sardius, topaz, and diamond,
Chrysolite, beryl, and jasper,
Sapphire, carbuncle, and emerald,—
And <of gold> was the work of thy
timbrels and thy flutes, within thee,
<In the day thou wast created> were they
prepared:

¹⁴ ||Thou|| wast the anointed cherub that covered,—

<When I appointed thee> <in the holy mount of God> thou wast,

<Amid stones of fire> thou didst walk to and fro:

¹⁵ <Complete> wast thou' in thy ways, from the day thou wast created,—
Until perversity was found' in thee.

¹⁶ <By the abundance of thy traffic> they filled thy midst with violence,

And thou didst sin,—

So I cast thee as profane^a out of the mountain of God,

And destroyed thee, O covering cherub, from amid the stones of fire:

¹⁷ <Lofty> was thy heart, in thy beauty,
Thou didst corrupt thy wisdom, because of thy splendour,—

<Upon the earth> did I cast thee,

<Before kings> did I set thee.

That they might look at thee:

¹⁸ <Owing to the abounding of thine iniquities, In the perversity of thy traffic>

Thou didst profane thy sanctuaries,^c—

Therefore brought I forth fire out of thy midst,

||The same|| devoured thee,

And I turned thee to ashes on the ground,^d

Before the eyes of all beholding thee:

¹⁹ ||All that had known thee among the peoples were astounded over thee,—

<A terror> hast thou become,

And |art not|

Unto times age-abiding.

§ 30. *Against Zidon.*

²⁰ And the word of Yahweh came' unto me, saying:

²¹ Son of man,

Set thy face towards Zidon,—

And prophesy over it; ²² and thou shalt say—

||Thus|| saith My Lord, Yahweh,

Behold me! against thee, O Zidon,

Therefore will I get myself glory in thy midst,—

And they shall know' that ||I|| am Yahweh.

When I have executed against her judgments,

And hallowed myself in her.

^a *ML.*: "I profaned thee."

^b Some cod. (w. 3 ear. pr. edns., Aram., Syr.):

"iniquity" (sing.)—G.n.

^c Some cod. (w. 6 ear. pr. edns., [1 *Rabb.*], Aram., Syr. and Vul.): "sanctuary" (sing.)—G.n.

edns. [1 *Rabb.*], Aram.,

Syr. and Vul.): "sanctuary" (sing.)—G.n.

^d In some cod.: "thyland"

—G.n.

23 So then I will send against her, pestilence and blood in her streets,
And the wounded^a shall fall¹ in her midst, by the sword upon her from every side,—
And they shall know¹ that ||I|| am Yahweh.

24 And the house of Israel |shall no more have| a stinging prickle, or a wounding thorn, of any round about them, who used to despise them,—
So shall they know¹ that ||I|| am The Lord, Yahweh.^b

25 ||Thus|| saith My Lord, Yahweh,
◀When I gather together the house of Israel, from the midst of the peoples among whom^c they have been scattered, and shall hallow myself in them before the eyes of the nations>

Then shall they dwell upon their own soil, which I gave to my servant—to Jacob:

26 Yea they shall dwell thereupon, |securely|, Yea shall build houses, and plant vineyards, and dwell |securely|,—

When I have executed judgments on all that despised them on every side of them,
So shall they know¹ that ||I, Yahweh|| am their God.^d

§ 31. *Against Pharaoh King of Egypt, and against his Land* (Chaps. xxix.—xxxii.).

29 ¹ <In the tenth year, in the tenth month, on the twelfth of the month> came the word of Yahweh unto me, saying:

² Son of man,
Set thy face against Pharaoh, king of Egypt,—
And prophesy against him, and against Egypt |all of it|:

³ Speak, and thou shalt say—
||Thus|| saith My Lord, Yahweh,
Behold me! against thee, O Pharaoh, king of Egypt,

The great Crocodile that lieth along in the midst of his rivers:

Who saith—
My river is ||mine own||,
Since ||I myself|| made it me!

⁴ Therefore will I put hooks in thy jaws,
And cause the fish of thy rivers to stick fast in thy scales,—
And will bring thee up out of the midst of thy rivers,
And ||all the fish of thy rivers|| |to thy scales| shall stick fast;

⁵ And I will stretch thee out towards the desert,
||Thee, and all the fish of thy rivers||,
<On the face of the field> shalt thou lie,
Thou shalt not be carried away, nor shalt thou be gathered,
<To the wild beast of the earth, and to the

bird of the heavens> have I given thee for food.

⁶ So shall all the inhabitants of Egypt know¹ that ||I|| am Yahweh,—
Because they were a staff of reed to the house of Israel:

⁷ <Whensoever they took hold of thee by the^a hand> thou didst run through, and tear open for them every hand,^b—

And <whenever they leaned upon thee> thou didst break, and caused all their loins |to halt|. ^c

⁸ |Therefore|
||Thus|| saith My Lord, Yahweh,
Behold me! bringing upon thee a sword,—
And I will cut off out of thee, man and beast;

⁹ And the land of Egypt shall become an astonishment and a desolation,
So shall they know¹ that ||I|| am, Yahweh,—
Because he said—

||The river|| is mine own,
Since ||I myself|| made it!^d

¹⁰ |Therefore| behold me! against thee, and against thy rivers,—

And I will make the land of Egypt, to be most desolate, an astounding desolation,
From Migdol to Syene, even up to the boundary of Ethiopia:

¹¹ The foot of man |shall not pass through it|, Nor shall ||the foot of beast|| pass through it, Neither shall it be inhabited, forty years:

¹² So will I make the land of Egypt a desolation in the midst of lands made desolate,
And <her cities>—in the midst of cities that have been laid waste> shall become a desolation, forty years,—

And I will disperse the Egyptians among the nations,
And scatter them throughout the lands.

¹³ For ||thus|| saith My Lord, Yahweh,—
<At the end of forty years> will I gather the Egyptians from among the peoples whither I had dispersed them;

¹⁴ And I will turn the captivity of the Egyptians,^e And will cause them to return

To the land of Pathros,
Upon^f the land of their nativity,—
And they shall become, there, a kingdom abased:

¹⁵ <More than [any of] the kingdoms> shall she be abased,
And shall lift herself up no more over the nations,—

Yea I will make them too small, to rule over the nations.

^a Or: "a wounded one"; or, "a profane one."

^b Or transfer both divine names: "Adonây, Yahweh."

^c Some cod. (w. 2 ear. pr.

edns., Aram., Sep.): "where" [instead of "amongst whom"]—

G.n.

^d The accents vary; in many MSS. they="I am

Y. their G."; in others (w. 7 ear. pr. edns.) they="I Y. am their G."

^e Written: "thy hand"; read: "the hand." In some cod. (w. 2 ear. pr. edns.) both written and read: "the hand"—G.n.

^f Or: "the whole hand." So it shd be ["hand"] not "shoulder" (w.

Sep.). Cp. 2 K. xviii. 21—G.n.

^c Or: "come to a stand." Gt.: "shake." Cp. Ps. lxi. 23—G.n.

^d Mt.: "made [it]." Gt.: "it" shd be expressed in Heb.—G.n.

^e Or: "bring back the Egyptian captives."

^f Some cod. (w. 3 ear. pr. edns.): "Unto"—G.n.

16 So shall it become no more, unto the house of Israel, a security,
Calling to mind iniquity, by their turning to follow them,—
And they shall know^a that *||I|| am The Lord, Yahweh.*^a

17 And it came to pass <in the twenty-seventh year, in the first month, on the first of the month> that the word of Yahweh came^a unto me, saying:

18 Son of man,
*||Nebuchadrezzar king of Babylon|| hath made his army undergo a long service against Tyre,
||Every head|| hath been made bald, and
||Every shoulder|| worn bare,—
But <pay> hath he had none, nor hath his army, out of Tyre, for the service where- with he hath served against it.*

19 |Therefore|
*||Thus|| saith My Lord, Yahweh,
Behold me! giving <to Nebuchadrezzar king of Babylon> the land of Egypt,—
And he shall carry off her multitude,
And capture her spoil,
And seize her prey,
So shall she become pay for his army.
20 <As a reward for his labour wherewith he hath served> have I given to him the land of Egypt,—in that they wrought for me,
Declareth My Lord, Yahweh.*

21 <In that day> will I cause to bud a horn for the house of Israel,
And <to thee> will I give an opening of mouth, in their midst,^b
So shall they know^a that ||I|| am Yahweh.

30 ¹ And the word of Yahweh came unto me, saying:

2 Son of man,
Prophecy, and thou shalt say,
*||Thus|| saith My Lord, Yahweh,—
Howl ye, Alas for the day!
3 For <near> is a day,
Yea <near> is a day pertaining to Yahweh,
A day of cloud,
<A time of nations> shall it be!
4 Then shall come a sword into Egypt,
And there shall be a pang in Ethiopia,
When the deadly wounded one falleth in Egypt,—
And they take away her multitude, and [her foundations] are broken down.
5 Ethiopia and Libya and Lydia, and all the mixed multitude^c and Cub, and the sons of the land of the covenant <with them—by the sword> shall they fall.*

^a Or transfer both divine names: "Adonây, Yahweh."

^b Cp. iii. 26, 27; xxiv. 27.
^c Or: "Bedawin." Cp. Jer. xxv. 20.

6 *||Thus|| saith Yahweh,
Then shall fall^a the supporters of Egypt,
Then shall come down^a the pride of her strength,—
<From Migdol to Seweneh> [by the sword]
shall they fall therein,*

Declareth My Lord, Yahweh.

7 So shall they be made desolate in the midst of lands that are desolate,—
And <his cities—in the midst of cities that are laid waste> shall be found.

8 *So shall they know^a that ||I|| am Yahweh,—
By my setting a fire in Egypt,
When all her helpers [shall be broken].
9 <In that day> shall messengers go forth from before me, making haste,^a to cause dread unto Ethiopia so confident,—
And a pang shall be upon them, in^b the day of Egypt,
For lo! it cometh.*

10 *||Thus|| saith My Lord, Yahweh,—
Therefore will I cause to cease^a the multitude of Egypt, by the hand of Nebuchadrezzar king of Babylon.*

11 *||He, and his people with him, the terrible ones of the nations|| are about to be brought in to destroy the land,—
Therefore shall they unsheathe their swords against Egypt, and fill the land with the slain;*

12 *And I will make the rivers dry,^c and will sell the land into the hand of wicked ones,—and make the land desolate, with the fulness thereof, by the hand of foreigners,
||I, Yahweh|| have spoken.*

13 *||Thus|| saith My Lord, Yahweh,
Therefore will I destroy the manufactured gods, and
Cause to cease the worthless gods, out of Noph,
<And prince out of the land of Egypt> shall none arise any more,—
And I will cause fear in the land of Egypt.*

14 *Then will I bring desolation upon Pathros, and
Set a fire in Zoan, and
Execute judgments upon No: and
15 Pour out mine indignation upon Sin, the stronghold of Egypt, and
Will cut off the multitude of No.^d*

16 *So will I set a fire in Egypt,
||Sore anguish|| shall take Sin,
And ||No|| shall be for rending asunder,
And ||Nôph|| be in straits every day.*

^a Or: "running." So it shd be (w. Sep.)—G.n. [M.C.T.: "in ships"].
^b So in many cod. (including Hillel; w. 3 ear. pr. edns., Sep., Syr. and Vul.). But in some cod.

(w. 7 ear. pr. edns. and Aram.): "like (or 'about the time of') the d. of E."—G.n.
^c Some cod.: "a waste."—G.n.
^d = "Thebes."

- 17 ||The young men of Aven and Pi-beseth||^a
|by the sword| shall fall;
And lo! <into captivity> shall they them-
selves wend their way.
- 18 And <in Tehaphnehes> hath the day
become dark,
Because I have broken there the yoke-bars
of Egypt,
And there shall be made to cease therein
the pride of her strength,—
<She> ||a cloud|| shall cover her!
And ||her daughters|| |into captivity| shall
wend their way.
- 19 Thus will I execute judgments on Egypt;
And they shall know' that ||I|| am Yahweh.
- 20 And it came to pass <in the eleventh year, in
the first month, on the seventh of the month>
that the word of Yahweh came' unto me,
saying:
- 21 Son of man,
<The arm of Pharaoh king of Egypt> have I
broken,—
And lo! it hath not been bound up—
To apply healing remedies,
To put on a bandage for binding it up,
To make it strong to grasp the sword.
- 22 |Therefore|
||Thus|| saith My Lord, Yahweh—
Behold me! against Pharaoh king of Egypt,
Therefore will I break his arms,
That which is strong, and
That which is broken,—
So will I cause the sword to fall out of his
hand.
- 23 And I will disperse the Egyptians among the
nations,—
And scatter them throughout the lands;
- 24 And will uphold the arms of the king of
Babylon,
And put my sword into his hand,—
And will break the arms of Pharaoh,
And he shall utter the groans of one thrust
through, before him.
- 25 Yea I will uphold the arms of the king of
Babylon,
But ||the arms of Pharaoh|| shall fall,—
And they shall know' that ||I|| am Yahweh.
By my putting my sword into the hand of
the king of Babylon,
And he shall stretch it out against the land
of Egypt.
- So will I disperse the Egyptians among the
nations,
And scatter them throughout the lands,—
And they shall know' that ||I|| am Yahweh.
- 31 ¹ And it came to pass <in the eleventh year, in
the third month, on the first of the month>

that the word of Yahweh came unto me,
saying:

- 2 Son of man,
Say unto Pharaoh king of Egypt, and
unto his multitude,—
Whom' art thou like in thy greatness
- 3 Lo! ||Assyria|| was a cedar^a in Lebanon,
Beautiful in bough and
Dense in foliage, and
Lofty in stature,— and
<Among the clouds> came to be his top:
4 ||The waters|| made him great,
||The roaring deep|| made him high,—with
its currents going round about the place
where it was planted,
<Its channels also> it sent forth unto all
the trees of the field.
- 5 ||For this cause|| <higher> was his stature,
than any of the trees of the field,—
And multiplied' were his boughs,
And lengthened' were his branches^b
By reason of the mighty waters, when he
shot forth shoots.
- 6 <Among his branches> all the birds of the
heavens |made their nests|,
And <under his boughs> all the wild
beasts of the field |brought forth|,—
And <in his shade> dwelt all the mighty
nations.
- 7 Thus became he beautiful in his greatness,
In the length of his waving branches,—
Because his root had gone' towards mighty
waters.
- 8 ||Cedars|| hid him not, in the garden of God,
||Fir-trees|| were not like unto his boughs,
Nor ||plane-trees|| like his branches,—
||No tree in the garden of God|| was like unto
him, in his beauty.
- 9 <Beautiful> I made him in the abundance of
his waving branches,—
Therefore was he envied by all the trees of
Eden, which were in the garden of God.
- 10 |Therefore|
||Thus|| saith My Lord, Yahweh,
<Because thou hast become lofty in stature,
And he hath stretched his top among the clouds,
And his heart is exalted' in his loftiness>
11 Let me then deliver him into the hand of the
chief of the nations,—
He shall ||effectually deal|| with him!
<According to^c his lawlessness> have I
driven him out:
- 12 Therefore have foreigners, the terrible of the
nations, |cut him down|,
And abandoned him,—
<Upon the mountains, and in all valleys>
have fallen his waving branches,
And broken' have been his boughs in all the
river-beds of the land,

^a In some cod. written as two words, but read as one; in others (w. 2 ear. pr. edns.) both written and read as one—G.n. The name of

an Egyptian city named after the Egyptian goddess Pusht = Bast = Bubastis. The "Pi" = "the" in Coptic Fu. H. L.

^a *Et.*: "Lo! a sherbin cedar." Cp. Is. xli. 19—G.n.

^b Written: "branch"; read: "branches" In some cod. (w. 4 ear. pr. edns.): "branches" (pl.)

both written and read—G.n.

^c So in many MSS. and 5 ear. pr. edns. (w. Syr. and Vul.). In some cod. (w. 4 ear. pr. edns. Aram.): "In his l."—G.n.

And all the peoples of the earth | have come
down out of his shade |

And abandoned him :

13 <Upon his trunk> shall settle down all the
birds of the heavens,—

And <among his boughs> are to be found
all the wild beasts of the field :—

14 To the end that none of the trees of the
waters—

May exalt themselves in their stature,

Or stretch their top among the clouds,

Nor their mighty ones take their stand in
their height — any that drink of the
waters,—

Because ||they all|| are delivered to death,

Unto the earth below,

In the midst of the sons of Adam,

Amongst them who descend into the pit.

15 ||Thus|| saith My Lord, Yahweh,

<In the day when he descended into hades>

I caused a mourning,

I covered over him the roaring deep,

And restrained the currents thereof,

And stayed^c were the mighty waters,—

So caused I gloom over him unto Lebanon,

And ||all the trees of the field|| |for him|
were covered with a shroud.

16 <At the sound of his fall> I made nations
tremble,

When I caused^a him to descend into hades,
with them who descend into the pit,—

Then were grieved, in the earth below—

All the trees of Eden,

The choicest and best of Lebanon,

All who had drunk the waters.

17 ||Even they|| |with him| descended into hades,
Among them who were thrust through
with the sword,—

Even his seed^b who dwelt in his shade, in the
midst of the nations.

18 Unto whom^c couldst thou be likened ||thus||, in
glory and in greatness, among the trees of
Eden ?

Yet shalt thou be caused to descend, with the
trees of Eden, into the earth below,

<In the midst of the uncircumcised> shalt
thou lie down,

With them who were thrust through by the
sword.

||The same|| is Pharaoh^c and all his multitude,
Declareth My Lord, Yahweh.

32 ¹ And it came to pass <in the twelfth year, in
the twelfth month, on the first of the month>
that the word of Yahweh came^c unto me,
saying :

² Son of man,

Take up a dirge, over Pharaoh king of
Egypt, and thou shalt say unto him,

<The young lion of the nations> thou didst
deem thyself,—

Whereas ||thou|| wast like the crocodile in the
seas,^a

And didst cause thy streams to burst forth,
And didst trouble the waters with thy
feet,

And foul their rivers.

3 ||Thus|| saith My Lord, Yahweh,

Therefore will I spread over thee my net,

With a gathered host^b of many^c peoples,—

And they shall bring thee up in my net ;

4 And I will stretch thee out on the land,

<Over the face of the field> will I fling
thee,—

And |will cause to settle upon thee| all the
birds of the heavens,

And will satiate, with thee, the wild beasts
of all the earth ;

5 And I will lay thy flesh on the mountains,—

And fill the valleys with thy blood ;

6 And will soak the earth with thy blood,^d
amongst the mountains,—

And ||the channels|| shall be filled with
thee.

7 And <when I quench thee>

I will cover the heavens,

And obscure their stars,—

<The sun—with a cloud> will I cover,

And ||the moon|| shall not shed her light ;

8 <As for all the light-bearers in the
heavens>

I will obscure them over thee,—

And will stretch out darkness over thy
land,

Declareth My Lord, Yahweh.

9 And I will aggrrieve the heart of many
peoples,— when I bring them who are
broken off from thee, among the nations,
unto lands which thou hast not known.

10 Yea I will cause amazement, over thee, unto
many peoples,

And the hair ||of their kings|| shall stand on
end over thee, when I brandish my sword
over their faces,—

And they shall tremble every moment, every
man for his own life,
In the day of thy fall.

11 For ||thus|| saith My Lord, Yahweh :—

||The sword of the king of Babylon|| shall
reach thee.

12 <With the swords of mighty men> will I
cause thy multitude to fall,

||Terrible ones of the nations, all' of them||,—

And they shall spoil the pride of Egypt,

And all her multitude |shall be destroyed|,

13 And I will cause to perish all her beasts, from
beside the many waters,—

And the foot of man |shall not trouble them|
any more,

Nor shall ||hoof of beast|| trouble them.

^a Cp. Is. xxvii. 1; also O.G.
411.

^b Heb.: *qāhā'*. Cp. chap.
xvi. 40, etc.

^c Or: "mighty."

^d ML: "will cause the earth
to drink an overflow of
thee out of thy blood."

^a Or: "by my causing,"
^b So it shd be (w. Sep. and

Syr.).—G.n. [M.C.T. :
"his arm."]

- 14 ||Then|| will I make their waters |subside|,
And <their streams—like oil> will I cause to
flow,— Declareth My Lord, Yahweh.
- 15 <When I make the land of Egypt an
astonishment,
A land laid bare of its fulness,
When I cut off all that dwell therein>
Then shall they know that ||I|| am Yahweh.
- 16 <A dirge> it is,
And they shall chant it,^a
||The daughters of the nations||
Shall chant^b it:
<Over Egypt and over all her multitude>
Shall they chant^b it,
Declareth My Lord, Yahweh.
- 17 And it came to pass <in the twelfth year, on
the fifteenth of the month> that the word of
Yahweh came unto me saying:
18 Son of man,
Wail thou over the multitude of Egypt,
and cause it to descend—||her and the
daughters of the famous nations||—into the
earth below, with them who descend into
the pit.
- 19 <Than whom> art thou more precious?
Descend and be laid low with the uncir-
cumcised:
- 20 <Into the midst of them who were thrust
through by the sword> let them fall,—
<To the sword> hath she been delivered up,
Lay ye hold of her, and all her multitudes.
- 21 The chiefs of the mighty |shall speak to
him| out of the midst of hades, with his
helpers,—
They have descended, They have lain down,
The uncircumcised!
Thrust through by the sword!
- 22 <There> is Assyria, with all her gathered
host,^c
<Round about him> are his graves,
||All of them|| thrust through,
The fallen by the sword:
- 23 Whose graves |have been set|
In the recesses of the pit,
And so her gathered host^c is round about her
grave,
All of them thrust through,
Fallen by the sword,
Who caused terror in the land of the living.
- 24 <There> is Persia, with all her multitude,
round about her grave,—
||All of them|| thrust through,
The fallen by the sword,
Who have descended, uncircumcised, into
the earth below,
Who made themselves a terror in the land
of the living,
And so they have borne their confusion, with
them who descend into the pit:
- 25 <In the midst of them who were thrust
through> have they have placed a couch
for her, with all her multitude,
<Round about it> are her graves,—
||All of them|| uncircumcised,
Thrust through with the sword,
For that their terror was caused in the land
of the living,
And so they have borne their confusion,
with them who descend into the pit,
<In the midst of them who were thrust
through> hath it^a been placed.
- 26 <There> are Meshech-Tubal and all her
multitude,
<Round about it> are her graves,—
||All of them|| uncircumcised,
Who were thrust through with the sword,
For that they made themselves a terror in
the land of the living;
- 27 Therefore shall they not lie with the mighty
men,
The fallen ones from age-past times,^b—
Who descended into hades with their
weapons of war,
And their swords were placed under their
heads,
But their iniquities have come upon their
bones,
Because of the terror of the mighty, in the
land of the living.
- 28 ||Thou|| therefore <in the midst of the uncir-
cumcised> shalt be overthrown,^c
And shalt lie low with them who were thrust
through by the sword.
- 29 <There> are Edom, her kings and all her
princes,
Who have been delivered up in their might,
With them who were thrust through by the
sword,—
||They|| <with the uncircumcised> shall lie
low,
Even with them who descend into the pit.
- 30 <There> are the princes of the North, |all
of them|, and all the Zidonians,
Who have descended with them who were
thrust through,
<By reason of the terror they caused> <of
their might> are they ashamed,
So they have lain down uncircumcised,
With them who were thrust through by
the sword,
And they have borne their confusion, with
them who descend into the pit.
- 31 <Them> shall Pharaoh |see|, and be grieved
over all his multitude,—
<Thrust through with the sword> shall be
Pharaoh and all his army!
Declareth My Lord, Yahweh.

^a MI.: "And they shall dirge it." ^c Heb.: *pirâd*. Cp. chap.^b MI.: "dirge."

xvi. 40, etc.

^a *GI.*: "have they." Cp. among the uncircum-
ver. 29—G.n. cised.^b^b So it shd be (w. Sep.)—
G.n. [M.C.T.: "from^c Lit.: "broken."

32 For I have suffered^a his^b terror to be in the land of the living,
Therefore [shall be laid low]
<In the midst of the uncircumcised,
With them who were thrust through by the sword>
[Pharaoh and all his multitude]!
Declareth My Lord, Yahweh.

§ 32. *Divine Dealing with Individuals*
(cp. chaps. iii., xviii.).

33 ¹ And the word of Yahweh came' unto me, saying:

² Son of man,
Speak unto the sons of thy people, and thou shalt say unto them,

<[A land]—when I bring upon it a sword,—
And the people of the land shall take' one man out of their whole number, and appoint him for them, as watchman;

³ And he shall see the sword coming upon the land,—and shall blow with the horn, and warn the people>

⁴ Then <as for him who [really heard] the sound' of the horn, and took not warn-
ing>

The sword indeed [hath come] and taken him away,—

[His blood] [upon his own head] shall remain :—

⁵ <The sound of the horn> he heard, but took not warning,

[His blood] [upon himself] shall remain,—
Whereas <had [he] taken warning> <his own soul> he should have delivered.

⁶ But < as for the watchman—
When he seeth the sword coming,
And hath not blown with the horn,
And [the people] have not been warned,
And the sword [hath come] and taken away from among them any person>

[He] [for^c his iniquity] hath been taken away,

But [his blood] [at the hand of the watch-
man] will I require.

⁷ [Thou] therefore, Son of man,
<A watchman> have I appointed thee, to the house of Israel,
So then thou shalt hear, at my mouth, a message, and shalt warn them' from me.

⁸ <When I say to the lawless man,
O lawless man, thou shalt [surely die],
And thou have not spoken to warn the lawless man from his way>

[He, the lawless man] [for^c his iniquity] shall die,

But <his blood — at thy hand> will I demand.

⁹ But <as for [thyself],
When thou hast warned a lawless man from his way, to turn therefrom,
And he hath not turned from his way>
[He] [for^a his own iniquity] shall die,
But [thou] hast delivered [thine own life].^b

¹⁰ [Thou] therefore, Son of man,
Say unto the house of Israel,
[Thus] have ye spoken, saying :
<When [our transgressions and our sins] are upon us,—and <for^a them> we' are melting away>
How', then, can we live?

¹¹ Say unto them,
<As I live>
Declareth My Lord, Yahweh,
Surely, I can take no pleasure in the death of the lawless man,
But that the lawless man turn' from his way, and live,—
Turn ye, turn ye, from your wicked ways,
For wherefore' should ye die, O house of Israel?

¹² [Thou] therefore, Son of man
Say unto the sons of thy people—
[The righteousness of the righteous man] shall not deliver him in the day of his transgression,

And <as for the lawlessness of the lawless man>

He shall not stumble thereby,^c in the day of his return from his lawlessness,—

Nor shall [the righteous man] be able to live thereby,^c in the day of his sin.

¹³ <When I say of the righteous man, He shall [surely live] but [he] hath trusted in his righteousness and committed perversity>

[None of his righteous deeds]^d shall be mentioned,

But <by^a his perversity which he hath committed—thereby>^c shall he die.

¹⁴ And <when I say to the lawless man,
Thou shalt [surely die] but he shall turn from his sin, and do justice and righteousness :

¹⁵ <The debt-pledge> the lawless man shall restore,

<Plunder> shall pay back,
<In the statutes of life> hath walked, so as not to commit perversity>

He shall [surely live], he shall not^e die :—

¹⁶ [None of his sins' which he hath committed] shall be called to mind against him,—
<Justice and righteousness> hath he done,
He shall [surely live].

^a Or: "in."

^b U.: "soul."

^c Or: "therein."

^d Written: "righteousness" (sing.); read: "righteousnesses" (pl.). In some cod. (w. 4 ear. pr. edns.) the plural is both written and read—

G.n.

^e In some cod. (simply): "and not"—G.n.

^f Written: "sin"; read: "sins." In some cod. (w. 4 ear. pr. edns.): "sins" (pl.) both written and read—G.n.

^a See note on chap. xx. 25. "my"—G.n.

^b Written: "his"; read: ^c Or: "in."

- 17 And can the sons of thy people [say],
The way of The Lord^a will not be equal?
Nay! but <as for them> ||their way|| will not
be equal!
- 18 <When the righteous man shall turn' from
his righteousness, and commit perversity>
Then shall he die for^b them;
- 19 But <when the lawless man shall turn' from
his lawlessness, and do justice and righteous-
ness>
<Upon them> shall he' live.
- 20 And can ye then say,
The way of The Lord^a will not be equal?
<Every man—according to his own ways>
[so] will I judge you, O house of Israel!
- 21 And it came to pass <in the twelfth^c year, in
the tenth month, on the fifth of the month, of
our exile> that there came unto me one that
had escaped out of Jerusalem, saying,
Smitten' is the city!
- 22 Now ||the hand of Yahweh|| had come unto
me, in the evening, before the coming of him
who had escaped, and he had opened my mouth,
by the time that he came to me in the morning,
—so my mouth [was opened],^d and I was dumb
no longer. ^e Then came the word of
Yahweh unto me, saying:
- 24 Son of man,
||These inhabitants of waste places, on the
soil of Israel|| are saying thus,
<One> was Abraham,
Yet he inherited the land,—
But ||we|| are many',
<To us> is the land' given as an inherit-
ance.
- 25 |Wherefore| say unto them,
||Thus|| saith My Lord, Yahweh.
<With the blood> ye do eat,
And <your eyes>^g ye do lift up unto your
manufactured gods,
And <blood> ye do shed;
And <the land> shall ye inherit?
- 26 Ye men^f have taken your stand by your
sword,
Ye women^g have wrought abomination,
And <every man—with the wife of his
neighbour> have ye defiled yourselves;
And <the land> shall ye inherit?
- 27 ||Thus|| shalt thou say unto them,
||Thus|| saith My Lord, Yahweh,
||As I live|| surely ||they who are in the waste
places|| <by the sword> shall fall,
And ||him who is on the face of the field||
<to the wild beast> have I given to be
devoured,^h—
And ||they who are in the mountain holds

- and in the pits|| <by pestilence> shall
die;
- 28 And I will make the land a desolation and an
astonishment,
[So shall be made to cease] the pride of her
strength,—
And the mountains of Israel shall be too
desolate for any' to pass through.
- 29 So shall they know' that ||I|| am Yahweh,—
When I make^a the land a desolation and an
astonishment, because of all their abomi-
nations which they have committed.
- 30 ||Thou|| therefore, Son of man,
||The sons of thy people who are talking
against thee||
<Near the walls and in the entrances of the
houses> are speaking one with another,
every man with his brother, saying,
Come in, we pray you, and hear, what is
the word that is coming forth from
Yahweh;
- 31 That they may come unto thee as people do'
come,
And may sit before thee, [as] my people,
And they will hear thy words,
But <the words themselves> will they not
do,— though <fond with their mouths>
||they|| seem to be,
<After their unjust gain> |their heart| is
going.
- 32 And lo! thou art to them—
As a bewitching song,^b
Of one with a beautiful voice
And skilfully touching the strings,—
So will they hear thy words,
And yet be going to do none' of them.
- 33 But <when it cometh Lo! it is
coming!>
Then shall they know' that ||a prophet|| hath
been in their midst.

§ 33. *Against the Shepherds of Israel. The True
Shepherd judges both betwixt Classes and Indi-
viduals.*

- 1 And the word of Yahweh came unto me, **34**
saying:
- 2 Son of man,
Prophecy against the shepherds of Israel,—
Prophecy, and thou shalt say unto them, even
to the shepherds—
||Thus|| saith My Lord, Yahweh—
Alas! for the shepherds of Israel who have
been tending |themselves|!
Is it not ||the flock|| that the shepherds should
tend?
- 3 <The milk>^c ye do eat
And <with the wool> ye do clothe your-
selves,

^a Heb.: 'adhōnāy.

^b Or: "in."

^c *Gt.*: "eleventh"—G.n.

^d Cp. chaps. iii. 26, 27;

xxiv. 25-27; xxix. 21.

^e Written: "eye"; in some

cod. is a note—"read

"eyes," In some cod.

(w. 9 ear. pr. edns.,

Aram. Sep., Syr. and
Vul.): "eyes" is both
written and read—G.n.

^f Masculine verb.

^g Feminine verb.

^h *Gt.*: "given him for

food." Cp. chap. xxix.

5—G.n.

^a Or: "By my making."

^b As "a love-song"—O.G.

^c So it shd be (w. Sep. and

Vul.)—G.n.

- <The well-fed> ye do sacrifice,^a
 <The flock> ye do not tend:
- 4 <The weak> have ye not strengthened,
 And <the sick> have ye not healed,
 And <the torn> have ye not bound up,
 And <that which was driven out> have ye
 not brought back,
 And <that which was straying> have ye not
 sought out;
 But <with force> have ye ruled them, and
 with rigour.
- 5 And they were scattered, because there was
 no shepherd;
 And they became food for every wild beast of
 the field,
 So were they scattered.
- 6 My sheep did wander' through all the moun-
 tains,
 And over every high hill,—
 And <over all the face of the land> were my
 sheep scattered,
 And there was none' to inquire,
 And none' to seek out.
- 7 |Wherefore| ye shepherds, hear ye the word
 of Yahweh:
- 8 <As I live>—
 Declareth My Lord, Yahweh,
 Surely <because my flock became a prey,
 And my flock became food for every wild
 beast of the field, through having no' shep-
 herd,
 Neither did my shepherds inquire after the
 flock,—
 But |the shepherds| tended |themselves|.
 And <my flock> they tended not>
- 9 |Therefore| ye shepherds, hear ye the word
 of Yahweh:
- 10 ||Thus|| saith My Lord, Yahweh,
 Behold me! against the shepherds,
 So then I will require my flock at their hand,
 And will cause them to cease tending the flock,
 Neither shall |the shepherds| any longer' tend'
 |themselves|,
 But I will deliver my flock out of their mouth,
 that they may not be their' food.
- 11 For
 ||Thus|| saith My Lord, Yahweh,—
 Here am ||I myself||
 Therefore will I inquire after my flock, and
 seek them out:
- 12 <As a shepherd seeketh out his flock in the
 day he is in the midst of his sheep that are
 scattered>
 ||So|| will I seek out my sheep, and will
 deliver them out of all the places where
 they were scattered in the day of cloud and
 thick darkness;
- 13 And I will bring them out from among the
 peoples,
 And will gather them out of the lands,
 And will bring them upon their own soil,—
 And will tend them Upon the mountains of

- Israel, In the ravines,^a And in all the habit-
 able places of the land:
- 14 <In good pastures> will I feed them,
 And <on the mountains of the height of
 Israel> shall be their fold,—
 <There> shall they lie down, in a fold that is
 good,
 And <on pasture that is fat> shall they feed,
 among the mountains of Israel.
- 15 ||I myself|| will tend my flock,
 And ||I myself|| will cause them to lie down,
 Declareth My Lord, Yahweh:
- 16 <That which is straying> will I seek out,
 And <that which hath been driven away>
 will I bring back,
 And <that which is torn> will I bind up,
 And <the weak> will I strengthen,—
 But <the fat and the strong> will I
 watch,^b I will feed them with justice.
- 17 And <as for you, O my flock>
 ||Thus|| saith My Lord, Yahweh:
 Behold me! judging between one kind of
 small cattle and another, as well the
 rams as the he-goats.
- 18 Is it too small a thing for you that <on the
 good pasture> ye feed,
 But <the remainder of your pastures> ye
 must needs trample down with your feet?
 Or that <of the pure waters> ye drink,
 But <the waters left remaining—with your
 feet> ye must needs foul?
- 19 And ||my flock||
 <On what hath been trampled down by
 your feet> may feed,
 And <of what hath been fouled by your
 feet> may drink?
- 20 |Therefore|
 ||Thus|| saith My Lord, Yahweh, unto them:
 Here am ||I myself||,
 Therefore, will I judge between fat' sheep and
 lean' sheep,
- 21 <Because <with the side and with the
 shoulder> ye do thrust,
 And <with your horns> ye do push all the sick,—
 Until ye have scattered them abroad>
- 22 Therefore will I bring salvation^c to my flock,
 and they shall be no longer a prey,—but I
 will judge' between one sheep and another,
- 23 And I will raise up over them one shepherd,
 And he shall tend them,
 Even my servant David,—
 ||He|| will tend them,
 And ||he|| will become to them a shepherd;
- 24 And ||I, Yahweh|| will become to them a
 God, ||my servant David|| being a prince^d
 in their midst,—
 ||I, Yahweh|| have spoken;
- 25 And I will solemnise for^e them a covenant of
 prosperity,
 And will cause to cease the mischievous
 wild-beast out of the land,

^a That is, for eating. Cp. O.G. 257; also Lu. xv. 23, 30.

^a Or: "channels."

^b So it shd be (w. Sep., Syr.
 and Vul.)—G.n. [rford!]

^c Or: "deliverance."

^d Or: "leader."

^e Or: "with."

- And they shall dwell in the wilderness,
securely,
And shall sleep in the forests;
26 And I will make them' and the places round
about my hill' a blessing,—
And I will cause the abundant rain to come
down in its season <abundant rains of
blessing> shall they be;
27 And the tree of the field shall yield his fruit,
And ||the land|| shall yield her increase,
And they shall remain on their own soil, in
security,—

So shall they know' that ||I|| am Yahweh,

- When I have broken^a the bars of their yoke,
And shall deliver them out of the hand of
them who have been using them as slaves.
28 And they shall be no longer a prey for the
nations,
Nor shall ||the wild beast of the earth|| devour
them,—
But they shall dwell securely, with none' to
put them in terror.
29 And I will raise up unto them a plantation
for fame,^b—
And there shall be no longer the destroyed of
hunger in the land,
Neither shall they bear any longer the re-
proach of the nations.
30 *So shall they^c know' that ||I Yahweh their God||*
am with them,—
And that ||they|| are my people, the house of
Israel, Declareth My Lord, Yahweh.
31 ||Ye|| therefore, ||my flock, the flock of my
pasture|| are |men|,—
||I|| am your God,^d

Declareth My Lord, Yahweh.

§ 34. *Against Mount Seir (Edom).* (Cp. § 25.)

- 35 1 And the word of Yahweh came' unto me,
saying:
2 Son of man,
Set thy face against Mount Seir,—and pro-
phesy against it; ³ and thou shalt say to it,
||Thus|| saith My Lord, Yahweh,
Behold me! against thee, O Mount Seir,—
Therefore will I stretch out my hand against
thee,
And I will make thee a desolation and an
astonishment:
4 <Thy cities> will I lay waste',
And <thou—a desolation> shalt become,—
So shalt thou know' that ||I|| am Yahweh.
5 <Because thou hast had an age-abiding
enmity,
And hast delivered up the sons of Israel unto
the hands of the sword,—
In the time of their misfortune,
In the time of the final punishment for
iniquity>

- 6 |Therefore| <as I live>

Declareth My Lord, Yahweh,
Surely <regarding blood> will I deal with thee,
||Blood|| therefore, shall pursue thee,—
<Since ||blood|| thou hast not hated>^a
Therefore ||blood|| shall pursue thee,

- 7 So then I will deliver up Mount Seir, to
desolation after desolation,—
And will cut off therefrom him that passeth
by and him that returneth,
8 And I will fill his mountains with his slain,—
<As for thy hills and thy hollows and all thy
channels> ||they who are thrust through by
the sword|| shall fall therein:
9 <Desolations age-abiding> will I make thee,
And ||thy cities|| shall not be inhabited,^b—
So shall ye know' that ||I|| am Yahweh.

- 10 <Because thou hast said,
||The two nations, and the two lands||
|mine| shall become, that we may pos-
sess it>

Whereas ||Yahweh|| had been |there|>

- 11 |Therefore| <as I live>
Declareth My Lord, Yahweh,
I will even deal according to^c thine anger, and
according to^d thine envy, wherewith thou
hast dealt, out of thy hatred, with them,—
So will I make myself known among them, as
soon as I shall judge thee!

- 12 *And thou shalt know' that ||I Yahweh|| have*
heard all thy revilings, which thou hast
uttered against the mountains of Israel
saying,

They have become desolate,—

<To us> have they been given for food;

- 13 And so ye have magnified yourselves against
me' with your mouth,
And have caused to abound against me' your
words,—
||I|| have heard!

- 14 ||Thus|| saith My Lord, Yahweh,—
<When all the earth is rejoicing> ||a desola-
tion|| will I make thee;

- 15 <As thou didst rejoice over the inheritance of
the house of Israel, because it had become
a desolation> ||so|| will I do unto thee,—
<A desolation> shalt thou become, O
Mount Seir,

And all Edom, ||all of it||,

So shall they know' that ||I|| am Yahweh.

§ 35. *The Mountains of Israel are addressed,
and Promises are made.*

- 1 ||Thou|| therefore, Son of man,
Prophecy unto the mountains of Israel,—and
thou shalt say,
Ye mountains of Israel,
Hear ye the word of Yahweh.

36

^a Or: "by my breaking."

^b Ml.: "for a name."

Perh. = "a famous place
for planting them."

^c Some cod. (w. 3 ear. pr.

edns.): "So shall the

nations know"—G.n.

^d Some cod. (w. Sep., Syr.,
Vul.): "Yahweh your
God"—G.n.

^a Gt.: "Since of blood
thou hast become guilty."
Cp. chap. xxii. 4—G.n.

^b So written; but read:
"shall not return" or
"be restored"—G.n.

^c Some cod. (w. 2 ear. pr.
edns.): "in (with)"—
G.n.

^d Some cod. (w. 3 ear. pr.
edns.): "in (with)"—
G.n.

- 2 ||Thus|| saith My Lord, Yahweh,
 <Because the enemy hath said concerning you,
 Aha! ||Even the high places of age-past times|| [for a possession] have become ours>
- 3 |Therefore| prophesy, and thou shalt say,
 |Thus|| saith My Lord, Yahweh,—
 <Because, even because, they have desolated and panted for you, on every side,
 That ye should become a possession to the rest of the nations,
 And ye have come up into the talk of the tongue and the slander of the people>
- 4 |Therefore| ye mountains of Israel, hear ye the word of My Lord, Yahweh,—
 ||Thus|| saith My Lord, Yahweh,*
 To the mountains and to the hills, to the channels and to the valleys, and to the desolate waste places, and to the cities that are forsaken, which have become a prey and a derision, to the rest of the nations, which are on every side:
- 5 |Therefore|
 ||Thus|| saith My Lord, Yahweh,
 Surely <in the fire of my jealousy> have I spoken against the rest of the nations, and against Edom [all of it],—
 Who have given my land to themselves for a possession,
 In the rejoicing of all the heart,
 In contempt of soul,
 To make of its produce a prey.
- 6 |Therefore| prophesy, concerning the soil of Israel,—and say to the mountains and to the hills, to the channels and to the valleys,
 ||Thus|| saith My Lord, Yahweh,
 Behold me!
 <In my jealousy and in mine indignation> have I spoken,
 Because <the insult of the nations> ye have borne;
- 7 |Therefore|
 ||Thus|| saith My Lord, Yahweh,
 ||I myself|| have lifted my hand,—
 Surely ||the nations which are yours^b round about|||they|| <theirown shame> shall bear:
- 8 But ||ye, O mountains of Israel||
 <Your boughs> shall ye shoot forth,
 And <your fruit> shall ye bear, For my people Israel,
 For they have drawn near to enter.
- 9 For lo! I am towards you,
 Therefore will I turn towards you,
 And ye shall be tilled, and sown;
- 10 And I will multiply upon you—men, All the house of Israel. All of it,
 Then shall the cities [be inhabited],
 And ||the waste places|| shall be built,
- 11 And I will multiply upon you—man and beast,
 And they shall multiply and be fruitful,—

* Or as two proper names:
 “Adonay, Yahweh.”

^b This would seem the most natural rendering of the

Hebrew, and the result may prove of value elsewhere.

And I will cause you to be inhabited as in your former estates,

And will do you more good than at your beginnings,

So shall ye know^c that ||I|| am Yahweh;

12 And I will bring upon you—men, even my people Israel,

That they may possess thee,

So shalt thou be theirs, as an inheritance,—

And thou shalt no more again^d make them childless.

13 ||Thus|| saith My Lord, Yahweh,

<Because they are saying to you,
 <A devourer of men> thou art’,

And <one that didst make childless thy nations> hast thou been>

14 |Therefore| <men> shalt thou not devour any more,—

And <thy nations> shalt thou make childless^e no more,

Declareth My Lord, Yahweh;

15 And I will not suffer to be heard against thee, any more, the insult of the nations,

And <the reproach of the peoples> shalt thou not bear any more,—

And <thy nations> shalt thou not cause to stumble any more,

Declareth My Lord, Yahweh.

§ 36. *The Evil Effects of Israel's Dispersion are to be removed by her Restoration and Abundant Blessing.*

16 And the word of Yahweh came^f unto me, saying:

17 Son of man,

|The house of Israel| were dwelling upon their own soil,

But they defiled it, by their way, and by their doings.

<Like the defilement of her that is removed> became their way before me.

18 So I poured out mine indignation upon them, Because of the blood which they had shed upon the land,—

Yea <with their manufactured gods> had they defiled it.

19 So I dispersed them among the nations, And they were scattered throughout the lands,—

<According to their way and according to their doings> I judged them.

20 But <when they^g entered among the nations where they did enter> then profaned they my holy^h Name,—in that it was said of them,

<The people of Yahweh> these!

Yet <from his land> have they come forth!

^a Written: “cause to fall”; but read: “made childless.” Some cod. (w. 3 ear. pr. edns., Aram., Sep., Syr., Vul.), both write and read: “make childless”—G.n.

^b [Lit. in M.C.T.: “he” (or “it”). “They” in sp. v.r. (*sevir*); and in some cod., both written and read (w. Aram., Sep., Syr. and Vul.)—G.n.

21 So then I had tender regard for my holy' Name,—
Which the house of Israel [had profaned],
among the nations, where they had entered.

22 [Therefore] say thou to the house of Israel,
||Thus|| saith My Lord, Yahweh,
<Not for your sakes> am I' working, O house of Israel,
But for my holy' Name, which ye have profaned, among the nations where ye have entered;

23 Therefore will I hallow my great' Name, that hath been profaned among the nations, which ye have profaned in their midst,—
So shall the nations know' that ||I|| am Yahweh.
Declareth My Lord, Yahweh,
When I have hallowed myself in you,^a before their^b eyes.

24 Therefore will I take you from among the nations,

And gather you out of all the lands,—

And will bring you upon your own soil;

25 And I will throw^c upon you clean water, and ye shall be clean,—

<From all your uncleannesses and from all your manufactured gods> will I cleanse you;

26 And I will give you a new heart,
And <a new spirit> will I put within you,—
And I will take away the heart of stone, out of your flesh,

And will give you a heart of flesh;

27 And <my spirit>^d will I put within you,—
And will cause

That <in my statutes> ye shall walk,

And <my regulations> ye shall observe, and do;

28 And ye shall dwell in the land which I gave to your fathers,—

And ye shall become my' people,^e

And ||I|| will become your' God;^f

29 And I will save you, out of all your uncleannesses,—

And will call for the corn, and will increase it,
And will not lay upon you, famine;

30 And I will multiply
The fruit of the tree, and
The increase of the field,—

To the end that ye may not receive any more, the reproach of famine, among the nations.

31 Then shall ye call to mind
Your ways that were wicked, and
Your doings that were not good,—

And shall become loathsome in your own sight,
For your iniquities, and

For your abominations.

22 Not <for your sakes> am I' working,
Declareth My Lord, Yahweh,
be it known to you,—
Turn ye pale and then blush for your ways, O house of Israel.

23 ||Thus|| saith My Lord, Yahweh,
<In the day when I cleanse you, from all your iniquities>

Then will I cause the cities to be inhabited,
And the waste places [shall be built];

34 And [the land that was made desolate] shall be tilled,—

Whereas it was a desolation, before the eyes of every passer-by;

25 And they shall say,

||This land that was made desolate|| hath become like the garden of Eden,—

And [the cities that were waste and deserted and thrown down] <now fenced> are inhabited;

36 So shall the nations that may be left remaining round about you know' that ||I|| Yahweh|—

Have built that which was thrown down, and

Have planted that which was made desolate,—

||I, Yahweh|| have spoken, and performed.

37 ||Thus|| saith My Lord, Yahweh,
<Even yet—for this> will I be prevailed upon by the house of Israel, to work for them,—

I will multiply them—

Like a flock—with men:

38 <Like a flock of holy offerings,
Like the flock of Jerusalem, in her appointed feasts>

||So|| shall the waste cities be filled with flocks of men,—

And they shall know' that ||I|| am Yahweh.

§37. The Prophetic Vision of the Dry Bones.

1 <The hand of Yahweh [being upon me]> he 37
carried me forth in the spirit of Yahweh, and set me down in the midst of a plain,—and [the same] was full of bones; ² and he caused me to pass near them, round about on every side,—and lo! they were very many, on the face of the plain, and lo! they were very dry. ³ Then said he unto me,

Son of man,

Can these bones [live]?]

And I said,

My Lord, Yahweh, ||thou|| knowest!

4 Then said he unto me,

Prophesy, over these bones,—and thou shalt say unto them,

Ye bones so dry! hear ye the word of Yahweh!

5 ||Thus|| saith My Lord, Yahweh,

Unto these bones,—

Lo! I am about to bring into you—spirit, and ye shall live;

^a So in the Babylonian cod.; but in Cod. Hillel (w. some MSS. and 3 ear. pr. edns.): "in them"—G.n., and G. Intro. 441.

^c Cp. Lev. i. 5, n.

^d Or: "my Spirit" (with a capital S).

^e Or: "to me a people."

^f Or: "to you a God."

^b In the Babylonian cod. and in Cod. Hillel (w. some MSS. and 9 ear.

- 6 Yea I will lay upon you—sinews,
And bring up over you—flesh,
And cover over you—skin,
And put in you—spirit,
And ye shall live,
Then shall ye know that ||I|| am Yahweh.
- 7 And <when I prophesied, as I was com-
manded> then was there a noise, as I
prophesied, and lo! a rattling, and the
bones [came near], each bone unto its own
bone. ⁸ And <when I looked> then lo!
upon them were sinews, and [flesh] had come
up, and there had spread⁸ over them skin,
above,—but <spirit> was there none⁹ within
them. ⁹ Then said he unto me,
Prophecy unto the spirit,—
Prophecy, Son of man, and thou shalt say
unto the spirit,
||Thus|| saith My Lord, Yahweh—
<From the four winds>^a come thou, O spirit,^b
And breathe into these slain,
That they may live.
- 10 And <when I prophesied, as he commanded
me> then came into them the spirit, and
they lived, and stood upon their feet, an
exceeding^c great army. ¹¹ Then said
he unto me,
Son of man,
||These bones|| are [all the house of Israel],—
Lo! they are saying
Dried^d are our bones, and lost^e is our hope,
We are quite^e cut off!
- 12 |Therefore| prophesy and thou shalt say unto
them,
||Thus|| saith My Lord, Yahweh,
Lo! ||I myself|| am going to open your graves,
And will cause you to come up out of your
graves, O my people,—
And will bring you upon the soil of Israel.
- 13 *So shall ye know^f that ||I|| am Yahweh,—*
When I open^d your graves,
And cause^e you to come up out of your
graves, O my people,
- 14 And I will put my spirit within you, and ye
shall live,
And I will settle you upon your own soil,—
So shall ye know^f that ||I, Yahweh,|| have
spoken and have performed,
Declareth Yahweh.

§ 38. *The Reunion of Judah and Joseph (Israel)
foretold under the Symbol of Two Sticks
becoming One.*

- 15 And the word of Yahweh came^g unto me,
saying:

^a Or: "spirits."
^b Or: "wind"; but it
is a "breathing," "life-
giving" wind; and it is
the same word that is
rendered "spirit" in
ver. 14. The English
reader may well regret
that he has, in his mother-
tongue, no single word

which with equal apt-
ness means either
"wind" or "spirit."
That is the inimitable
felicity of the Hebrew of
this passage.

^c So O.G. p. 516^a.

^d Or: "by my opening."

^e Or: "by my causing."

- 16 ||Thou|| therefore, Son of man,
Take thee one stick, and write upon it,
For Judah, and for the sons of Israel his
companions,^a—
Then take thou another stick, and write
upon it,
For Joseph, the stick of Ephraim, and all
the house of Israel, his companions.
- 17 Then bring them near—the one to the other
—for thee, into one stick,—
And they shall become united in thy hand.^b
- 18 And <when the sons of thy people [speak
unto thee], saying,—
Wilt thou not tell us, what^c these things
are^d to thee?>
¹⁹ speak unto them,
||Thus|| saith My Lord, Yahweh,
Lo! ||I myself|| am going to take the stick
of Joseph, which is in the hand of
Ephraim, and the tribes of Israel, his
companions,^a—
And I will place them upon it, even upon
the stick of Judah,
And will make of them one^e stick,
And they shall become one, in my hand.
- 20 And the sticks whereon thou shalt write
shall remain in thy hand, before their eyes.
- 21 Therefore speak thou unto them,
||Thus|| saith My Lord, Yahweh,
Lo! ||I myself|| am going to take the sons of
Israel, from among the nations, whither
they have gone,—
And I will gather them from every side,
And will bring them in upon their own soil;
And will make of them one^e nation in the
land, among the mountains^f of Israel,
And <one king> shall they all^g have, for
king,—
And they shall remain no longer^h two
nations,
Nor shall they be divided into two king-
doms [any more].
- 23 Neither shall they defile themselves any more
With their manufactured gods, or
With their detestable things, or
With any of their transgressions,—
But I will save them out of all their dwelling-
places,^d wherein^e they have sinned,
And I will cleanse them,
And they shall become my^f people,^f
And ||I|| will become their^g God.^g
- 24 And [my servant David] shall be king over
them,
And <one shepherd> shall they all^g have,—
And <in my regulations> shall they walk,
And <my statutes> shall they observe, and
do them.

^a Written: "companion";
but read: "companions"
(pl.). In some cod. (w.
1 ear. pr. edn.) both
written and read: "com-
panions"—G.N.

^b Some cod. (w. 3 ear. pr.
edns.) "hands" (pl.).
G.N.

^c A sp. v.r. (*sevir*): "cities"

—G.N.
^d Gt.: "apostacies." Cp.
Jer. v. 6—G.N. [A con-
jectural reading only;
yet, surely, much to be
preferred!]

^e Or: "whereby."

^f Or: "to me a people."

^g Or: "to them a God."

- 25 And they shall dwell upon the land, which I gave to my servant—to Jacob, Wherein your fathers dwelt,—
Yea they shall dwell thereupon,
||They, and their children, and their children's children||
Unto times age-abiding,
And ||David my servant|| shall be prince^a unto them,
Unto times age-abiding.
26 And I will solemnise to them a covenant of prosperity,^b
<A covenant age-abiding> shall it be with them,—
And I will place them,
And multiply them,
And set my sanctuary in the midst of them,
Unto times age-abiding.
27 And my habitation shall be over^c them,
And I will become their God,^d—
And ||they|| shall become my people.^e
28 So shall the nations know that ||I, Yahweh|| am hallowing Israel,—
When^f my sanctuary is in the midst of them,
Unto times age-abiding.

§ 39. *Against Gog* (chaps. xxxviii., xxxix.).

- 38 ¹ And the word of Yahweh came unto me, saying:
² Son of man,
Set thy face against
Gog, of the land of the Magog,
Prince^a of Rosh, Meshech and Tubal,—
And prophesy concerning him, ³ and thou shalt say,
||Thus|| saith My Lord, Yahweh,—
Behold me! against thee, O Gog,
Prince^a of Rosh, Meshech and Tubal;
⁴ Therefore I will turn thee about, and will put hooks in thy jaws,—and bring thee forth, and all thine army,
Horses and horsemen, Clothed with gorgeous attire, |all of them|,
A mighty gathered host,⁵ With shield and buckler, handling swords, |all of them|:
⁵ Persia, Ethiopia and Libya, with them,
||All of them|| with shield and helmet;
⁶ Gomer, and all her hordes,
The house of Togarmah, the remote men of the North, and all his hordes,
Many peoples with thee.
⁷ Be ready, and show thyself ready,
||Thou and all thy gathered host,^h who have gathered themselves unto thee||,—
And become thou for me,ⁱ a guard.

^a Or: "leader."

^b Or: "peace."

^c Cp. Is. iv. 5, 6; Rev. vii. 15.

^d Or: "to them a God."

^e Or: "to me a people."

^f ML: "by the existence of my s. in," etc.

^g Heb.: *kāhāl*. Cp. chap.

xvi. 40, etc.

^h So (sing.) in many MSS. (w. 7 ear. pr. edns.); but "hosts" (pl.) in some cod. (w. 8 ear. pr. edns.).—G.n. For rendering, cp. ver. 4, etc.

ⁱ So it shd be (w. Sep.).—G.n.

- ⁸ <After many days> shalt thou muster thy forces,
<In the afterpart of the years> shalt thou enter
Into the land of the remnant brought back from the sword,
Gathered from among many peoples,
Upon the mountains of Israel, which have been waste continually,—
But ||the same|| <from among the peoples> hath been brought forth,
And they shall dwell in security, all of them.
⁹ Then shalt thou come up,
<Like a storm> shalt thou enter,
<Like a cloud covering the land> shalt thou be,—
||Thou, and all thy hordes, and many peoples with thee||.
¹⁰ ||Thus|| saith My Lord, Yahweh,—
So shall it be in that day, that thoughts^a will come up on thy heart.—
And thou wilt devise a wicked device; ¹¹ and wilt say—
I will go up over a land of hamlets,
I will enter among them who are at rest, dwelling securely,—
||All of them|| dwelling without^c a wall,
Who <bars and doors> have none^c;
¹² To capture spoil,
And take prey,—
To bring back thy hand over desolate places at length inhabited,
And against^b a people gathered from among the nations,
Getting herds and substance,
Dwelling upon the navel of the earth.^c
¹³ ||Sheba and Dedan and the traders of Tarshish and all her young lions|| will say to thee,
<To capture spoil> art thou coming?
And <to take prey> hast thou called together thy gathered host?^d
To carry off silver and gold,
To take away herds and substance,—
To capture great spoil?
¹⁴ |Therefore| prophesy, Son of man, and thou shalt say to Gog,
||Thus|| saith My Lord, Yahweh:
Shall it not be <in that day, because my people Israel are dwelling securely> that thou wilt rouse thyself?^e
¹⁵ Therefore wilt thou come out of thy place,
Out of the remote parts of the North,
||Thou, and many peoples with thee||,—
Riding on horses, all of them, A mighty gathered host,^d Yea a great army;
¹⁶ Therefore wilt thou come up, against my

^a U.: "words"; sometimes: "things," "matters."

^b A sp. v.r. (*sevir*): "over"—G.n.

^c "That is, upon the mountainous country of Israel,

central and prominent in the earth"—O.G. 371^b.

^d Heb.: *kāhāl*. Cp. chap.

xvi. 40, etc.

^e So it shd be (w. Sep.).—G.n.

people Israel, like a cloud covering the land,—

<In the afterpart of the days> shall it be, that I will suffer thee to enter upon my land,

To the end the nations |may know me|, when I nallow myself^a in thee before their eyes,
O Gog!

17 ¶Thus|| saith My Lord, Yahweh,
Art |thou|| he' of whom I spake in days aforetime, by the hand of my servants the prophets of Israel, who kept on prophesying in those days, for years,—
That thou shouldest be suffered to come against them?

18 So then shall it come to pass in that day,
<In the day when Gog entereth' upon the soil of Israel,

Declareth My Lord, Yahweh>

That mine indignation |shall come up| into my nostrils;

19 Yea, <in my jealousy, in the fire of mine outburst> have I spoken,—
Surely <in that day> shall there be a great trembling upon the soil of Israel:

20 Then shall tremble before me
The fishes of the sea, and
The bird of the heavens, and
The wild beast of the field, and
Every creeping thing that creepeth on the ground, and
All the men, who are on the face of the ground,— and
The mountains |shall be torn asunder|, and
The steep places |shall sink down|, and
¶Every wall|| <to the earth> shall be thrown.

21 Then will I call against him, every terror,^b
Declareth My Lord, Yahweh,
¶The sword of every man|| <against his brother> shall be;

22 Then will I contend with him, by pestilence and by blood,—
And <an overflowing downpour and hail-stones, fire and brimstone> will I rain
Upon him, and
Upon his hordes, and
Upon the many peoples who are with him.

23 So will I
Magnify myself, and
Hallow myself, and
Make myself known,
Before the eyes of many nations,—
And they shall know' that |I|| am Yahweh.

39 ¹ ¶Thou|| therefore, son of man,
Prophecy against Gog, and thou shalt say,
¶Thus|| saith My Lord, Yahweh:
Behold me! against thee, O Gog,
Prince^c of Rosh, Meshech and Tubal.

2 Therefore will I turn thee about, and lead thee on, and cause thee to come up out of the remote parts of the North,—
And will bring thee in upon the mountains of Israel;

3 And I will smite thy bow, out of thy left hand,—
And <thine arrows — out of thy right hand> will I cause to fall.

4 <Upon the mountains of Israel> shalt thou fall,
¶Thou and all thy hordes, and the peoples^a who are with thee||,—
<To birds of prey of every wing, and the wild beast of the field> will I give thee for food:

5 <Upon the face of the field> shalt thou fall,—
For ||I|| have spoken,
Declareth My Lord, Yahweh.

6 And I will send a fire into Magog,
And among them who are dwelling in the Coastlands, securely,—
So shall they know' that ||I|| am Yahweh.

7 And <my holy' Name> will I make known, in the midst of my people Israel,
And will not suffer my holy' Name to be profaned any more,—
So shall the nations know' that ||I|| am Yahweh,
Holy in Israel.

8 Lo! it is coming, and shall be brought to pass,
Declareth My Lord, Yahweh,—
¶The same|| is the day whereof I had spoken

9 Then shall go forth the dwellers of the cities of Israel, and shall make fires of the weapons and burn them,
Both buckler and shield, bow and arrows, and handstaff and spear,—
And shall make fires of them, seven years;
10 And they shall not take wood out of the field, Neither shall they cut down out of the forests,—

For <of the armour> shall they make fires,—
So shall they spoil those who spoiled them'
And prey on those who preyed on them',
Declareth My Lord, Yahweh.

11 And it shall come to pass in that day, that I will give to Gog a place of memorial^b for burial in Israel, even the valley of them that pass through east of the sea,
And it shall be enough to keep back them who would pass through,—
and they shall bury there, Gog and all his multitude, and shall call it, Ge-hamon-gog.
[That is "The valley of the multitude of Gog."]

12 So shall the house of Israel bury them (that they may cleanse the land),— seven months;

^a Or: "By my hallowing myself," G.n.
^b So it shd be (w. Sep.)—^c Or: "leader."

^a Some cod. (w. Aram. MS. and Syr.): "the many peoples." Cp. chap. xxxviii. 22—G.n.
^b So it shd be (w. Sep. and Vul.)—G.n.

- 13 Yea all the people of the land [shall bury], and it shall become to them a memorial,—the day that I get myself glory,
Declareth My Lord, Yahweh.
- 14 And <men to keep at it constantly^a> shall they tell off. Men to pass throughout the land, who, with the passers-by, [shall continue burying] them who have been left on the face of the land, to cleanse it,— <At the end of seven months> shall they make search.
- 15 And <when any of the passers-by, in going through the land, shall see a human bone> then shall he set up near it a sign,—until the buriers [have buried it], in Ge-hamon-Gog.
- 16 Moreover [the name of a city] shall be Hamonah [“To the multitude”], so shall they cleanse the land.
- 17 [Thou] therefore, son of man,
[Thus] saith My Lord, Yahweh,
Say to the bird of every wing,
And to every wild beast of the field,
Assemble yourselves and come,
Gather yourselves from every side, unto my sacrifice which I’ am sacrificing for you. A great sacrifice, on the mountains of Israel,—
And ye shall eat flesh, and drink blood :
18 <The flesh of mighty men> shall ye eat,
And <the blood of the princes^b of the earth> shall ye drink,—
Rams, well-fed lambs and he-goats, bullocks, Fatlings of Bashan, all of them ;
19 And ye shall eat fat till ye are sated,
And drink blood till ye are drunken,
Of my sacrifice which I have sacrificed for you ;
20 So shall ye be sated at my table, with horse and chariot team, mighty man, and every man of war,—
Declareth My Lord, Yahweh.
- 21 Thus will I set my glory among the nations,—
And all the nations [shall see]
My judgment, which I have executed,—and
My hand, which I have laid upon them.
- 22 So shall the house of Israel know^c that [I, Yahweh] am their God,—from that day and forward ;
- 23 And the nations shall know^c
That <in^c their iniquity> were the house of Israel exiled^c because they had committed treachery against me, And so I hid my face from them,— And gave them into the hand of their adversaries, And they fell by the sword, [all of them].
- 24 <According to their uncleanness and according to their transgressions> dealt I with them,— And so I hid my face from them.

^a Ml. : “men of continu-
ance.”

^b Or : “leaders.”
^c Or : “for.”

- 25 [Therefore]—
[Thus] saith My Lord, Yahweh,
[Now] will I bring back them of the captivity of Jacob,
And have compassion upon all the house of Israel,—
And will be jealous for my holy^c Name ;
26 And they shall bear their confusion, and the punishment of all their treachery,^a where-
with they have committed treachery against me,—
When they dwell upon their own soil securely, with none^c to make them afraid ;
27 When I have brought them back from among the peoples,
And gathered them out of the lands of their enemies,—
So will I hallow myself in them, before the eyes of the many nations ;
28 And they shall know^c that [I, Yahweh] am their God, When I have carried^b them into exile among the nations, And shall then gather them^c upon their own soil,—
And shall no more leave any of them there.
29 Neither will I any more hide my face from them,— In that I have poured out my spirit,^e upon the house of Israel,
Declareth My Lord, Yahweh,

§ 40. *An Extraordinary Vision* (chaps. xl.—xlviii.) of Restored Land, Tribal Portions, Temple, Priests, and Sacrifices, as to which the Conditioning Force of chap. xliii. 7—11 should not be overlooked.

- 1 <In the twenty-fifth year of our exile, at 40 the beginning of the year, on the tenth of the month, in the fourteenth year, after the city [was smitten]> <on this selfsame day> came upon me the hand of Yahweh, and he brought me thither : ² <In the visions of God> he brought me into the land of Israel,—and set me down upon an exceeding high mountain, and <thereupon> was, as it were, the structure of a city, on the south. ³ And <when he brought me thither> then lo! a man, whose appearance was like the appearance of bronze, with a flax-cord in his hand, and a measuring reed,—and he^c was standing in the gate. ⁴ And the man [spake unto me] [saying],
Son of man,
See with thine eyes,
And <with thine ears> hear thou,
And apply thy heart^c to whatsoever I’ am about to show thee,
For <to the intent it might be shown thee> hast thou been brought hither,—
Declare all that thou’ seest unto the house of Israel.
■ And lo! a wall on the outside of the house, round about on every side,—and <in the hand
- ^a Ml. : “and all their treachery.”
^b Or : “By my carrying.”
^c A most noteworthy statement.

of the man> was the measuring reed, six cubits by the cubit, and a handbreadth, so he measured the breadth of the enclosing-wall, one reed, and the height, one reed.

⁶ Then came he unto the gate that looked toward the east, and went up by the steps thereof,—and measured the threshold of the gate, one reed broad, and the other threshold, one reed broad. ⁷ And ||the lodge|| was one reed long, and one reed broad, and <between the lodges> was a space of five cubits,—and ||the threshold of the gate from beside the porch of the gate inwards|| was one reed. ⁸ Then

measured he the porch of the gate inwards, one reed. ⁹ Then measured he the porch of the gate, eight cubits, and the projections^b thereof, two cubits,—and ||the porch of the gate|| was within. ¹⁰ And ||the lodges of the gate that was towards the east|| were, three on this side, and three on that side, <one measure> had they three,—and <one measure> had the projections, on this side and on that side. ¹¹ Then

measured he the breadth of the entrance of the gate, ten cubits—||the length^c of the gate||, thirteen cubits. ¹² And ||the space before the lodges|| was one cubit, and <one cubit> the space on that side; and ||the lodge itself|| was six cubits on this^d side, and six cubits on that^e side. ¹³ Then measured he the gate, from the roof of this lodge to the roof of that, a breadth of twenty-five cubits,—entrance over against entrance. ¹⁴ ||Then measured^d he the

porch^e twenty^e cubits,—even unto the projection of the court, the lodges^e of the gate round about on every side; ¹⁵ and <from^f the face of the gate outwards, unto the face of the porch of the inner gate> was fifty cubits. ¹⁶ And ||latticed windows|| had the lodges, even towards their projections within the gate, round about on every side, and ||so|| had the recesses, —and windows round about on every side inwards, and <against each projection> palm-trees.

¹⁷ Then he brought me into the outer court, and lo! chambers and a tessellated pavement, made to the court round about on every side,—thirty chambers against the pavement. ¹⁸ And ||the pavement|| was against the side of the gates, answering to the length of the gates,—the lower pavement. ¹⁹ Then measured he the breadth, from the front of the lower gate, to the front of the inner court on the outside, one hundred cubits,—to the east and the north. ²⁰ And <as

for the gate which looked towards the north, pertaining to the outer court> he measured the length thereof, and the breadth thereof. ²¹ And ||the lodges^g thereof|| were three on this side, and three on that side, and ||the projections^b thereof and the recesses^h thereof|| were, accord-

ing to the measure of the first gate, ||fifty cubits|| the length thereof, and ||the breadth|| twenty-five, by the cubit. ²² And ||the windows^a thereof and the recesses^b thereof and the palm-trees^c thereof|| were according to the measure of the gate that looked toward the east,—and <by seven steps> they ascend it, and ||their recesses^b|| were within. ²³ And ||the gate to the inner court|| was over against the gate, to the north and to the east,—so he measured from gate to gate, one hundred cubits.

²⁴ Then he took me toward the south, and lo! ||a gate|| toward the south,—and he measured the projections^e thereof, and the recesses^b thereof, according to these measures. ²⁵ And ||windows|| were there to it, and the recesses^b thereof round about on all sides, like these windows,—||fifty cubits|| in length, and <in breadth> five-and-twenty cubits. ²⁶ And ||seven steps|| the ascents thereof, with its recesses^b within,^d—and it had ||palm trees|| one on this side and one on that side, against^f the projections^e thereof. ²⁷ And ||a gate|| had the inner court, towards the south,—so he measured from gate to gate, toward the south, a hundred cubits. ²⁸ Yea <when he brought me to the inner court through the south gate> then measured he the south gate, according to these measures; ²⁹ and ||the lodges^g thereof, and the projections^e thereof, and the recesses^b thereof|| were according to these measures, and ||win-

dows|| were there to it, and to the recesses thereof, round about on every side,—||fifty cubits|| in length, and <in breadth> twenty and five cubits; ³⁰ and [there were] recesses, round about on every side,—||in length|| five and twenty cubits, and ||in breadth|| five cubits;^b ³¹ and ||the recesses^b thereof|| [reached] unto the outer court, with ||palm-trees|| against^f the projections^e thereof, and ||eight steps|| were the ascentsⁱ thereof.

³² And <when he brought me unto the inner court toward the east> then measured he the gate, according to these measures; ³³ and the lodges^g thereof, and the projections^e thereof, and the recesses^b thereof, according to these measures, and ||windows|| were there to it and to the recesses^b thereof, round about on every side,—||in length|| fifty cubits, and ||in breadth|| five and twenty cubits; ³⁴ and ||the recesses^b thereof|| [reached] to the outer court, with ||palm-trees|| against the projections^e thereof, on this side and on that side,—and ||eight steps|| were the ascentsⁱ thereof.

³⁵ And <when he brought me to the north gate> then measured he according to these measures: ³⁶ the lodges^g thereof, the projec-

^a Verse 8 is not found in Sep., Syr., or Vul.—G.n.

^b Written: "projection"; read: "projections"—G.n.

^c Gt.: "way"—G.n.

^d Lit.: "did."

^e So it shd be (w. Sep.)—

G.n.

^f Gt.: "from." Cp. ver. 19—G.n. [M.C.T.: "unto (over)."]

^g Written: "lodge"; read: "lodges"—G.n.

^h Written: "recess"; read: "recesses"—G.n.

^a Written: "window"; read: "windows"—G.n.

^b Written: "recess"; read: "recesses"—G.n.

^c Written: "palm-tree"; read: "palm-trees"—G.n.

^d Or: "inward." So it shd be (w. Sep.)—G.n.

^e Written: "projection";

read: "projections"—G.n.

^f Or: "towards."

^g Written: "lodge"; read: "lodges"—G.n.

^h In Sep. this verse is not found—G.n.

ⁱ Written: "ascend"; read: "ascents"—G.n.

tions^a thereof, and the recesses^b thereof, with ||windows|| to it round about on every side,—||in length|| fifty cubits, and ||in breadth|| five and twenty cubits;³⁷ and ||the recesses^c thereof|| [reached] unto the outer court, with ||palm-trees|| against the projections thereof, on this side and on that side,—and ||eight steps|| were the ascents^d thereof.³⁸ And there was a chamber with its entrance, within the projections^e at the gates,—<there> shall they rinse the ascending-sacrifice.³⁹ And <in the porch of the gate> were two tables, on this side, and two tables, on that side,—to slay thereon, the ascending-sacrifice, and the sin-bearer, and the guilt-bearer.⁴⁰ And <at the side without, in ascending to the entrance of the north gate> were two tables,—and <at the other side which pertaineth to the porch of the gate> were two tables.⁴¹ ||Four tables|| on this side and ||four tables|| on that side, by the side of the gate,—||eight tables|| whereupon they shall slay.

⁴² And ||the four tables for the ascending-offering|| were of hewn stone, <in length> one cubit and a half, and <in breadth> one cubit and a half, and <in height> one cubit,—that <thereon> they may lay the instruments wherewith they shall slay the ascending-offering and the sacrifice.⁴³ And there were ||hooks of one-hand breadth|| fastened within, round about on every side,—and <upon the tables> the flesh of the offering.⁴⁴ And <on the outside of the inner gate> were the chambers^f of the singers, in the inner court, which^g was at the side of the north gate, and ||their front^h was toward the south,—||one|| at the side of the southⁱ gate, fronting^h toward the north.⁴⁵ Then spake he unto me [saying],

||This chamber, whose front is toward the south||, is for the priests' keeping the charge of the house;⁴⁶ and ||the chamber whose front is towards the north|| is for the priests keeping the charge of the altar,—||the same|| are the sons of Zadok^k—who draw near from among the sons of Levi, unto Yahweh, to wait upon him.

⁴⁷ Then measured he the court, ||the length|| a hundred cubits, and ||the breadth|| a hundred cubits, foursquare,—with the altar before the house.

⁴⁸ And <when he brought me unto the porch of the house> then measured he the projection of the porch, ||five cubits|| on this side, and ||five cubits|| on that side,—and ||the breadth of the gate||^l was three cubits on this side, and three cubits on that side:⁴⁹ ||the length of the porch|| was twenty cubits, and ||the breadth|| twelve^m

cubits, and by ten steps^a they ascend into it,—and there were pillars against the projections, ||one|| on this side, and ||one|| on that side.

¹ Then he took me unto the temple,—and ⁴¹ measured the projection^b six cubits broad on this side and six cubits broad on that side, the breadth of the tent.² And ||the breadth of the entrance|| was ten cubits, and ||the sides of the entrance|| were five cubits on this side, and five cubits on that side,—and he measured the length thereof, forty cubits, and the breadth, twenty cubits.

³ Then went he inwards, and measured the projection of the entrance, two cubits,—and ||the entrance itself|| was six cubits, and ||the sides^c of the entrance|| seven cubits:⁴ so he measured the length thereof twenty cubits, and the breadth twenty cubits, at the front of the temple.⁵ Then said he unto me,

||This|| is the holy of holies.

Then measured he the wall of the house six cubits,—and the breadth of the side-chamber, four cubits round about on every side of the house, round about.⁶ And ||the side-chambers, one over another|| were three, and that thirty times, and they entered into the wall which pertained to the house for the side-chambers round about on every side, that they might have support,—and yet not have support in the wall of the house itself.⁷ And there was a broadening and a winding about higher and higher to the side chambers, for ||the circuit of the house|| was higher and higher round about on every side of the house, ||for this cause|| was there a broadening of the house upwards,—and <from^d the lower> one ascended to the higher by that which was in the middle.⁸ Then

saw I that the house had a height round about on every side,—the foundations of the side-chambers, a full reed, six cubits, to the joining.

⁹ ||The breadth of the wall which pertained to the side-chamber on the outside|| was five cubits,—and that which was left vacant between^d the side-chambers which pertained to the house.

¹⁰ And <between the chambers> was a breadth of twenty cubits round about the house, ||round about on every side||.¹¹ And the entrance of the side-chamber ||was at the vacant space||, one entrance|| toward the north, and ||another entrance|| toward the south,—and ||the breadth of the place left vacant|| was five cubits round about on every side.¹² And ||the building which was toward the front of the secluded place on the side toward the west|| was ||in breadth|| seventy cubits, and ||the wall of the building|| was five cubits in breadth round about on every side,—and ||the length thereof|| ninety cubits.¹³ And he measured ||the house||, <in length> a hundred cubits,—and ||the secluded place and the structure and the walls thereof||,

^a Written: "projection"; read: "projections"—G.n.

^b Written: "recess"; read: "recesses"—G.n.

^c So it shd be (w. Sep. and Vul.). Cp. vers. 31, 34—G.n.

^d Written: "ascend"; read: "ascents"—G.n.

^e Gl.: "recess."

^f Gl.: "two chambers"—

G.n.

^g Gl.: "one"—G.n.

^h Gl.: "the front thereof."

ⁱ So it shd be (w. Sep.)—G.n.

^k Cp. O.G. 464, 6.

^l Sep. has here: "was fourteen cubits, and the sides of the gates were three," etc. Cp. chap. xli. 2—G.n.

^a So it shd be (w. Sep.)—G.n.

^b So it shd be (w. Sep.)—G.n. [M.C.T. has the plural.]

^c So it shd be (w. Sep.)—G.n. [M.C.T.: "breadth."]

^d So it shd be (w. Sep. and Syr.)—G.n.

<in length> a hundred cubits. ¹⁴ And ||the breadth of the front of the house and the secluded place toward the east||, a hundred cubits.

¹⁵ And he measured the length of the building against the front of the secluded place which was over the hinder part thereof and the galleries thereof on this side and on that side, a hundred cubits,—with the inner^a temple and the porches of the court: ¹⁶ the entrance spaces and the latticed windows and the galleries round about their three stories, over against the entrance spaces wainscoted with wood, round about on every side,—and from^b the ground up to the windows, and ||the windows|| were covered; ¹⁷ <unto the space above the entrance even unto the inner house and without and against all the wall round about on every side within and without> were the measures.

¹⁸ And it was made with cherubim and palm-trees,—with ||a palm-tree|| between cherub and cherub, and ||two faces|| had each cherub; ¹⁹ and ||the face of a man|| was toward the palm-tree on this' side, and ||the face of a young lion|| was toward the palm-tree on that side,—[thus was it] made unto all the house, round about on every side. ²⁰ <From the ground as far as the space above the entrance>^a were ||the cherubim and the palm-trees|| made.¹

²¹ <As for the wall of the temple>² ||the doorposts|| were squared,—and <as for the face of the holy place> ||the appearance|| was like the appearance [of the temple].

²² ||The altar|| was of wood, three cubits in height, and ||the length thereof|| two cubits, and ||the corners thereof, and the length thereof, and the walls thereof|| were of wood,—then spake he unto me [saying],

||This|| is the table, which is before Yahweh.

²³ And there were <two doors> to the temple, and to the holy place; ²⁴ and two leaves^c to the doors,—two folding leaves, ||two|| to the one' door, and ||two|| to the other' door. ²⁵ And there had been made' unto them, unto the doors of the temple, cherubim and palm-trees, like as had been made to the walls,—and thick beams of wood unto the front of the porch without. ²⁶ And there were ||latticed windows and palm-trees|| on this' side and on that' side, unto the sides of the porch,—and [unto] the side-chambers of the house and the thick beams.

⁴² ¹ Then he took me forth unto the outer court, the way toward the north,—and brought me unto the chamber which was over against the secluded place and which was over against the enclosing-wall, towards the north. ² <Facing the length of the hundred cubits> was the entrance of the north,—and ||the breadth|| was fifty cubits: ³ <over against the twenty which pertained to the inner court, and over against the pavement which pertained to the outer court> was gallery facing gallery, by the

thirties; ⁴ and <before the chambers> was a walk ten cubits in breadth inward, a way of one cubit,—and ||their entrances|| were to the north.

⁵ Now ||the highest chambers|| were shortened,—because the galleries took away therefrom more than from the lowest or from the middle, in structure. ⁶ For <three stories> they were'; and had not' pillars like the pillars of the courts; <for this cause> it differed from the lowest and from the middle, from the ground.

⁷ And <as for the wall that was without, answering to the chambers, toward the outer court, facing the chambers> ||the length thereof|| was fifty cubits. ⁸ For ||the length of the chambers which pertained to the outer court|| was fifty cubits,—and lo! in front of the temple, a hundred cubits. ⁹ And <from under these chambers> was the entry from^a the east when one goeth in by them' from the outer court. ¹⁰ <In the thickness of the wall of the court toward the east facing the secluded place and facing the enclosing wall> were chambers.

¹¹ And ||the way before them|| was like the appearance of the chambers which were toward the north. <as was their length> ||so|| was their breadth,—and ||all their exits|| were both according to their regulations, and according to their entrances. ¹² And <according to the entrances of the chambers which were toward the south> was the entrance at the head of the way,—the way in the face of the covered wall, the way toward the east in entering them.

¹³ Then said he unto me,

<The chambers of the north, the chambers of the south, which face the secluded place> ||they|| are the holy chambers,^b where the priests who draw near to Yahweh shall eat' the most holy things; <there> shall they lay the most holy things, and the meal-offering and the sin-bearer and the guilt-bearer, for ||the place|| is [holy].

¹⁴ <When the priests enter them> then shall they not go forth out of the holy place into the outer court, but <there> shall they lay their garments wherein they minister, for ||holy|| they are', and shall put on other garments, and so draw near unto that which pertaineth to the people.

¹⁵ And <when he had ended the measurings of the inner house> then he brought me forth by way of the gate which looked toward the east,—and measured it, round about on every side.

¹⁶ He measured the east side with the measuring reed,—five hundred reeds by the measuring reed, round about. ¹⁷ He measured the north side,—five hundred reeds, by the measuring reed, round about. ¹⁸ <The south side> measured he,—five hundred reeds, by the measuring reed. ¹⁹ He turned about to the west side,—he measured five hundred reeds, by the measuring reed. ²⁰ <Toward the four winds> ^c measured he it, <a wall> had it round about on every side, ||in length|| five

^a Gt.: "outer"—G.n. house."

^b So it shd be (w. Sep.). Cp. ver. 20—G.n.

^c Cod. Mugah: "the

^d So it shd be—G. Intro. p. 332.

^e Lit.: "doors."

^a Or: "on."

^b Or: "the cb. of the holy pl. (sanctuary)."

^c Or: "sides"—same word as above, vers. 16-18.

hundred, and in breadth five hundred,—to make a separation, between the holy and the common.

- 43 ¹ Then he took me unto the gate,—even the gate that looked toward the east; ² when lo! the glory of the God of Israel coming from the way of the east,—and the sound of him was as the sound of many waters, and the earth shone with his glory. ³ And it was like the appearance of the vision which I had seen, like the vision which I saw—when I came in to destroy the city, also the visions were like the vision which I saw by the river Chebar,—so I fell upon my face. ⁴ And the glory of Yahweh entered into the house,—by way of the gate which looked toward the east. ⁵ So then the spirit lifted me up, and brought me into the inner court,—and lo! the glory of Yahweh filled the house. ⁶ Then heard I one speaking unto me, out of the house,—and a man there was standing beside me. ⁷ Then said he unto me, Son of man,

[This is] the place of my throne, and the place of the soles of my feet, where I would dwell in the midst of the sons of Israel, to times age-abiding,—

But the house of Israel must no more defile my holy Name. They, nor their kings by their unchastity, and by the carcases of their kings, in their high places.^a

- ⁸ <When they placed—

Their threshold by my threshold, and their door-post beside my door-post, With only the wall between me and them>

then defiled they my holy Name by their abominations which they committed,

Wherefore I devoured them, in mine anger.

- ⁹ Now let them remove their unchastity, and the carcases of their kings, far from me,— So will I make my habitation in the midst of them, to times age-abiding.

- ¹⁰ Thou son of man,

Declare the house unto the house of Israel, That they may be put to the blush for their iniquities,—

Then let them measure the pattern.

- ¹¹ And <when they have blushed for all that they have done> then—

<The form of the house, And the arrangement thereof, And the exits thereof,

And the entrances thereof, And all the forms thereof, and all the statutes thereof,

And all the forms thereof, and all the laws thereof>

make thou known unto them,

And write [it] before their eyes;

^a Or: "in their death."

^b Some cod. (w. Sep., Syr., Vul.): "Thou therefore"—G.n.

^c Written: "form"; read: "forms." In some cod. (w. 3 ear. pr. edns.) both written and read:

"forms"—G.n.

^d Written: "law"; read: "laws." In some cod. (w. 4 ear. pr. edns.) both written and read: "laws"—G.n.

^e Or: "engrave," "portray."

That they may keep—

All the forms thereof,

And all the statutes thereof,

And do them.

- ¹² This shall be the law of the house,—

<Upon the top of the mountain> all the boundary thereof round about on every side [shall be] most holy,

Lo! this shall be the law of the house.

- ¹³ And these shall be the measures of the altar, in cubits, a cubit being a cubit and a handbreadth; and the hollow shall be a cubit, and a cubit the breadth, and the boundary thereof unto the edge thereof round about shall be a single span.

And this shall be the upper part^a of the altar.

¹⁴ And <from the hollow of the ground unto the lower ledge> [shall be] two cubits, and the breadth one cubit,—

and <from the smaller ledge unto the larger ledge> [shall be] four cubits, and the breadth a cubit.

¹⁵ And the hearth [shall be] four cubits,—and <from the hearth and upward> the horns [shall be] four.

¹⁶ And the hearth shall be twelve cubits in length, by twelve in breadth,—square in the four sides thereof.

- ¹⁷ And the ledge shall be fourteen in length, by fourteen in breadth, unto the four sides thereof,—and the boundary round about it shall be half a cubit, and the hollow thereto a cubit, round about, with the steps thereof looking toward the east.

- ¹⁸ Then said he unto me,

Son of man,

[Thus] saith My Lord Yahweh,

These shall be the statutes of the altar, in the day when it is made,—for offering up thereon—an ascending-sacrifice, and for dashing^b thereon—blood.

¹⁹ So then thou shalt give unto the priests the Levites, those who are of the seed of Zadok, who approach unto me,

Declareth My Lord Yahweh,

to wait upon me,—a young bullock, as a sin-bearer.

²⁰ Then shalt thou take of the blood thereof, and place upon the four horns thereof, and on the four corners of the ledge, and on the boundary, round about,—and shalt cleanse it from sin, and put a propitiatory-covering over it.

²¹ Then shalt thou take the bullock bearing sin,—

and shalt burn it in the appointed place of the house, outside the sanctuary.

²² And <on the second day> shalt thou bring near a kid of the goats without defect, as a sin-bearer,—and they shall cleanse the altar from sin, just as they cleansed it from sin with the bullock.

²³ <When thou hast made an end of cleansing from sin>

^a Or: "elevation," "ridge," "top."

^b Cp. Lev. i. 5, n.

^c Note the appointed action

of Ezekiel in this matter

^d Or: "the sin-bullock."

^e Or: "sin-cleanse the altar." Ml.: "sin the a."

thou shalt bring near a young bullock without defect, and a ram out of the flock, without defect; ²⁴ and shalt bring them near before Yahweh,—and the priests shall cast over them salt, so shall they cause them to go up as an ascending-sacrifice to Yahweh.

²⁵ <Seven days> shalt thou offer a sin-bearing goat, for each day,—and <a young bullock and a ram out of the flock, without defect> shall they offer. ²⁶ <Seven days> shall they put a propitiatory-covering over the altar, and shall purify it,—and shall consecrate it.^a ²⁷ <When the days shall be accomplished> then shall it be, <on the eighth day and forward> that the priests shall offer upon the altar your ascending-sacrifices, and your peace-offerings.

And I will accept you,

Declareth My Lord, Yahweh.

44 ¹ Then he brought me back, toward the outer gate of the sanctuary, which looked toward the east,—but ||it|| was shut. ² Then said Yahweh unto me,

||This gate|| <shut> shall remain,

It shall not be opened,

And ||no man|| shall enter thereby,

Because ||Yahweh, God of Israel|| doth enter thereby,—

Therefore shall it remain—shut.

³ The prince! <as prince> ||he|| shall sit therein,

To eat food, before Yahweh,—

<By way of the porch of the gate> shall he go in, and

<By way thereof> shall he^b come out.

⁴ Then he brought me in by way of the north gate, unto the front of the house, and I looked, and lo! |the glory of Yahweh| filled |the house of Yahweh|,— so I fell upon my face. ⁵ And Yahweh |said unto me|,

Son of man,

Apply thy heart,

And see with thine eyes,

And <with thine ears> hear thou,

All that I am speaking with thee,

As to all the statutes of the house of Yahweh, and

As to all the laws^c thereof,—

And thou shalt apply thy heart

To the entering in of the house,

With all the exits of the sanctuary.

⁶ So then thou shalt say unto the perverse [house], unto the house of Israel,

||Thus|| saith My Lord, Yahweh:

Let it more than suffice you,

Out of all your abominations, O house of Israel:

⁷ That^a ye brought in the sons of the foreigner,

Uncircumcised in heart, and uncircumcised in flesh,^b

To be in my sanctuary, So that he profaned my house,—

That ye brought near as my food, the fat and the blood, And so they^c brake my covenant—Among^d all your abominations;

⁸ Neither kept ye the charge of my holy things,—

But ye did set [men] to be keepers of my charge in my sanctuary, for your own pleasure.^e

⁹ ||Thus|| saith My Lord, Yahweh,

No son of a foreigner,

Uncircumcised in heart, and uncircumcised in flesh,^b

shall enter into my sanctuary,—of any son of a foreigner, who is in the midst of the sons of Israel.

¹⁰ But <as for the Levites,

Who went far from me, when Israel went astray,

Who went astray from me, after their manufactured gods>

Therefore shall they bear their iniquity.^f

¹¹ Yet shall they remain in my sanctuary

As attendants in charge at the gates of the house,—

And attending upon the house,—

||They|| shall slay the ascending-offering, and the sacrifice of the people,

And ||they|| shall stand before them, to wait upon them.

¹² <Because they used to wait upon them, before their manufactured gods, and became to the house of Israel a stumbling-block of iniquity>

||For this cause|| have I lifted up my hand concerning them,

Declareth My Lord, Yahweh,

and they shall bear their iniquity;

¹³ So then they shall not come near unto me,

To minister as priests unto me,

Nor come near unto any of my holy things, As regardeth things most holy,^g—

But they shall bear their rebuke, and their abominations^h which they have committed;

¹⁴ Yet will I make them keepers of the charge of the house,—

As to all the labour thereof, and

As to all which shall be done therein.

¹⁵ But <the priests, the Levites, the sons of Zadok,

Who kept the charge of my sanctuary—

^a Or: "when."

^b Cp. Jer. ix. 25, 26.

^c "Most ancient versions

have ye"—R.V.

^d Or: "to the extent of."

^e So probably. MI.: "for you," or "for your-

selves."

^f Or: "punishment."

^g Or: "into the holy of

holies."

^h Or: "the punishment for

their abominations."

^a Lit.: "fill the hands thereof." Cp. Ex. xxxix. 24.

^b In some cod., written: "they"; read: "he"—G.n.

^c Written: "law"; read: "laws." In some cod. (w. 4 ear. pr. edns.) both written and read: "laws"—G.n.

- when the sons of Israel went astray from me>
 ||They|| shall draw near unto me, to wait upon me,—
 And shall stand before me, to bring near unto me the fat and the blood.
 Declareth My Lord, Yahweh:
 16 ||They|| shall enter into my sanctuary, and ||They|| shall draw near unto my table, to wait upon me,—
 So shall they keep my charge.
 17 And it shall be <when they shall enter into the gates of the inner court>
 ||Garments of linen|| shall they put on,—
 Yea there shall come upon them no wool, when they minister in the gates of the inner court, and within:
 18 ||Chaplets of linen|| shall be upon their head, and
 ||Breeches of linen|| shall be upon their loins,—
 They^a shall not gird themselves, so as to perspire.^b
 19 And <when they go forth into the outer court, into the outer court unto the people>
 They shall put off their garments, wherein they^c do minister, and lay them in the chambers of the holy place,—
 And shall^e put on other garments, That they may not hallow the people by their garments.
 20 And <their heads> shall they not shave, Nor let ||the hair|| grow long,— They shall ||only poll|| their heads.
 21 And <wine> shall no priest drink,—when they enter into the inner court.
 22 <Neither widow nor divorced woman> shall they take to them to wife,—
 But <virgins of the seed of the house of Israel,
 Or a widow who shall be the widow of a priest> shall they take.
 23 And <my people> shall they instruct, between the holy and the common,—
 And <between the unclean and the clean> shall they cause them to distinguish.
 24 And <in a controversy>^d
 ||They|| shall stand up for justice,^e
 <With my judgments> shall they judge it,—
 And <my laws and my statutes in all mine appointed assemblies> shall they observe,
 And <my sabbaths> shall they hallow.
 25 And <unto no dead person>^f shall they go in, to defile themselves,—
 Save that <for father or for mother or for

- son or for daughter, for^a brother, or for sister who hath belonged to no husband> they may defile themselves.
 26 Yet <after he is cleansed> ||seven days|| shall they count to him.
 27 And <in the day when he entereth into the sanctuary, into the inner court to minister in the sanctuary> He shall bring near his sin-bearer,
 Declareth My Lord, Yahweh.
 28 So shall it become to them an inheritance, ||I|| am their inheritance,—
 And <possession> shall ye not give them in Israel, ||I|| am their possession.
 29 <As for the meal-offering and the sin-bearer and the guilt-bearer> ||they|| shall eat them,—
 And ||everything devoted in Israel|| <to them> shall belong.
 30 And ||the first of all the firstfruits of everything, and every heave-offering of everything, from among all your heave-offerings|| <to the priests> shall it^e belong,—
 <The first of your meal> shall ye give to the priest, To cause a blessing to rest upon thy house.
 31 ||Nothing that died of itself or was torn in pieces, of bird or of beast|| shall be eaten^d by the priests.^d

- 1 And <when ye shall by lot divide the land 45
 as an inheritance> ye shall offer up as a heave-offering to Yahweh a holy portion out of the land, <in length> five and twenty thousand long, and <in breadth> twenty^a thousand,—||holy|| shall it be throughout all the territory thereof, round about. ² There shall be, <out of this, for the holy place> five hundred by five hundred, four-square round about,—and fifty cubits, as an open space to it, round about. ³ And <out of this measure> shalt thou measure, a length of five and twenty thousand, and a breadth of ten thousand,—and <therein> shall be the sanctuary, the holy of holies: ⁴ <a holy portion out of the land> it is, <for the priests who wait in the sanctuary> shall it be, who draw near to wait upon Yahweh,—so shall it be theirs, as a place for houses, and a sanctuary, for the sanctuary. ⁵ And <five and twenty thousand> in length, and <ten thousand> in breadth,—and it shall be for the Levites who wait upon the house, theirs as a possession of cities to dwell in.^f ⁶ And <the possession of the city> shall ye give, <five thousand> in breadth, and <in length> five and twenty thousand, answering to the heave-offering

^a Some cod. (w. Sep., Aram., Vul.): "and they"—G.n.

^b Lit.: "with sweat."

^c In some cod., written: "they shall" (without "and"); read: "and shall." Cp. chap. xlii. 14—G.n.

^d Or: "suit."

^e Written: "stand up to

judge"; read: "stand up for justice," and so some cod. both written and read (w. 2 ear. pr. edns.)—G.n. Another reading: "they shall stand up to judge with my sentences, so shall they judge it"—See G.n.
^f Ml.: "no dead human being."

^a Some cod. (w. 1 ear. pr. edn.): "or for"—G.n.

^b Asp. v.r. (sevir): "they"—G.n.

^c Cp. Nu. xv. 20, 21.

^d Ml.: "shall the priests

eat."

^e So it shd be (w. Sep.).—G.n. [M.C.T.: "ten."]

^f So it shd be (w. Sep.). Cp. Num. xxxv. 2; Josh.

xxi. 2—G.n.

of the holy portion,—<for all the house of Israel> shall it be. ⁷ And <to the prince—on this side and on that> shall belong [a portion] of the heave-offering of the holy portion and of the possession of the city, facing the heave-offering of the holy portion and facing the possession of the city, on the west side westward, and on the east side eastward,—and <in length> answering to one of the portions, from the west boundary to the east boundary. ⁸ <Of the land> it shall be his for a possession, in Israel,—and so my princes shall no more oppress my people, but <the land itself> shall they give to the house of Israel, by their tribes.

⁹ ¶Thus saith My Lord, Yahweh, Let it more than suffice you, O princes of Israel,

<Violence and spoil> remove ye, And ^a <justice and righteousness> execute,— Lift off your acts of expulsion ^a from upon my people, Urgeth My Lord, Yahweh.

¹⁰ <Balances of righteousness, and An ephah of righteousness, and A bath of righteousness> have ye: ^a

¹¹ ¶The ephah and the bath< of one fixed measure> shall be, <to contain the tenth of a homer> the bath',—and <the tenth of a homer> the ephah', <unto the homer> shall be the proportion thereof; ¹² and ¶the shekel shall be twenty gerahs,—<twenty shekels, five and twenty shekels, and fifteen shekels> ¶the weight shall be to you.

¹³ ¶This is the heave-offering which ye shall offer up,—

¶The sixth of an ephah out of a homer of wheat, and

¶The sixth ^d of an ephah out of a homer of barley;

¹⁴ And ¶the statutory portion of oil shall be— per bath for oil—a tenth part of a bath, out of a cor, ^e which is ten baths, even a homer; for ¶ten baths are a homer.

¹⁵ And one lamb out of the flock, out of two hundred, out of the watered pastures of Israel, for a gift, and for an ascending-sacrifice, and for peace-offerings,— To put a propitiatory-covering over them,

Declareth My Lord, Yahweh.

¹⁶ ¶All the people of the land shall give to this heave-offering,—for the prince in Israel.

¹⁷ But <on the prince himself> shall rest the ascending-sacrifices, and the meal-offering, and the drink-offering, on the festivals, and on the new moons, and on the sabbaths,

in ^a all the appointed meetings of the house of Israel,—¶he shall offer the sin-bearer, and the meal-offering, and the ascending-sacrifice, and the peace-offerings, To put a propitiatory-covering about the house of Israel.

¹⁸ ¶Thus saith My Lord, Yahweh, <In the first month, on the first day of the month> shalt thou take a young bullock, without defect,—and shalt cleanse the sanctuary from sin; ¹⁹ then shall the priest take of the blood of the sin-bearer, and put upon the door-posts of the house, and upon the four corners of the ledge of the altar, and upon the door-posts of the gate of the inner court. ²⁰ And ¶so shalt thou do in the seventh of the month, ^b for any man that wavereth or is of feeble mind,—so shall ye cleanse the house by propitiation.

²¹ <In the first month, on the fourteenth day of the month> shall ye have the passover,—a festival of seven days, ^c ¶unleavened cakes shall be eaten; ²² therefore shall the prince offer, on that day, for himself, and for all the people of the land,—a bullock as a sin-bearer; ²³ and <the seven days of the festival> shall he offer as an ascending-sacrifice to Yahweh, seven bullocks and seven rams without defect, daily, for the seven days,—and <as a sin-bearer> a young goat, daily; ²⁴ and <a meal-offering of an ephah to each bullock, and an ephah to each ram> shall he offer,—and <of oil> a hin to an ephah. ²⁵ <In the seventh month, on the fifteenth day of the month, throughout the festival> he shall offer like these, seven days,—like the sin-bearer, like the ascending-sacrifice, and like the meal-offering, and like the oil.

¹ ¶Thus saith My Lord, Yahweh, **46** ¶The gate of the inner court which looketh toward the east shall be shut, the six days of work,—but <on the sabbath-day> shall it be opened, and <on the day of the new moon> shall it be opened. ² The prince therefore shall enter by way of the porch of the gate without, and shall stand by the post of the gate, and the priests shall offer his ascending-sacrifice, and his peace-offerings, and he shall bow down upon the threshold of the gate, and then go forth,—but ¶the gate shall not be shut until the evening; ³ and the people of the land shall bow down at the entrance of that gate on the sabbaths, and at the new moons,—before Yahweh.

⁴ And ¶the ascending-sacrifice which the prince

^a Some cod. (w. 5 ear. pr. eds.) omit: "and"—G.n.

^b So O.G. Cp. 1 K. xxi. 19. Or: "let there be to you." Some cod. (w. 3 ear. pr. eds. [1 Rabb.]): "shall ye have"—G.n.

^d So it shd be (w. Aram., Sep., Syr., Vul.)—G.n. [M.C.T.]: "ye shall give a sixth."

^e A cor = 10 ephahs = 1½ bushels or 88½ gallons = 1 homer. Bath (liquid) = about 8½ gallons.

^a In some cod. (w. 1 ear. pr. edn. [Rabb.], Aram., Sep., Syr., Vul.): "and in"—G.n.

^b The Sep. reads: "in the

seventh month, on the first of the month." ^c So it shd be (w. Sep., Syr., Vul.)—G.n. [M.C.T.]: "of weeks of days."

[shall bring near] unto Yahweh [shall be] <on the sabbath-day> six he-lambs without defect, and a ram without defect; and [the meal-offering] shall be an ephah to a ram, and <to the he-lambs> the meal-offering shall be as one is able to give, — and <of oil> a hin to an ephah. ⁶ But <on the day of the new moon> a young bullock without defect, — and six he-lambs and a ram, <without defect> shall they be; ⁷ and <an ephah to a bullock, and an ephah to a ram> shall he offer as a meal-offering, and <for the he-lambs> just as his hand shall attain unto, — and <of oil> a hin to an ephah.

⁸ And <when the prince shall enter> <by way of the porch of the gate> shall he go in, and <by way thereof> shall he go out. ⁹ But <when the people of the land shall enter> before Yahweh on the appointed feasts > [he that entereth by way of the north' gate to bow down] shall go forth by way of the south' gate, and [he that entereth by way of the south gate] shall go forth by way of the north' gate, — he shall not return by way of the gate by which he entered, but <straight-forward> shall he go forth. ¹⁰ But [as for the prince] <in their midst when they enter> shall he enter, and <when they go forth> shall he go forth.

¹¹ And <in the festivals and in the appointed feasts> [the meal-offering] shall be an ephah to a bullock, and an ephah to a ram, but <to the he-lambs> as one is able to give, — and <of oil> a hin to an ephah.

¹² And <when the prince would offer, as a free-will offering, an ascending-sacrifice or peace-offerings, "as a free-will offering to Yahweh"> then shall be opened to him, the gate that looketh to the east, and he shall offer his ascending-sacrifice and his peace-offerings, ^d just as he would offer on the sabbath' day, — and <when he shall go forth> then shall one shut the gate, after he hath gone forth.

¹³ And <a he-lamb of the first year, without defect> shalt thou offer as an ascending-sacrifice daily, unto Yahweh, — <morning by morning shalt thou offer it. ¹⁴ And <a meal-offering> shalt thou offer thereupon, ^e morning by morning, of the sixth of an ephah, and <of oil> the third part of an hin, to moisten the fine meal, — a meal-offering to Yahweh, age-abiding statutes continually. ¹⁵ Thus' shall they offer the

he-lamb and the meal-offering and the oil, morning by morning, — a continual ascending-sacrifice.

¹⁶ [Thus] saith My Lord, Yahweh, [When the prince would bestow a gift upon any one of his sons] <his own inheritance> shall it be, <for his sons> shall it remain, — <their possession> shall it be, by way of inheritance. ¹⁷ But <when he would bestow a gift out of his inheritance, on any one of his servants>, it shall remain his' until the year of liberation, then shall it return to the prince, — surely it is the inheritance of his sons^a [theirs] shall it remain. ¹⁸ So then the prince [shall not take] of the inheritance of the people, to oppress them out of their possession, <out of his own possession> shall he give an inheritance to his sons, — to the end that my people be not scattered, any one out of his possession.

¹⁹ Then he brought me in through the entrance which was by the side of the gate, into the chambers of the holy place for the priests, those facing the north, — and lo! there' a place, in the hinder parts westwards. ²⁰ Then said he unto me, —

[This] is the place where the priests [shall boil] the guilt-bearer, and the sin-bearer, — where they shall bake the meal-offering, that one may not carry them forth into the outer court, to hallow the people.^b

²¹ So he caused me to go out into the outer court, and then made me pass through into the four corners of the court, — and lo! [a court] in each corner of the court: ²² <in the four corners of the court> were courts covered over, forty long and thirty broad: <of one measure> were those four.^c ²³ And there was an enclosure round about in them, round about to those four, — and [boiling places] had been made under the enclosures, round about. ²⁴ And he said unto me, —

[These] are the places of them who boil, where they who wait upon the house, shall boil' the sacrifice of the people.

²⁵ Then he brought me back unto the entrance ⁴⁷ of the house, and lo! [waters] coming forth from under the threshold of the house, eastward, because [the front of the house] was to the east, — and [the waters] were coming down from beneath, from the right side of the house, on the south of the altar. ² Then he brought me out by way of the north gate, and took me round by an outer way, unto an outer gate, that which looketh eastward, — and lo! [waters] trickling forth out of the right side. ³ <When the man went forth with a

^a Lit.: "they"; but in some cod. written: "they"; read (w. Aram.): "he" — G.N. Cp. ver. 10.

^b Lit.: "they"; read: "he." In some cod.: "he" both written and read — G.N.

^c Lit.: "they." In some cod. a Mass. note, to read: "he"; and in some cod. (w. Sep., Syr.,

Vul.) both written and read: "he" — G.N.

^d Or perh.: "peace-offering"; this pl. being so often that "of quality."

^e Or: "therewith."

^f So written; read simply: "They shall offer." In some cod. (w. 2 ear. pr. edns.) both written and read: "Thus shall they offer"; in others (w. 1

ear. pr. edn.): "They shall offer," written and read — G.N.

^a So it shd be (w. Sep. and Syr.) — G.N.

^b Cp. chap. xlv. 19.

^c So it shd be. "Corners" — stigmatised by the Massorites as spurious, "hence to be elided." Absent from Sep., Syr., Vul. — G. Intro. p. 332-3.

measuring line in his hand> then measured he a thousand, by the cubit, and caused me to pass through the waters—waters reaching to the ankles. ⁴ Then measured he a thousand, and caused me to pass through the waters—waters reaching to the knees,—and again measured he a thousand, and caused me to pass through—waters reaching to the loins. ⁵ Then measured he a thousand—||a river|| which I could not pass through—for the waters had risen—waters to swim in, ||a river|| that could not be forded. ⁶ Then said he unto me,

Hast thou seen, son of man?

Then he took me along and caused me to return, to the bank of the river. ⁷ <When I returned> then lo! <by the bank of the river> trees very many,—on this' side, and on that' side. ⁸ And he said unto me,

||These waters|| are going forth unto the region toward the east, and shall go down unto the waste plain,^a and shall enter the sea, <unto the sea' being led forth> then shall the waters |be healed|; ⁹ And it shall come to pass, that ||every living soul that swarmeth, whithersoever the rivers shall come'|| shall live, and the fish shall become' a very great multitude; for these waters |have come thither|, that they may be healed, so shall everything live' whithersoever the river cometh'. ¹⁰ And it shall come to pass that there shall stand by it fishers, from En-ge-di even unto En-eglaim, <places for spreading out nets> shall they be,—<after their kind> shall be their fish, like the fish of the great sea, exceeding many. ¹¹ ||The swamps thereof and the pools thereof|| shall not be healed, <to salt> have they been given up.

¹² And <by the river> shall grow up on the bank thereof, on this' side and on that' side, every tree for food, the leaf whereof |shall not fade|—neither shall fail' the fruit thereof, <by its months> shall it break forth, for ||as for the waters thereof|| <out of the sanctuary> are they' coming forth,—and |the fruit| thereof shall be |for food|, and |the leaf thereof| |for healing|.

¹³ ||Thus|| saith My Lord, Yahweh,

||This|| shall be the boundary whereby ye shall take your inheritances in the land, according to the twelve tribes of Israel,—||Joseph|| shall have portions. ¹⁴ So shall ye inherit it, each man like his brother, as to which I lifted my hand to give it to your fathers,—so shall this land fall' to you, as an inheritance.

¹⁵ ||This|| then shall be the boundary of the land,—<on the north side> from the great sea by the way of Hethlon, to the entering in of Zedad; ¹⁶ Hamath, Berothah, Sibram,

which is between the boundary of Damascus, and the boundary of Hamath,—Hazerhaticon, which is by the boundary of Hauran. ¹⁷ Thus shall there be a boundary, from the sea, Hazer-enin the boundary of Damascus, even the north northward, and the boundary of Hamath,—even^a the north' side. ¹⁸ And <for the east side> from between Hauran and Damascus and from between Gilead and the land of Israel, the Jordan, <from the boundary by the sea eastward> shall ye measure—even the east side. ¹⁹ And <for the south side southward> from Tamar as far as the waters of Meriboth^b-kadesh, towards the torrent-bed, unto the great sea,—even^c the south side southward. ²⁰ And <for the west side> the great sea, from the boundary as far as over against the entering in of Hamath—||this|| is the west side.

²¹ So then ye shall apportion this land to you by the tribes of Israel. ²² And it shall come to pass, that ye shall divide it by lot as an inheritance, to yourselves and to the sojourners who are sojourning in your midst, who have begotten children in your midst,—so shall they be to you as a native among the sons of Israel, <with you> shall they cast lots for an inheritance, in the midst of the tribes of Israel. ²³ And it shall be, that <with whatsoever tribe the sojourner hath become a sojourner> ||there|| shall ye give his inheritance,

Declareth My Lord, Yahweh.

¹ Now ||these|| are the names of the tribes,— **48**

<At the northern' extremity, beside the Hethlon road—as one entereth Hamath> Hazer-enan the boundary of Damascus northwards by the side of Hamath, and so they shall be his as east side and west—||Dan, one||.

² And <on the boundary of Dan, from the east side unto the west side>—||Asher one||.

³ And <on the boundary of Asher, from the east side even unto the west side>—||Naphtali, one||.

⁴ And <on the boundary of Naphtali, from the east side unto the west side>—||Manasseh, one||.

⁵ And <on the boundary of Manasseh, from the east side unto the west side>—||Ephraim, one||.

⁶ And <on the boundary of Ephraim, from the east side even unto the west side>—||Reuben, one||.

⁷ And <on the boundary of Reuben, from the east side unto the west side>—||Judah, one||.

^a *Gt.*: "this (is)"—G.n.

^b Some cod. write: Meriboth "strivings" (pl.); but read: Meribath

"striving" (sing.)—G.n.

^c Some cod. (w. Sep. and Vul.): "This (is)"—G.n.

^a Or: "arabah"—Deut. i., etc.

- ⁸ And <on the boundary of Judah, from the east side, unto the west side> shall be the heave-offering which ye shall offer up, five and twenty thousand in breadth, and <in length> like one of the portions, from the east side unto the west side, so shall the sanctuary be in the midst thereof. ⁹ ||The heave-offering which ye shall offer up to Yahweh|| shall be <in length> five and twenty thousand, and <in breadth> twenty^a thousand. ¹⁰ And <pertain- ing to these> shall be the holy offering, even for the priests, <northwards> five and twenty thousand, and <westward> a breadth of ten thousand, and <eastward> a breadth of ten thousand, and <south- ward> a length of five and twenty thousand, —so shall the sanctuary of Yahweh be in the midst thereof:— ¹¹ for the priests that are hallowed—the^b sons of Zadok, who kept my charge,—who went not astray when the sons of Israel went astray, as ||the Levites|| [went astray]. ¹² So then they shall have an offering out of the offering of the land, a holy of holies,^c—toward the boundary of the Levites; ¹³ ||the Levites'|| boundary answering to the boundary of the priests, five and twenty thousand in length, and <in breadth> ten thousand,—||all the length|| five and twenty thousand, and ||the breadth|| twenty^d thousand. ¹⁴ And they shall not sell thereof, nor shall one exchange or alienate the first-fruits of the land,—for it is holy unto Yahweh. ¹⁵ And <the five thousand that are left in the breadth, facing the five and twenty thousand> ||common|| shall it^e be to the city, for dwell- ing and for open space,—and the city shall be in the midst thereof. ¹⁶ ||These|| more- over, shall be the measures thereof—<the north side> four thousand and five hundred, and <the south side> four thousand and five hundred,—and <the east side> four thousand and five hundred, and <the west side> four thousand and five hundred. ¹⁷ And the open space of the city shall be, <northward> two hundred and fifty, and <southward> two hundred and fifty,—and <eastward> two hundred and fifty, and <westward> two hundred and fifty. ¹⁸ And ||the residue|| <in length answering to the offering of the holy portion> shall be ten thousand on the east, and ten thousand on the west, so shall it answer to the offering of the holy portion,—and the increase thereof shall be for food, for them who serve the city. ¹⁹ And ||they who serve the city|| shall serve it out of all the tribes of Israel. ²⁰ ||All the offering|| shall be five and twenty thousand, by five and twenty thousand, — <foursquare>

shall ye offer up the offering of the holy portion, towards the possession of the city. ²¹ And ||the residue||

shall be for the prince, on this side and on that side of the holy offering and of the possession of the city, facing the five and twenty thousand of the offering, as far as the east boundary, and <westward> facing the five and twenty thousand by the west boundary, answering to the portions, for the prince,—thus shall it be the holy offering, with ||the sanctuary of the house|| in the midst thereof. ²² And <out of the possession of the Levites, and out of the possession of the city, in the midst of that which is for the prince> shall it be: <between the boundary of Judah, and the boundary of Benjamin> for the prince' shall it be.

²³ And ||the residue of the tribes||,—<from the east side unto the west side> ||Benjamin, one||.

²⁴ And <on the boundary of Benjamin, from the east side unto the west side> ||Simeon, one||.

²⁵ And <on the boundary of Simeon, from the east side unto the west side> ||Issachar, one||.

²⁶ And <on the boundary of Issachar, from the east side unto the west side> ||Zebulun, one||.

²⁷ And <on the boundary of Zebulun, from the east side unto the west side> ||Gad, one||.

²⁸ And <on the boundary of Gad, by the south side southward>, —so shall there be a boundary from Tamar, [unto] the waters of Meribath^a-kadesh, towards the torrent-bed, as far as^b the great sea.

²⁹ ||This|| is the land which ye shall divide by lot for inheritance, to the tribes of Israel,— and ||these|| shall be their portions, Declareth My Lord, Yahweh.

³⁰ And ||these|| are the exits of the city,—<on the north side> four thousand five hundred measures. ³¹ And ||the gates of the city|| shall be after the names of the tribes of Israel, ||three gates|| northward,—||the gate of Reuben|| one, ||the gate of Judah|| one, ||the gate of Levi|| one; ³² and <on the east side> four thousand and five hundred, with three gates,—even^c ||the gate of Joseph|| one, ||the gate of Benjamin|| one, ||the gate of Dan|| one; ³³ and <on the south side> four thousand and five hundred in measure, with three gates,—||the gate of Simeon|| one, ||the gate of Issachar|| one, ||the gate of Zebulun|| one;

³⁴ <on the west side> four thousand and

^a So it shd be. Cp. chap. xlv. 1.—G.n.

^b So it shd be (w. Aram., Sep. and Syr.). Cp. 2

Ch. xxvi. 18—G.n.

^c Or: "a thing most holy."

^d So it shd be (w. Sep. and Vul.)—G.n.

^a Some cod. write: "Meribath" (pl.); but read: "Meribath" (sing.)—G.n.
^b So it shd be (w. Sep.)—G.n.

^c Some cod. (w. Aram., Sep., Syr., Vul.) omit: "even" (or "and")—G.n.

five hundred, ||their gates|| three',—||the gate of Gad|| one, ||the gate of Asher||, one, ||the gate of Naphtali|| one. ³⁵ <Round about> eighteen thousand.

And ||the name of the city, from the day of

Yahweh|| shall [continue to] be the name^a thereof.

^a So [*shēm*, not *shām*] it shd be (w. Sep.)—G.n. The sentence in the Sep. reads: "And the name

of the city, from the day when it shall come into being, shall be the name thereof."

THE BOOK OF DANIEL.

§ 1. *Daniel, in his Youth, carried Captive to Babylon, and there Trained for the Service of the King.*

1 ¹ <In the third year of the reign of Jehoiakim king of Judah> came Nebuchadnezzar^a king of Babylon to Jerusalem, and laid siege against it; ² and the Lord^b gave into his hand Jehoiakim king of Judah, and a part of the vessels of the house of God, and he brought them into the land of Shinar, into the house of his gods,—and <the vessels> brought he into the treasure-house of his gods.

³ Then did the king give word to Ashpenaz, the chief of his eunuchs,—that he should bring in <of the sons of Israel, even^c of the seed royal, and of the nobles> ⁴ youths in whom was no blemish, but comely of countenance, and skilful in all wisdom, and possessed of knowledge, and able to impart instruction, and who had vigour in them, to stand in the palace of the king,—and that they should be taught the learning and the tongue^d of the Chaldeans. ⁵ And the king appointed them the provision of each day upon its day, out of the delicacies of the king and out of the wine which he drank, and so to let them grow three years,—and <at the end thereof> that they should stand before the king.

⁶ Now there were, among them, out of the sons of Judah,—Daniel, Hananiah, Mishael, and Azariah; ⁷ and the ruler of the eunuchs gave them names,—yea he gave to Daniel^e the name of Belteshazzar, and to Hananiah^f of Shadrach, and to Mishael^f of Meshach, and to Azariah^f of Abed-nego. ⁸ But Daniel laid it upon his heart,^g that he would not defile

himself with the delicacies of the king, nor with the wine which he drank,—therefore sought he of the ruler of the eunuchs, that he might not defile himself. ⁹ But <although God had brought Daniel into lovingkindness and tender compassion, before the ruler of the eunuchs>

¹⁰ yet said the ruler of the eunuchs unto Daniel,

I' do fear my lord the king, who hath appointed your food and your drink,—for why^h should he see your faces more sad^a than those of the youths of your own age? so should ye bring me under the penalty of mine own head unto the king.

¹¹ Then said Daniel, unto the overseer^b whom the ruler of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah:

¹² I pray thee—prove thy servants, ten days,—and let them give us vegetable food, that we may eat, and water that we may drink:

¹³ then let our countenances be looked upon before thee, and the countenances of the youths who have been eating the delicacies of the king,—and <as thou shalt see> deal thou with thy servants.

¹⁴ So then he hearkened unto them, according to this word,—and proved them ten days; ¹⁵ and <at the end of ten days> their countenances appeared more comely, and fatter in flesh,—than any of the youths who had been eating the delicacies of the king. ¹⁶ Thus it came about that the overseer^b continued taking away their delicacies, and the wine appointed them to drink,—and kept on giving them vegetable food.

¹⁷ And <as for these four youths> God |gave them| knowledge and skill, in all learning and wisdom,—and ||Daniel|| had discernment, in all visions and dreams.

¹⁸ Now <at the end of the days after which the king had given word to bring them in> then did the ruler of the eunuchs bring them in, before Nebuchadnezzar. ¹⁹ So then the

^a Some cod. (w. 6 ear. pr. edns.): "Nebuchadnezzar" (two words). Other cod.: "Nebuchadnezzar" (two words)—G.n.

^b Heb.: *ādōnāy*.

^c Some cod. (w. 6 ear. pr.

edns.) omit: "even"—G.n.

^d "The writing and speech"—O.G.

^e Simply—"made up his mind." Cp. Prov. vi. 32, n.

^a "Thin and sad-looking through long fasting"—T.G.

^b "Perh. guardian"—O.G.

king [spake with them], and there was not found, from among them all, one like unto Daniel, Hananiah, Mishael, and Azariah,—therefore stood they before the king; ²⁰ and <in any matter of wisdom and^a discernment as to which the king [enquired of them]> he found them ten times better than all the sacred scribes—the^b magicians, who were in all his realm.

²¹ Now Daniel continued, until the first year of Cyrus the king.

§ 2. *Daniel tells and explains to Nebuchadnezzar that Monarch's Dream of the Great Composite Image and its Overthrow.*

² ¹ And <in the second year of the reign of Nebuchadnezzar> Nebuchadnezzar dreamed^c dreams,—and his spirit [was troubled], and [his sleep] had gone from him. ² So the king gave word to call for the sacred scribes and for the magicians, and for the users of incantations,^e and for the Chaldeans,^d that they might tell the king his dreams,—they came in therefore, and stood before the king. ³ And the king [said to them],

<A dream> have I dreamed,—and my spirit is troubled^f to know the dream.

⁴ Then spake the Chaldeans to the king, in Aramaic,—

O king <to the ages> live!

Tell the dream to thy servants,^g and <the interpretation> we will declare.

⁵ The king answered^h and said to the Chaldeans,

||The word from me|| is unalterable: <If ye shall not make known to me the dream and the interpretation thereof> ye shall be cut in pieces, and ||your houses|| <into a dung-hill>ⁱ shall be turned; ⁶ but <if [the dream and the interpretation thereof] ye will declare> [gifts and a present and great dignity] shall ye receive from before me,—[therefore] <the dream and the interpretation thereof> declare ye unto me.

⁷ They answered again and said,—

Let [the king] tell [the dream] to his servants, and <the interpretation thereof> we will declare.

⁸ The king answered^j and said,

[Of a certainty! I know, that <time> ||ye|| would gain,—merely because ye see that <unalterable from me> is the word: ⁹ That <if [the dream] ye shall not make known to me> [one and the same] is the decree, and <a lying and wicked word> have ye agreed to speak before me, that meanwhile the time may be changed,—[therefore] <the dream> tell ye me, so

shall I know that <the interpretation thereof> ye can declare for me.

¹⁰ The Chaldeans answered^k before the king and said,

There is not^l a man upon the earth, who can declare [the matter of the king],—[although indeed] there is no king, chief or ruler who <a thing like this> hath asked of any sacred scribe or magician or Chaldean; and ||the thing which the king hath asked|| is difficult, and ||none other|| is there, who can declare it before the king,—saving the gods whose dwelling is ||not with flesh||.

¹² <For this cause> ||the king|| was provoked and exceedingly indignant,—and gave word to destroy all the wise men of Babylon; ¹³ and ||the decree|| went forth, that ||the wise men|| should be slain,—and they sought Daniel and his companions that they might be slain.

¹⁴ Immediately^m ||Daniel|| made answer with prudence and discretion, to Arioch, chief of the executioners of the king,—who had come forth to slay the wise men of Babylon: ¹⁵ he began to speak and said to Arioch, the king's captain,—

<For what cause> is the decree raging forth from before the king?

Then did Arioch make the matter known unto Daniel.

¹⁶ So Daniel entered in, and desired of the king,—that <an appointed time> he would give him, and then <the interpretation> he would declare unto the king.

¹⁷ Then Daniel <to his own house> departed,—and <to Hananiah, Mishael, and Azariah, his companions> made the matter known; ¹⁸ that <tender compassion> they might seek from before the God of the heavens, concerning this secret,—that Daniel and his companions [might not be destroyed], with the rest of the wise men of Babylon.

¹⁹ Then <unto Daniel—in a vision of the night> the secret was revealed,—whereupon ||Daniel|| blessed the God of the heavens:

²⁰ Daniel respondedⁿ and said,

Let the name of God be blessed from age to age,—

In that ||wisdom and might|| to him belong

²¹ And ||he|| changeth times and seasons,

Removeth kings, and setteth up kings,—

Giving wisdom to the wise,

And knowledge to them who are skilled in understanding;

²² ||He|| revealeth the deep things, and the hidden,—

Knoweth what is in the darkness,

And ||light|| <with him>, doth dwell.

²³ <Unto thee, O God of my fathers> do I render thanks and praise,

In that <wisdom and might> thou hast given unto me,—

Yea ||already|| hast thou made known to me, that which we desired of thee,

For <the matter of the king> hast thou made known unto us.

^a So it shd be (w. Sep.)—G.n.

^b Some cod. (w. Sep., Syr., Vul.): "and the"—G.n.

^c Or: "for the sorcerers."

^d "Astrologers, magicians"

—T.G. "A learned class"

skilled in interpretations^o—O.G.

^e So written; but read: "servant" (sing.)—G.n.

^f I.e.: cloaca, Cp. 2 K. x. 27.

^h Or: "began to speak."

24 |Therefore| Daniel entered into Arioch, whom the king had appointed' to destroy the wise men of Babylon,—he went in, and <thus> he said unto him,

<The wise men of Babylon> do not thou destroy, bring me in before the king, and <the interpretation—unto the king> will I declare.

25 Thereupon' ||Arioch—with haste|| brought in Daniel before the king,—and <thus> he said to him—

I have found a man of the sons of the exile of Judah, who <the interpretation—unto the king> will make known.

26 The king answered' and said unto Daniel, whose name was Belteshazzar,—

Art' thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered' before the king, and said,—

<The secret which the king hath asked> ||the wise men, the magicians, the sacred scribes, the astrologers||^a are not able to declare unto the king; ²⁸ but there is' a God in the heavens, who revealeth secrets, and hath made known to King Nebuchadnezzar, what shall come to pass, in the afterpart of the days:

||Thy dream and the visions of thy head upon thy bed|| are |these|:—

29 <As for thee, O king> |thy thoughts upon thy bed| arose regarding what should come to pass hereafter; and ||he that revealeth secrets|| made known to thee what shall come to pass.

30 But <as for me—not for any wisdom that is in me, more than any of the living> is ||this secret|| revealed to me,—|therefore| it is in order that <the interpretation—unto the king> they should make known, and that <the thoughts of thy heart> thou shouldst get to know.

31 <As for thee, O king> thou wast looking, when lo! a great image, ||this image, being mighty, and the brightness thereof surpassing|| was standing before thee,—and ||the appearance thereof|| was terrible.

32 <As for this image> |its head| was of fine gold, |its breast and its arms| were of silver,—|its belly and its thighs| of bronze; ³³ |its legs| of iron,—and ||its feet|| |part of them| of iron, and |part of them| of clay.

34 Thou didst look, until that a stone tare itself away, ||not by the aid of hands||, and smote the image upon its feet, which were of iron and clay,—and they were broken in pieces.^b ³⁵ Then' were broken in pieces at once, the iron, the clay, the bronze, the silver, and the gold, and became

like chaff out of the summer threshing-floors, and the wind |carried them away|, and ||no place|| was found for them,—but ||the stone that smote the image|| became a mighty rock, and filled all the land.^a

38 ||This|| is the dream, and <the interpretation thereof> we will tell before the king.

37 |Thou, O king| art the king of kings,—for ||the God of the heavens| hath given unto thee |the kingship, the might, the power and the dignity|; ³⁸ and ||whosoever the sons of men do dwell|| <the wild beasts of the field and the birds of the heavens> hath he given into thy hand, and hath made thee ruler over them all. ||Thou|| art the head of gold.

39 And <after thee> shall arise another kingdom, inferior to thee,— and another—a third kingdom, of bronze, which shall bear rule throughout all the earth.

40 And ||the fourth kingdom|| shall be hard as iron,—<in like manner as iron breaketh in pieces and crusheth all things,—even as iron which bringeth to ruins all these> shall it break in pieces and bring to ruins. ⁴¹ And <whereas thou sawest the feet and the toes, part of them of potter's clay, and part of them of iron> ||the kingdom|| shall be |divided|, and <of the hardness of the iron> shall there be in it,—forasmuch as thou sawest |the iron| combined with the miry clay; ⁴² and <the toes of the feet> |part of them| iron, and |part| of clay,—|some part of the kingdom| shall be strong, but |a part thereof| shall be brittle; ⁴³ and <whereas^b thou sawest |the iron| combined with the miry clay> they shall be combined with the seed of men, but shall not cleave firmly one to another,—lo! as iron is not to be combined with clay.

44 And <in the days of those kings> shall the God of the heavens |set up| a kingdom, which <to the ages> shall not be destroyed, and ||the kingdom|| <to another people> shall not be left,—it shall break in pieces and make an end of all these kingdoms, but ||itself|| shall stand to the ages. ⁴⁵ <Forasmuch as thou sawest that |out of the rock| a stone tare itself away, but not with hands, and brake in pieces the clay, the iron, the bronze,—the silver and the gold> ||the mighty God|| hath made known to the king what shall come to pass hereafter.

Exact' then is the dream,

And trusty' its interpretation.

46 Then' ||King Nebuchadnezzar|| fell upon his face, and <unto Daniel> paid adoration; and <a present and sweet odours> gave he word to

^a "Who from the position of the stars at the hour of birth, by various arts of computation and di-

vining, determined the fate of individuals"—T.G.

^b Or: "beaten small."

^a Or: "earth."

^b Written: "whereas" (without "and"); but read: "and whereas." In some cod. (w. 2 ear.

pr. edns., Syr. and Vul.) both written and read with "and"—G.n.

^c So it shd be (in this order), (w. Sep.)—G.n.

pour out unto him. ⁴⁷ The king answered Daniel, and said—

<Of a truth> ||your God|| is a God of gods, and a Lord of kings, and a Revealer of secrets,—seeing thou wast able to reveal this secret.

⁴⁸ Then' ||the king|| exalted |Daniel|, and <many large presents> gave he unto him, and set him to be ruler over all the province of Babylon,—and chief of the nobles, over all the wise men of Babylon.

⁴⁹ And ||Daniel|| desired of the king, and he appointed—over the business of the province of Babylon—Shadrach, Meshach, and Abed-nego,—but ||Daniel himself|| was in the gate of the king.

§ 3. *Nebuchadnezzar, making an Image of Gold to be Worshipped on Pain of Death, casts Shadrach, Meshach, and Abed-nego, for refusing to worship, into a Furnace of Fire; from which, however, they are Miraculously Delivered.*

³ ¹ ||Nebuchadnezzar the king|| made an image of gold, [the height thereof] sixty cubits, [the breadth thereof] six cubits,—he set it up in the valley of Dura, in the province of Babylon.

² And ||Nebuchadnezzar the king|| sent to gather together the satraps, the nobles and the pashas, the chief judges, the treasurers, the judges, the lawyers, and all the rulers of the province,—to come to the dedication of the image, which Nebuchadnezzar the king |had set up|. ³ Then' were gathered together, the satraps, the nobles and the pashas, the chief judges, the treasurers, the judges, the lawyers, and all the rulers of the province, to the dedication of the image, which Nebuchadnezzar the king had set up,—and they stood before the image, which Nebuchadnezzar |had set up|. ⁴ And ||the herald|| proclaimed aloud,—

<To you> is given the word, O ye peoples, races, and tongues: ⁵ <At what time ye shall hear the sound of the horn, the pipe, the lyre, the harp, the psaltery, the bagpipes, and all kinds of instruments of music> ye shall fall down and adore the image of gold, which Nebuchadnezzar the king hath set up; ⁶ and ||whosoever shall not fall down and adore|| shall ||instantly|| be cast into the burning furnace of fire.

⁷ |Wherefore| <at the same time—when all the peoples heard the sound of the horn, the pipe, the lyre, the harp, the psaltery,^a and all kinds of instruments of music> they were falling down—even all the peoples, the races, and the tongues,—adoring the image of gold, which Nebuchadnezzar the king |had set up|.

⁸ |Wherefore| <at the same time> drew near certain Chaldeans,—and accused^b the Jews: ⁹ they spake, and said, to Nebuchadnezzar the king:

O king! <for ages> live!

¹⁰ ||Thou thyself, O king||, hast made a decree, that ||any man who shall hear the sound of the horn, the pipe, the lyre, the harp, the psaltery and the bagpipes, and all kinds of instruments of music|| shall fall down and adore the image of gold; ¹¹ and ||whosoever shall not fall down and adore|| shall be cast into the burning furnace of fire.

¹² There are' certain Jews whom thou hast set over the business of the province of Babylon, Shadrach, Meshach, and Abed-nego,—||these men|| have made thee, O king, of no account, <thy god> they serve not, and <the image of gold which thou hast set up> do they not adore.

¹³ Then' ||Nebuchadnezzar— with anger and wrath|| gave word to bring Shadrach, Meshach, and Abed-nego, then <these men> brought they before the king. ¹⁴ Nebuchadnezzar spake' and said unto them,

Is it <with design> O Shadrach, Meshach, and Abed-nego,—that <my god> ye' are not serving, and <the image which I have set up> are not adoring? ¹⁵ Now ||if ye be ready|| <at what time ye shall hear the sound of the cornet, the pipe, the lyre, the harp, the psaltery and the bagpipes, and all the instruments of music> ye shall fall down and adore the image which I have made, but <if ye shall not adore> |instantly| shall ye be cast into the midst of the burning furnace of fire,—and who is the god that shall deliver you out of my hands?

¹⁶ Shadrach, Meshach, and Abed-nego answered', and said to the king:

O Nebuchadnezzar! we are not accounting it needful, |concerning this| to answer thee.

¹⁷ <If it is> ||our God, whom we' serve|| is able to deliver us,—<out of the burning furnace of fire, and out of thy hand> O king, he will deliver. ¹⁸ But <if not> be it known' to thee, O king,—that <thy god> will we not' serve, and <the image of gold which thou hast set up> will we not adore.

¹⁹ Then' ||Nebuchadnezzar|| was filled with wrath, and ||the likeness of his countenance|| was changed, against Shadrach, Meshach, and Abed-nego,—he spake and gave word to heat the furnace seven times hotter than it was ever seen heated; ²⁰ and <to men, who were the mightiest men in his army> gave he word to bind fast Shadrach, Meshach, and Abed-nego,—to cast them into the burning furnace of fire.

²¹ Then' bound they ||these men|| in their trousers, their tunics, and their cloaks,^a and their (other) clothing,—and cast into the midst of the burning furnace of fire. ²² There-

fore, <because the word of the king had raged forth,^b and the furnace was exceeding hot>

^a Some cod. (w. Vul.) add: "and the bagpipes"—G.n.

^b Lit.: "did eat their pieces of."

^a Or: "mantles." But Fuerst: "turbans," taking "clothing" as =

"upper cl." ^b Or: "was urgent, severe."

||those very men who took up Shadrach, Meshach, and Abed-nego|| were slain by the flame of the fire; ²³ and ||these three men, Shadrach, Meshach, and Abed-nego|| fell down into the midst of the burning furnace of fire, fast bound.

²⁴ Then ||Nebuchadnezzar the king|| was amazed, and rose up in haste: he spake and said to his nearest friends—

Where they not three men, we cast into the midst of the fire, fast bound?

They answered and said to the king,
Surely, O king!

²⁵ He answered and said,

Lo! ||I|| see four men, unbound, walking in the midst of the fire, and <injury> there is not in them, and ||the appearance of the fourth|| is like to a son of the gods!

²⁶ Then did Nebuchadnezzar |draw near| to the door of the burning furnace of fire, he spake and said,

Shadrach, Meshach, and Abed-nego, ye servants of the most high God, step forth and come hither.

Then stepped forth Shadrach, Meshach, and Abed-nego, out of the midst of the fire.

²⁷ And—being gathered together —[the satraps, the nobles, and the pashas and near friends of the king|, saw these men, over whose bodies the fire had |no power|, nor was ||a hair of their head|| singed, neither were ||their trousers|| disfigured,—nor had ||the smell of fire|| come upon them.

²⁸ Nebuchadnezzar spake' and said,

Blessed' be the God of Shadrach, Meshach, and Abed-nego, who hath sent his messenger, and delivered his servants, who trusted in him,—when <the word of the king> they transgressed, and delivered up their bodies, that they might not serve nor adore any god, saving their own God.

²⁹ Therefore do I make a decree, that ||who-soever of any people, race, or tongue it be that shall charge any error^a upon the God of Shadrach, Meshach, and Abed-nego|| shall be cut in pieces, and ||his house|| <into a dunghill>^b shall be changed; because there is no' other' God, who is able to deliver, like this!

³⁰ Then ||the king|| advanced Shadrach, Meshach, and Abed-nego, in the province of Babylon.

§ 4. *Nebuchadnezzar's Dream of his own Abasement—Explained by Daniel—and Fulfilled.*

⁴ ¹ ||Nebuchadnezzar^c the king|| <unto all the peoples, the races and the tongues who are dwelling in all the earth,> Let ||your prosperity|| abound!

² <The signs, and the wonders,^d which the

most high God |hath wrought with me|> it is pleasing before me to declare.

³ ||His signs|| how great!

And ||his wonders|| how mighty!

||His kingdom|| is an age-abiding kingdom,

And ||his dominion|| lasteth from generation to generation.^a

⁴ ||I, Nebuchadnezzar|| was at peace in mine own house, and was prosperous^b in my palace.

⁵ <A dream> I saw, and it made me afraid,—and ||fancies upon my bed, and visions of my head|| terrified me.

⁶ Therefore made I a decree, to bring in before me, all the wise men of Babylon,—who <the interpretation of the dream> should make known to me. ⁷ Then came in the sacred scribes, the magicians, the Chaldeans, and the astrologers,^c— and <the dream> told I' before them, but <the interpretation> could they not make known to me. ⁸ Howbeit <at last> came before me—Daniel, whose ||name|| was Belteshazzar, after the name of my god, and in whom is the spirit of the holy gods; and <the dream—before him> I told [saying]:

⁹ O Belteshazzar, chief of the sacred scribes, <because I know that |the spirit of the holy gods| is in thee,—and no secret giveth thee trouble> [therefore] <the visions of my dream which I have seen, and the interpretation thereof> do thou tell.

¹⁰ The visions then of my head upon my bed [were these],—

I was looking, when lo! a tree in the midst of the land,^d

And ||the height thereof|| was great.

¹¹ The tree |grew|, and became strong,—

And ||the height thereof|| reached unto the heavens,

And ||the view thereof|| unto the end of all the land:^d

¹² ||The foliage thereof|| was beautiful,

And ||the fruit thereof|| abundant,

And there was food for all therein,—<Under it> the wild beast of the field found shade,

And <among its branches> dwelt the birds of the heavens,

And <therefrom> was well fed |all flesh|.

¹³ I was looking, in the visions of my head, upon my bed, when lo! ||a watcher and holy one|| <out of the heavens> coming down. ¹⁴ He cried aloud, and <thus> he said—

Hew ye down the tree,

And lop off its branches,

Strip off its leaves,

And scatter its fruit,—

^a Or: "fault."

^b Cp. chap. ii. 5, n.

^c Note how the story, for a while, seems dictated by

the king himself.

^d "Astonishing things,"

"miracles"—T.G.

^a Lit.: "[is] with genera-

tion and generation."

^b Or: "flourishing." Lit.:

"green."

^c Cp. chap. ii. 27, n.

^d Or: "earth."

- Let the wild beasts flee^a from under it,
And the birds, out of its branches;
Nevertheless, <the stock of its roots^a
in the earth> leave ye, yea in a
bond of iron and bronze, in the
tender grass^b of the field,
And <with the dew of the heavens>
let it be drenched,^c
And <with the wild beasts> be its
portion, amongst the herbage of the
earth;
Let ||its heart|| <from a man's> be
changed,
And ||the heart of a wild beast|| be
given to it,—
And let seven seasons pass over it.
- <By the decree of the watchers> is the
thing,
And <[by] the mandate of the holy
ones> the matter:
To the intent that the living |may get to
know| that the Most High |hath
dominion| over the kingdom of men,
and <to whomsoever he pleaseth> he
giveth it, and <one low among men>
he setteth up over it.
- <This dream> have ||I, King Nebuchad-
nezzar|| seen.
||Thou, therefore, O Belteshazzar|| <the
interpretation> do thou tell, foras-
much as ||all the wise men of my
kingdom|| are unable <the interpreta-
tion> to make known to me, but
||thou|| art able, because ||the spirit of
the holy gods|| is in thee.
- Then ||Daniel, whose name was Belteshazzar||
was astonished for about one moment,^d and ||his
thoughts|| troubled him. The king^e spake^f
and said,
O Belteshazzar, let neither ||the dream, nor
the interpretation|| trouble thee.
Belteshazzar answered^f and said,
My Lord,
||The dream|| be for them^f who hate thee,
And ||the interpretation|| for them^f who are
thy foes.
- <||The tree which thou sawest||, which grew
and became strong,
Whose ||height|| reached unto the heavens,
And ||the view|| thereof to all the earth:
Whose ||foliage|| was beautiful,
And whose ||fruit|| abundant,
And ||food for all|| was in it,—
<Under it> dwelt the wild beasts of the field,
And <in the branches thereof> nestled the
birds of the heavens:>
- <Thyself> it is, O king, in that thou art grown,
and become strong,—and ||thy greatness||
hath grown, and reached to the heavens,
and ||thy dominion|| to the end of the earth.

- And <whereas the king saw^a a watcher and
holy one coming down out of the heavens,
who said,
Hew ye down the tree and despoil it,
Nevertheless <the stock of its roots—in the
earth> leave ye, even in a bond of iron
and bronze, in the tender grass of the
field,—
And <with the dew of the heavens> let it
be drenched, and <along with the wild
beasts of the field> be its portion,
Until that ||seven seasons|| pass over it>
- ||This|| is the interpretation, O king,—and
||the decree of the Most High|| it is, which
hath come upon my lord the king:
- That <thee> are they going to drive forth
from among men,
And <along with the wild beasts of the
field> shall be thy dwelling.
And <grass—like oxen> will they suffer
||thee|| to eat,
And <with the dew of the heavens> will
they suffer ||thee|| to be drenched,
And ||seven seasons|| shall pass over thee,—
Until that thou come to know, that the
Most High |hath dominion| over the
kingdom of men,
And <to whomsoever he pleaseth> he
giveth it.
- And <whereas they gave word to leave the
stock of the roots of the tree> ||thy king-
dom|| <unto thee> is sure,—after that thou
come to know, that the heavens |have
dominion|.
- Wherefore, O king, let ||my counsel|| be
pleasing^a unto thee,
<Thy sin, then,—by righteousness> break
thou off,
And <thine iniquities> by shewing favour
to the oppressed,—
If so be it may become the lengthening out of
thy security.^b
- ||All this|| came upon Nebuchadnezzar the
king. ²⁹ ||At the end of twelve months||
<over the palace of the kingdom of Babylon>
was he walking: ³⁰ the king spake^f and said,
Is not ||this|| Babylon the great,—which ||I
myself|| have built as the home^c of the
kingdom, by the might of my power, and
for the dignity of my majesty?
- <While yet^f the word was in the mouth of the
king> ||a voice|| <out of the heavens> fell,—
<Unto thee> is it said, O Nebuchadnezzar
the king,
||The kingdom|| hath departed from thee;
And <from among men> are they going to
drive ||thee|| forth,
And <with the wild beast of the field>
shall be thy dwelling.
<Grass—like oxen> will they suffer ||thee||
to eat,
And ||seven seasons|| shall pass over thee,—
Until that thou come to know that the Most

^a Clearly—"root-trunk."^b Or: "herbage."^c So Davies, "where *ebaphē*
in Greek"—Heb. L.^d Or: "for a short time."^e The king seems not to be

the relator any further;

or it would have been:

"I spake," etc.

^f Written: pl.; read: sing.

—G.n.

^a Or: "beautiful."^b Or: "tranquillity."^c Ml.: "house."

High |hath dominion| over the kingdom of men, and <to whomsoever he pleaseth> he giveth it.

³³ <Immediately> |the word| was fulfilled upon Nebuchadnezzar, And <from among men> was he driven forth, And <grass—like oxen> did he eat, And <with the dew of the heavens> his body was drenched,—until that ||his hair|| <like to eagles' feathers> was grown, and his nails, like birds' claws.

³⁴ And <at the end of the days> ||I, Nebuchadnezzar||, |mine eyes* unto the heavens| did uplift,

And ||mine understanding|| <unto me> returned,

And <the Most High> I blessed,

And <to him that liveth age-abidingly> I rendered praise and honour,—

||Whose dominion|| is an age-abiding dominion,

And ||his kingdom|| lasteth from generation to generation;^b

³⁵ And ||all the inhabitants of the earth|| <as nothing> are accounted, And <according to his own pleasure> dealeth he—

With the army of the heavens,

And the inhabitants of the earth,—

And none there is' who can smite upon his hand,

Or say to him, What hast thou done?

³⁶ <At the same time> ||mine understanding|| returned unto me,

And <for the dignity of my kingdom> ||my majesty and my brightness|| returned unto me,

And <unto me> ||my nearest friends and my nobles|| did seek,—

And <over my kingdom> was I restored,

And <surpassing greatness> was added unto me.

³⁷ Now ||I, Nebuchadnezzar|| am praising and extolling and honouring the King of the Heavens,

||All whose works|| are truth,

And ||his ways|| right;

And <them who walk in pride> he is able to abase.

§ 5. *To King Belshazzar, while dishonouring the Sacred Vessels, is Handwriting put forth, which Daniel interprets, and which is swiftly fulfilled.*

⁵ ¹ ||Belshazzar the king|| made a great feast, to a thousand of his nobles,—and <before the thousand> was drinking |wine|. ² ||Belshazzar|| gave word, at the flavour of the wine^c to bring the vessels of gold and silver, which Nebuchadnezzar his father |had brought forth| out of the

temple which was in Jerusalem,—that the king and his nobles, his wives and his concubines |might drink therein|.

³ Then brought they the vessels of gold which had been taken out of the temple of the house of God, which was in Jerusalem,—and the king and his nobles, his wives and, his concubines, |drank therein|; ⁴ they drank wine,—and praised the gods of gold and silver, bronze, iron, wood and stone.

⁵ <Immediately> came forth the fingers of the hand of a man, and wrote, over against the chandelier, upon the plaster^a of the wall of the palace of the king,—and ||the king|| saw the part of the hand^b which was writing. ⁶ Then <as for the king> ||his bright looks|| changed in him, and ||his thoughts|| terrified him,—and ||the joints^c of his loins|| were loosed, and ||his knees|| smote |one against another|. ⁷ The king began crying out amain, to bring in the magicians, the Chaldeans and the astrologers,^d—the king spake' and said to the wise men of Babylon,

||Whosoever it is that shall read this writing, and <the interpretation thereof> shall declare unto me||,

<With purple> shall he be clothed,

And have a chain^e of gold upon his neck,

And <as the third in the kingdom> shall he have dominion.

⁸ Then were coming in all the wise men of the king,^f—but <the writing> could they not read, nor <the interpretation> make known to the king.

⁹ Then ||King Belshazzar|| was greatly' terrified, and ||his bright looks|| were changed upon him,—and ||his nobles|| were perplexed. ¹⁰ ||The queen|| <by reason of the words of the king and his nobles> |into the house of banqueting| entered,—the queen spake' and said,

O king! <for ages> live!

Let not thy thoughts |terrify thee|, and <as for thy bright looks> let them not be changed.

¹¹ There is' a man in thy kingdom in whom is the spirit of the holy gods, and <in the days of thy father> ||light, and intelligence, and wisdom like the wisdom of the gods|| were found in him,—and ||King Nebuchadnezzar thy father|| appointed him |chief of the sacred scribes, the magicians, the Chaldeans, and the astrologers|—||thy father, O king!|| ¹² <Forasmuch as ||a distinguished spirit, and knowledge and intelligence, ability to interpret dreams and solve riddles and unravel knotty points|| were found in the same Daniel, whom the king named Belteshazzar> now let ||Daniel|| be called, and <the interpretation> will he declare.

¹³ Then ||Daniel|| was brought in before the king,—the king spake' and said unto Daniel, Art ||thou|| that Daniel, that is of the sons of

* Here the king himself seems to resume the story.

^b M.L.: "(is) with genera-

tion and generation."

^c I.e.: "in a proud wine freak"—Fuerst.

^a Or: "lime."

^b M.L.: "saw the hand extremity." Fu. H.L.:

"the wrist."

^c M.L.: "knots."

^d Cp. chap. ii. 27, n.

^e Perh.: "of pearls"—Davies' H.L.

^f Some cod.: "of Babylon"—G.n.

the exile of Judah, whom the king my father brought' out of Judah?

- 14 Then, I have heard concerning thee, that ||the spirit of the gods||^a is in thee,—and ||light and intelligence and distinguished wisdom|| are found in thee.

- 15 ||Now||, therefore, have been brought in before me the wise men, the magicians, that <this writing> they might read, and <the interpretation thereof> might make known unto me,—but they were not able <the interpretation of the thing> to declare.

- 16 ||I|| however have heard concerning thee, that thou art able, <interpretations> to unfold, and <knotty points> to unravel,—

Now <if thou be able |the writing| to read, and |the interpretation thereof| to make known unto me> |with purple| shalt thou be clothed, and |a chain of gold| shalt thou have upon thy neck, and <as the third in the kingdom> shalt thou have dominion.

- 17 Then spake Daniel, and said before the king,
<As for thy gifts> thine own let them remain,
And <thy presents> [on another] bestow,—
Howbeit <the writing> will I read to the king,
And <the interpretation thereof>^b will I make known to him.

- 18 <As for thee, O king> ||the Most High God|| gave |kingship and greatness and honour and majesty| unto Nebuchadnezzar thy father; ¹⁹ and <for the greatness that he gave him> ||all peoples, races and tongues|| used to tremble and to withdraw falteringly from before him,—
<Whom he would> he slew,

And <whom he would> he kept alive,

And <whom he would> he set up,

And <whom he would> he put down.

- 20 But <when uplifted> was his heart and ||his spirit|| became obstinate so as to act arrogantly> he was put down from the throne of his kingdom, and <his dignity> took they from him; ²¹ And <from among the sons of men> was he driven, And ||his heart|| <to a wild beast's> became equal, And <with the wild asses> was his dwelling, And <grass—like oxen> they suffered him to eat, And <with the dew of the heavens> [his body] was drenched,—until that he came to know that the Most High God ||hath dominion|| over the kingdom of men, and <whomsoever he pleaseth> he setteth up over it.

- 22 And yet ||thou, his son|| O Belshazzar! hast not humbled thy heart, though <all this> thou knewest; ²³ but <against the Lord of the heavens> hast uplifted thyself, and <the vessels of his house> have they brought before thee, and ||thou, and thy nobles, thy wives and thy concubines|| have

been drinking ||wine|| therein, and <gods of silver and gold, of bronze, iron, wood and stone, which see not nor hear nor know> hast thou praised —whereas <God, in whose hand thy breath^a is and whose are all thy ways> ||him|| hast thou not glorified.

- 24 Then was there put forth from before him the part of the hand,—and ||this writing|| was inscribed:

- 25 And this is the writing which was inscribed,
M'nê, M'nê, T'kêl, u-Pharsin.

- 26 ||This|| is the interpretation of the thing,—
M'nê [= "Reckoned-up"], God hath reckoned up thy reign, and ended it;

- 27 T'kêl [= "Weighed"],—thou art weighed in the balances, and found wanting;

- 28 P'rês [= "Snatched-away"],^b —snatched away is thy kingdom, and given to the Medes and Persians.

- 29 Then Belshazzar |gave word|, that they should clothe Daniel with purple, and put a chain^c of gold upon his neck,—and should make a proclamation concerning him, that he should be the third ruler over the kingdom.

- 30 <In that night> was slain—Belshazzar, the king of the Chaldeans.^d

§ 6. *Darius the Mede, unwarily Signing an Interdict against Prayer, consigns Daniel to the Lions' Den, from which the King gladly welcomes him back Unharmed.*

- 31 And ||Darius the Mede|| received the kingdom,—when about sixty-two years of age.

- ¹ It was pleasing before Darius, that he ⁶ should set up over the kingdom, a hundred and twenty satraps,—that they should be over all the kingdom; ² and <over these> three confidential ministers, of whom ||Daniel|| was first,—that <to them> these satraps should render an account, and ||the king|| not be suffering loss. ³ Then ||this Daniel|| signalled himself, above the ministers and the satraps, because ||a distinguished spirit|| was in him, and ||the king|| thought to set him up over all the kingdom.

- ⁴ Then ||the ministers and the satraps|| began seeking to find |occasion|^e against Daniel, in respect of the kingdom,—but <no occasion nor wickedness> could they find, inasmuch as |faithful| was he, and ||neither error nor wickedness|| could be found against him.

- ⁵ Then ||these men|| were saying,

We shall not find against this Daniel, any occasion; unless we find it against him in respect of the law of his God.

- ⁶ Then ||these ministers and satraps|| crowded together^f unto the king,—and <thus> were saying to him,

O Darius the king! |for ages| live!

^a Some cod. (w. 7 ear. pr. edns., Syr.): "the holy gods."—Cp. chap. iv. 9

—G.n.

^b So it shd be (w. Sep., Syr. and Vul.)—G.n.

^a Or: "spirit."

^b So Fuerst.

^c Cp. ver. 7.

^d So written; but read:

"the Chaldean king"—

G.n.

^e Or: "pretext."

^f Or: "hurried."

⁷ All the ministers of the kingdom, the nobles and satraps, the near friends and the pashas, [have consulted together], to establish a royal statute, and to confirm an interdict.^a—

That [whosoever shall ask a petition^b of any God or man, for thirty days, save of thee, O king] shall be cast into the den of lions.

⁸ Now, O king! wilt thou establish the interdict, and sign^c the writing, that it may not be changed—according to the law of the Medes and Persians, which may not be abolished.

⁹ Wherefore? [King Darius] signed the writing and the interdict.

¹⁰ But [Daniel] <when he knew that the writing [was signed]> went to his own house, and <the windows being opened to him, in his chamber, toward Jerusalem> [three times a day] was he kneeling upon his knees, and praying and giving thanks before his God, in like manner as he had been doing aforetime.

¹¹ Then [these men] crowded together,^d and found Daniel,—praying and making supplication, before his God.

¹² Then drew they near, and began to speak before the king, concerning the royal interdict, Didst thou not sign [an interdict].

That [any man who should petition of any God or man, for thirty days, save of thee, O king] should be cast into the den of lions?

The king answered and said,

Certain' is the thing—according to the law of the Medes and Persians, which may not be abolished.

¹³ Then answered they and were saying before the king,

[Daniel, who is of the sons of the exile of Judah] hath made thee, O king, of none account, also the interdict which thou hast signed,—but <three times a day> is asking his petition.^e

¹⁴ Then [the king] <when he heard [the matter]> was sorely^f displeased with himself,^f and <upon Daniel> set his heart, to deliver him,—and <until the going in of the sun> was striving to rescue him.

¹⁵ Then [these men] crowded^d unto the king,—and were saying to the king,

Know, O king, that the law of the Medes and Persians is, that [no interdict nor statute which the king establisheth] may be changed.

¹⁶ Then [the king] gave word, and they brought Daniel, and cast him into the den of lions. The king spake^g and said to Daniel,—

<Thy God, whom thou' art serving continually> [he] will deliver thee.

¹⁷ And there was brought a certain stone,^a and laid upon the mouth^b of the den; and the king sealed^c it with his own signet-ring, and with the signet-ring of his nobles, that nothing might be changed, as to Daniel.

¹⁸ Then the king departed to his palace, and spent the night fasting, and no [table^c] was brought in before him,—and [his sleep] fled from him.

¹⁹ Then the king rose early, with the dawn,^d and <hastily>—unto the den of lions> departed; ²⁰ and <when he drew near to the den> <unto Daniel, with a distressed voice> made he outcry,—the king spake^g and said unto Daniel,

O Daniel! servant of the Living God!

<Thy God, whom thou art serving continually> hath he been able to deliver thee from the lions?

²¹ Then [Daniel] <with the king> spake,—O king! [for ages] live!

²² [My God] hath sent his messenger, and hath shut the mouth of the lions, and they have not hurt me; forasmuch as <before him> rectitude^e was found in me, moreover also <before thee, O king> no [crime] had I committed.

²³ Then [the king] was exceedingly glad concerning him, and gave word to take up [Daniel] out of the den. So Daniel [was taken up] out of the den, and [no manner of hurt] was found in him, for that he had trusted in his God.

²⁴ And the king [gave word] that they should bring those men who had accused^f Daniel, and <into the den of lions> they cast them—them, their children, and their wives,—and <they had not reached the bottom of the den> when the lions [seized them], and <all their bones> brake they in pieces.

²⁵ Then [Darius the king] wrote to all the peoples, the races, and the tongues who were dwelling in all the earth,

Your prosperity abound! ²⁶ [From

before me] is appointed a decree that <throughout every dominion of my kingdom> men tremble and withdraw falteringly from before the God of Daniel,—for that [he] is the Living God, and abiding for ages, and [his kingdom] that which shall not be destroyed, and [his dominion] is unto the end: ²⁷ who delivereth and rescueth, and worketh signs and wonders, in the heavens, and in the earth,—for that he hath delivered Daniel out of the power of the lions.

²⁸ And [this Daniel] prospered in the reign of Darius,—and in the reign of Cyrus the Persian.

^a Or simply: "a stone."

^b Or: "up to the door."

^c Some say: "concubines."

Others: "instruments of music." One school of Massorites spell the word: *dahwan*; the

other: *dahwan* (letter *he*) —G.n.

^d Some say: "by candle-light." Cp. T.G.

^e Ml.: "cleanness."

^f Cp. chap. iii. 8, n.

^a Or: "prohibition."

^b Or: "pray a prayer."

^c So Davies. "Inscribe"

—T.G., Fuerst.

^d Or: "hurried."

^e Or: "praying his

prayer."

^f Or: "concerning it."

§ 7. *Daniel here goes back to record his own Dreams. And, first, that of Four Wild Beasts coming up out of the Great Sea, with the Interpretation of which he is favoured.*

7 ¹ <In the first year of Belshazzar, king of Babylon> ||Daniel|| beheld |a dream|, and visions of his head upon his bed,—then <the dream> he wrote, <the sum of the matters> he told. ² Daniel spake^a and said,

I was looking, in my vision [which came] with the night,—when, lo! ||the four winds of the heavens|| bursting forth upon the great sea; ³ and four large wild beasts, coming up out of the sea,—diverse, one from another:—

⁴ ||The foremost|| like a lion, having |the wings of an eagle|,—I looked until the wings thereof |were torn out|, and it was lifted up from the earth, and <upon its feet, like a man> was it caused to stand, and <the heart of a man> was given to it.

⁵ And, lo! another wild beast, a second, resembling a bear, and <on one side> was it raised up, with three ribs in its mouth, between its teeth,—and <thus> were they saying to it, Rise! devour much flesh.

⁶ <After that> I was looking, and lo! another, like a leopard,^b and ||it|| had four wings of a bird upon its back,—and <four heads> had the wild beast, and ||dominion|| was given to it.

⁷ <After that> I was looking in the visions of the night, when lo! a fourth wild beast, terrible and well-hipped^c and exceeding strong, and it had ||large teeth^d of iron||, it devoured and brake in pieces, and <the residue—with its feet> it trampled down,—and ||it|| was diverse from all the wild beasts that were before it, and it had ||ten horns||. ⁸ I was considering the horns, when lo! ||another horn, a little one|| came up among them, and ||three of the former horns|| were uprooted from before it,—and lo! ||eyes, like the eyes of a man|| in this horn, and ||a mouth|| speaking great things.

⁹ I continued looking, until that ||thrones|| were placed, and ||the Ancient of days|| took his seat, —whose ||garment|| <like snow> was white, and ||the hair of his head|| like pure wool, ||his throne|| was flames of fire, ||his wheels|| a burning fire.

¹⁰ ||A stream of fire|| was flowing on and issuing forth from before him, ||a thousand thousand|| waited upon him, and ||ten thousand times ten thousand|| <before him> stood up,—||Judgment||^e took its seat, and ||books|| were opened.

¹¹ I continued looking, <then> because of the sound of the great words which the horn was speaking>—I continued looking, until that the wild beast |was slain|, and his body

|destroyed|, and given to the burning of the fire. ¹² <As concerning the rest of the beasts> their dominion |was taken away|,^a —but ||a lengthening of life|| was given to them, until time and season.

¹³ I continued looking in the visions of the night, when lo! <with the clouds of the heavens> ||one like a son of man|| was coming,—and <unto the Ancient of days|| he approached, and <before him> they brought him near; ¹⁴ and <unto him> were given dominion and dignity and kingship, that all peoples, races and tongues, <unto him> should do service,—||his dominion|| was an age-abiding dominion, which should not pass away, and ||his kingdom|| that which should not be destroyed.

¹⁵ The spirit of ||me, Daniel|| was grieved in the midst of the sheath,—and ||the visions of my head|| terrified me. ¹⁶ I drew near unto one of them who stood by,^b and made exact enquiry of him, concerning all this,—so he told me, and <the interpretation of the things> made he known unto me.

¹⁷ ||These great wild beasts, which are four||,—are four kings who shall arise out of the earth; ¹⁸ but the holy ones of the Highest^c shall receive the kingdom|,—and shall possess the kingdom for the age, yea for the age of ages.

¹⁹ Then desired I to be sure, concerning the fourth wild beast, which was diverse from all of them,—exceeding terrible, whose ||teeth|| were iron, and ||his claws||^d of bronze, he devoured, brake in pieces, and <the residue—with his feet>^e he trampled down; ²⁰ also concerning the ten horns, which were in his head, and the other, which came up, and there fell—from among them that were before it—three,—and this horn which had ||eyes||, and ||a mouth|| speaking great things, and ||his look|| was more proud than his fellows: ²¹ I continued looking, when ||this horn|| made war with the holy ones,—and prevailed against them: ²² until that the Ancient of Days |came|, and ||justice||^f was granted to the holy ones of the Highest,^g—and ||the time|| arrived, that the holy ones should possess' ||the kingdom||. ²³ |Thus| he said,

||The fourth wild beast|| is a fourth kingdom which shall be in the earth, which shall be diverse from all the kingdoms,—and shall devour all the earth, and shall trample it down, and break it in pieces.

²⁴ And ||the ten horns of that kingdom|| are ten kings who will arise,—and ||another|| will arise after them, and ||he|| will be diverse from the former ones, and <three kings> will he cast down; ²⁵ and <words against the Most High> will he speak, and <the

^a And, therefore, the following paragraphs might have been printed as “speech.” Still, as they are, in fact, “narrative,” they start “full out” in the margin, as is usual with narrative.

^b Perh. sometimes includ-

ing the (striped) tiger—T.G. and Fuerst.

^c So Fuerst.

^d Dual (?) = two large teeth; or = two rows of large teeth. Cp. T.G.

^e The abstract for the concrete = “the Judge.”

^a Ml.: “they took away.”

^b Or: “who were standing up.” Cp. ver. 10.

^c Or perh.: “of the highest places.” Cp. T.G.

^d Or: “hoofs.” Written:

pl.; read: sing.—G.n.

^e Written: “feet” (pl.); read: “foot” (sing.)—G.n.

^f Or: “vindication.”

^g Cp. on ver. 18

holy ones of the Highest>^a will he afflict,^b—and will hope to change times and law, and they will be given into his hand, for a season and seasons and the dividing of a season,²⁶ but ||Judgment|| will take its seat,^c—and ||his dominion|| will they take away, to destroy and make disappear unto an end.

- ²⁷ And ||the kingdom, and the dominion, and the greatness of the kingdoms under all the heavens|| shall be given to the people of the holy ones of the Highest,^d—||his kingdom|| is an age-abiding kingdom, and ||all the dominions|| <unto him> will render service, and shew themselves obedient.

- ²⁸ Hitherto' is the end of the matter.
<As for me, Daniel> greatly did my thoughts terrify me, and ||my bright looks|| were changed upon me, but <the matter—in mine own heart> I kept.^e

§ 8. *Daniel's Second Vision—of the Ram and of the He-goat; which is explained by the Angel Gabriel.*

- ⁸ ¹ <In the third year of the reign of Belshazzar the king> ||a vision|| appeared unto |me Daniel|, after that which appeared unto me at the beginning.² So then I saw, in the vision, and it came to pass, when I saw, that I' was in Shusan^f the fortress, which is in Persia the province,—yea I saw it in a vision, when ||I|| was by the river Ulai.³ So then I lifted up mine eyes, and looked, and lo! a ram, standing before the river, and ||it|| had two horns,—and ||the two horns|| were high, but ||the one|| was higher than the other, and ||the higher|| had come up |last|. ⁴ I saw the ram, pushing strongly westward and northward and southward, so that no wild beast could stand before him, and none' could deliver out of his hand,—but he did according to his own pleasure, and shewed himself great.

- ⁵ Now ||I|| was observing, when lo! |a he-goat| coming in out of the west, over the face of all the earth, but it meddled not with the earth,—and ||the goat|| had a conspicuous horn between his eyes.⁶ So then he came up to the ram having the two horns, which I had seen, standing before the river,—and ran unto him, in the fury of his strength.⁷ Yea I saw him coming close upon the ram, and he was enraged at^g him, and smote the ram, and brake in pieces both his horns, and there was no strength in the ram to stand before him,—but he cast him down to the ground, and trampled him underfoot, and there was none could deliver the ram out of his power.^h ⁸ But ||the he-goat|| shewed himself very great,—and <when he had become

mighty> the great horn |was broken in pieces|, and there came up afterwards^a four, in its stead, towards the four winds of the heavens;⁹ and <out of the first of them> came forth a little horn,^b—which became exceedingly great, against the south and against the east, and against the beautiful [land];^c ¹⁰ yea it became great as far as the host of the heavens,—and caused to fall, to the earth, some of the host, and some of the stars, and trampled them underfoot;¹¹ <even as far as the ruler of the host> shewed he his greatness,—and <because of him> was taken away the continual [ascending-sacrifice],^d and the place of the sanctuary |was cast down|; ¹² and ||a host|| was set over the continual [ascending-sacrifice], by transgression, —and faithfulness |was cast down|^e to the ground, and so he acted with effect, and succeeded.

- ¹³ Then heard I a certain holy one, speaking,—and another holy one said' to that certain holy one who was speaking—

How long' is the vision of the continual [ascending-sacrifice] as taken away,^f and the transgression which astoundeth,^g for both sanctuary and host to be given over to be trampled underfoot?^h

- ¹⁴ And he said unto him,ⁱ

Until two thousand and three hundred evening-mornings,—then shall the sanctuary |be vindicated|.

- ¹⁵ And it came to pass, when ||I Daniel|| had seen' the vision,—and had sought discernment, that lo! there was standing before me, as the appearance of a man.¹⁶ Then heard I a human voice, between [the banks of] the Ulai,—which cried out, and said,

Gabriel! cause this man to understand the revelation.

- ¹⁷ So he came near where I stood, and <when he came> I was terrified, and fell upon my face,—but he said unto me,

Understand, O son of man, that <to the time of the end>^k belongeth the vision.

- ¹⁸ And <when he spake with me> I fell stunned upon my face, to the earth,—but he touched me, and caused me to stand up where I was.¹⁹ Then said he,

Behold me! causing thee to know, that which shall come to pass in the afterpart of the indignation,—for <at an appointed time> shall be an end.

^a So it shd be (w. Sep.)—G.n.

^b Gt.: "another horn, a little one." Cp. chap. vii. 8—G.n.

^c Gt.: "against the north"—G.n.

^d All the occurrences in Dan. are: vii. 11, 12, 13; xi. 31; xii. 11.

^e So it shd be [passive] (w. Sep., Syr., Vul.)—G.n.

^f So it shd be (w. Sep.)—G.n.

^g Occurs only here and chaps. ix. 27; xi. 31;

xii. 11.

^h Gt.: the verse shd read—"How long is the vision of the continual [ascending-sacrifice] as taken away, and the setting up of the transgression, after he hath given over the sanctuary and host to be trampled underfoot?"—G.n.

ⁱ So it shd be (w. Sep., Syr., Vul.)—G.n. [M.C.T.: "unto me."]

^k Cp. ver. 19; chaps. xi. 35, 40; xii. 4, 9.

^a Cp. verses 18, 22.

^b Or: "vex," "trouble," or "wear out" (1 Ch. xvii. 9).

^c Cp. n. on ver. 10.

^d Cp. verses 18, 22, 25.

^e Cp. Lk. ii. 19.

^f Chief city of Susiana (and all Persia)—T.G.

^g Or: "strove violently with."

^h Ml.: "hand."

- ²⁰ ||The ram which thou sawest, having the two horns|| representeth the kings of Media and Persia; ²¹ and ||the he-goat|| is the king of Greece,—and <the great horn which was between his eyes> ||the same|| is the first king.
- ²² Now <as for its being broken in pieces, whereupon there stood up four in its stead> ||four kingdoms, out of his^a nation,|| shall stand up, but not with his strength; but <in the aftertime of their kingdom, when transgressions^b |have filled up their measure|>,—there will stand up a king of mighty presence,^c and skilful in dissimulation;^d ²⁴ and his strength |will be mighty|, but not through his own strength,^e and |wonderfully| will he destroy, and succeed and act with effect,—and will destroy mighty ones, and the people of holy ones; ²⁵ and <by his cunning>^f will he both cause deceit to succeed in his hand, and <in his own heart> will he shew himself to be great, and <by their careless security> will he destroy many,—and <against the ruler of rulers> will he stand up, but <without hand> shall be broken in pieces.
- ²⁶ Now <the revelation of the evening and the morning which hath been told> ||faithful|| indeed it is,—but ||thou|| close up the vision, because it is for many days.
- ²⁷ Now <as for me Daniel> then was I sick^g for days, but I arose and did the business of the king,—and <though I was confounded concerning the revelation> yet could no' one discern it.

§ 9. *Encouraged by Jeremiah's prophecies, Daniel makes Intercession for his City and his People. Gabriel despatched with a direct and intelligible Revelation.*

- ⁹ ¹ <In the first year of Darius son of Ahasuerus, of the seed of the Medes,—who was made king over the kingdom of the Chaldeans; ² in the first year of his reign> ||I, Daniel|| perceived by the writings,—the number of the years, as to which the word of Yahweh came' unto Jeremiah the prophet, to fulfil the desolations of Jerusalem, seventy years.^h ³ So I set my face unto the Lord God,ⁱ to seek [him] by prayer, and supplication,—with fasting, and sackcloth and ashes; ⁴ yea I prayed unto Yahweh my God, and made confession,—and said—

I beseech thee, O Lord, the God great and to be revered, *keeping the covenant and the lovingkindness^k to them who love him, and*

^a So it shd be (w. Sep. and Vul.).—G.n.

^b So it shd be (w. Sep., Syr., Vul.). Cp. chap. ix. 24.

^c Ml.: "strong face."

^d Or: "enigmas."

^e Cp. 2 Thess. ii. 9, 10.

^f Gt.: "and against the holy ones shall be his cunning"—G.n.

^g So it shd be (w. Sep.)

[without the word fainted"]—G.n.

^h Cp. Jer. xxv. 12; xxix. 10.

ⁱ Heb.: 'adhōnay ha-elohim.

^k Perh. definiteness is better preserved in these nouns—the covenant made of old, and the lovingkindness promised therein. Cp. Exo. xx. 6; xxxiv. 6, 7.

to them who keep his commandments. ⁵ We have sinned and committed iniquity, and been guilty of lawlessness and been rebellious,—even departing from thy commandments, and from thy regulations; ⁶ and have not hearkened unto thy servants the prophets, who spake in thy name, unto our kings, our rulers, and our fathers,—and unto all the people of the land.

- ⁷ <To thee> O Lord, belongeth righteousness, but <to us> the shame of faces, as at this day,—to the men of Judah, and to the inhabitants of Jerusalem, and to all Israel, the near and the far off, throughout all the lands whither thou hast driven them, in their treachery, wherewith they had been treacherous against thee.

- ⁸ O Yahweh^a <to us> belongeth the shame of faces, to our kings, to our rulers, and to our fathers,—in that we have sinned against thee.

⁹ <To the Lord^b our God> belong compassions, and forgivenesses,—for we have rebelled against him; ¹⁰ and have not hearkened unto the voice of Yahweh our God,—to walk in his instructions which he set before us, through means of his servants the prophets; ¹¹ yea ||all Israel|| have transgressed thy law, even going away, so as not to hearken unto thy voice,—therefore |were poured out upon us| the curse and the oath which had been written in the law of Moses the servant of God, because we had sinned against him. ¹² Thus hath he confirmed his words^c which he had spoken against us, and against our judges who had judged us, by bringing in upon us a great calamity,—as to which there had not been done, under all the heavens, as hath been done unto Jerusalem.

- ¹³ <Even as written in the law of Moses> hath ||all this calamity|| come in upon us,—yet entreated we not the face of Yahweh our God, by turning away from our iniquities,^d and by getting intelligence in thy truth.^e

- ¹⁴ Therefore hath Yahweh |kept watch| for the calamity, and brought it in upon us,—for righteous' is Yahweh our God concerning all his deeds which he hath done, seeing that we had not hearkened unto his voice.

- ¹⁵ ||Now|| therefore, O Lord our God, who didst bring forth thy people out of the land of Egypt with a firm hand, and didst make for thyself a name, as at this day,—we have sinned, we have been guilty of lawlessness.

^a In some cod. (w. 1 ear. pr. edn.): "O Lord" (Heb.: 'adhōnay)—G.n.

^b One school of Massorites (w. 1 ear. pr. edn.): "To Yahweh"—G.n.

^c "Words," written; "word," read. Some cod. (w. 1 ear. pr. edn.): "word" (sing.), written

and read. Others (w. Sep., Syr., Vul.): "words" (pl.), written and read—G.n.

^d Some cod. w. 2 ear. pr. edns., Syr.: "iniquity" (sing.).—G.n.

^e Or: "by giving instruction in thy faithfulness."

- 16 O Lord! <according to all thy righteousness> I beseech thee, let thine anger and thine indignation turn away from thy city Jerusalem, thy holy mountain,—for <by reason of our sins, and by reason of the iniquities of our fathers> ||Jerusalem and thy people|| have become a reproach, to all who are round about us.
- 17 ||Now|| therefore, hearken, O our God, unto the prayer of thy servant, and unto his supplications, and let thy face shine, upon thy sanctuary, that is desolate,—for the sake of thy servants.^a O Lord.
- 18 Incline, O my God, thine ear, and hearken, open thine eyes, and behold our desolations, and the city on which hath been called thy name; for <not on the ground of our own righteousnesses> are we causing our supplications to fall down before thee, but on the ground of thine abounding compassions.
- 19 O Lord,^b hear!
O Lord,^b forgive!
O Lord,^b hearken and perform!
Do not delay!
For thine own sake, O my God,
Because ||thine own name|| hath been called, upon thy city, and upon thy people.

- 20 And <while yet I' was speaking, and praying, and confessing mine own sin, and the sin of my people Israel,—and causing my supplication to fall down before Yahweh my God, concerning the holy mountain of my God; ²¹ while yet I' was speaking in prayer> then ||the man Gabriel, whom I had seen in vision at the beginning, wearied with rapid flight|| touched me, about the time of the evening present. ²² Yea he came,^c and spake with me,—and said—

O Daniel! ||now|| have I come forth, to teach thee understanding.

- 23 <At the beginning of thy supplications> came forth a word, ||I|| therefore, am arrived to tell, because <a man delighted in> thou art',—mark then the word, and have understanding in the revelation:—
- 24 ||Seventy weeks||^d have been divided^e concerning thy people and concerning thy holy city—

^a So it shd be (w. Sep.)—G.n.

^b Heb.: 'adhōndy.

^c So it shd be (w. Syr.)—G.n.

^d "Weeks of years"—Fu., Dav. "Hebdomads of years"—T.G.

^e Heb.: *hathak*—here only. Authorities are agreed that the primary meaning of *hathak* is "to divide", and it is a sound rule that, where the primary sense may well stand, another meaning shd not be sought for. An actual division of the "weeks" here undeni-

ably presents itself: division *first*, "seven" weeks; division *second*, "sixty-two" weeks; division *third*, "one" week. On that last week the shadow of a covenant-breaker falls. Does not the Book of Daniel disclose who that covenant-breaker is? The "divided" weeks are *ipso facto* "determined," so that nothing is really lost by paying chief regard to the primary sense; how much may be gained, who can tell?

To put an end to the transgression.^a
And fill up the measure of sin.^b
And put a propitiatory—covering over iniquity,
And bring in the righteousness of ages,^c
And affix a seal to^d vision and prophecy,
And anoint the holy of holies.^e

- 25 Thou must know, then, and understand: <From the going forth of the word to restore and to build Jerusalem—unto the Anointed One, the Prince> [shall be] seven weeks, and sixty-two weeks,—the Broadway and the wall! [shall again] be built, even in the end^f of the times.
- 26 And^h <after the sixty-two weeks> shall the Anointed One [be cut off], and have [nothing],—and <the city and the sanctuary> will one destroy withⁱ the Prince, and so will his own end come^k with an overwhelming flood, howbeit <up to the full end of the war> are decreed astounding things.
- 27 And he will confirm^l a covenant to the many, for one week,—but <in the middle of the week> will cause sacrifice and present to cease, and <in his stead>^m [shall be] the horrid abomination that astoundeth, even till ||a full end, and that a decreed one|| shall be poured out on him that astoundeth.

§ 10. *By the river Tigris, after a Three Weeks' Fast, Daniel receives his Final Revelation* (chaps. x.—xii.).

- 1 <In the third year of Cyrus, king of Persia> 10
||a matter|| was revealed unto Daniel, whose name was called Belteshazzar; and faithful' was the matter, but [concerned] a great warfare, and he marked the word, and had understanding in the revelation.
- 2 <In those days> ||I, Daniel|| was mourning three sevens of days: ³ <food to delight in> did I not eat, ||neither flesh nor wine|| came into my mouth, nor did I so much as ||anoint|| myself,—until were fulfilled' three sevens of days.
- 4 And <on the twenty-fourth day of the first month,—when ||I|| was by the side of the great river, ||the same|| is Tigris> ⁵ then lifted I up

^a Cp. chap. viii. 10, 23.

^b "Sins" (pl.) written: "sin" (sing.) read. Some cod. (w. 4 ear. pr. edns. and Vul.) both write and read: "sin"; others (w. 2 ear. pr. edns., Sep., Syr.) both write and read: "sins"—G.n.

^c Which rights the wrongs of ages, and lasts for ages.

^d Warranted by usage (cp. 1 K. xxi. 8; Neh. x. 1, 2; Est. viii. 8, 10; O. G. 367b). Demanded by the context: six blessings, three negative and three positive.

^e Or: "the Most Holy."

^f So it shd be (w. Sep., Syr., Vul.)—G.n.

^g So it shd be (w. Sep. and Syr.)—G.n.

^h *Gt.*: this "And" shd be omitted—G.n.

ⁱ So it shd be (or Sep., Syr.)—G.n.

^k *Gt.*: *uwa'* instead of *habba'*—G.n. [A conjectural reading here followed on the ground of its greater clearness.]

^l Or: "strengthen."

^m M.C.T.: "on the battlefield" (lit.: "wing"); but *Gt.*: 'al kanno, "in his stead." Cp. chap. xi. 20 [21 & perh. 88]—G.n.

mine eyes, and looked, and lo! ||a man|| clothed in linen,—||whose loins|| were girded with the bright gold of Uphaz; ⁶ ||whose body|| was like Tarshish-stone,^a and ||his face|| like the appearance of lightning, and ||his eyes|| were like torches of fire, and ||his arms and his feet|| like the look of bronze burnished,^b— and ||the sound of his words|| was like the sound of a multitude.

⁷ And ||I, Daniel, alone|| beheld' the revelation, and ||the men who were with me|| beheld not the revelation,—in truth' ||a great terror|| had fallen upon them, and they had fled while hiding themselves. ⁸ ||I|| therefore, was left alone, and beheld this great revelation, and there remained in me no strength,—but ||my freshness|| was turned upon me into disfigurement, and I retained no strength. ⁹ So then I heard the sound of his words,—and <when I heard the sound of his words> then ||I myself|| came to be in a deep sleep upon my face, with ||my face|| to the earth. ¹⁰ And lo! ||a hand|| touched me; and roused me up on my knees and the palms of my hands. ¹¹ Then said he unto me,

O Daniel! man greatly delighted in! have understanding in the words which ||I|| am about to speak unto thee, and stand up where thou art,^c for ||now|| have I been sent unto thee.

And <when he had spoken with me this word> I stood up trembling. ¹² Then said he unto me,

Do not fear, Daniel, for <from the first day that thou didst set thy heart to understand and to humble thyself before thy God> thy words were heard'; and ||I|| am come, by reason of thy words. ¹³ But ||the ruler of the kingdom of Persia|| withstood me twenty-one days, but lo! ||Michael, one of the chief rulers|| came in to help me,—and ||I|| left him^d there, beside the kings of Persia. ¹⁴ So then I am come to let thee understand that which shall befall thy people in the afterpart of the days,—for yet' is the vision for [those] days.

¹⁵ And <when he had spoken with me such words as these>,—I set my face towards the earth, and was dumb. ¹⁶ Then lo! <like the similitude of the sons of men> one was touching my lips,—so I opened my mouth, and spake, and said unto him who was standing before me,

O my lord!

<By the revelation> my pains have seized' me, and I retain no strength. ¹⁷ How then can the servant of this my lord speak with this my lord,—seeing that <as for me—henceforth> there remaineth in me no strength, and no ||spirit|| is left in me?

¹⁸ Then again' there touched me one like in

appearance to a son of earth, and he strengthened me. ¹⁹ And he said,

Do not fear, O man greatly delighted in! peace to thee, be strong, yea be strong! ^a And <as he spake with me> I gained strength, and said,

Let my lord speak', for thou hast strengthened me.

²⁰ And he said,

Knowest thou wherefore' I am come unto thee? But ||now|| must I return to fight with the ruler of Persia; ||I|| therefore am going forth, and lo! ||the ruler of Greece|| is coming. ²¹ Howbeit I will tell thee that which is inscribed in the writing of truth,^b—but there is no' one who holdeth strongly with me concerning these things, save Michael your ruler.

¹¹ ||I|| therefore, <in the first year of Darius the Mede>^c was at my station to strengthen and embolden him; ² and ||now|| <the truth> I will tell thee:—

Lo! there are ||yet' three kings|| to arise—belonging to Persia, and ||the fourth|| will amass greater riches than they all, and <when he hath strengthened himself in his riches>^d the whole ||will stir up|| the kingdom of Greece. ³ And so a hero king ||will arise||,—and wield great authority, and do according to his own pleasure; ⁴ but <when he hath arisen>^e his kingdom ||shall be broken in pieces||, and be divided, toward the four winds of the heavens,—but not to his own posterity, nor according to his own authority which he wielded, for his kingdom ||shall be uprooted||, even for others besides these.

⁵ But a king of the south ||will become strong||, even from among his rulers,—and will prevail against him, and have authority, <a great authority> shall his authority be.

⁶ And <at the end of years> they will league together, yea ||the daughter of the king of the south|| will go in unto the king of the north, to make peace,^f—but she shall not retain strength of arm, neither shall he stand, nor his arm, but she shall be delivered up—||she herself|| and they who brought her in,—and he who begat her, and he that strengthened her in the times.^g

⁷ But one will stand up from the sprout of her roots, [in] his stead,^h—and he will enter the army, and enter into a fortress of the king of the north, and deal with them and shew himself strong; ⁸ yea <even their gods, with their molten images, with their delightful vessels of silver and gold, with

^a Some cod. (w. Sep., Syr., Vul.): "yea be bold"—G.n.

^b Or: "the faithful writing."

^c Some cod.: "the king"—G.n.

^d Or (taken w. v.r. found in some cod. and 5 ear. pr. edns.—G.n.): "by

strengthening himself in his riches, he will."

^e Or (taken w. v.r. found in some cod. and 5 ear. pr. edns.—G.n.): "by his standing up."

^f "An equitable arrangement"—O.G.

^g Or: "vicissitudes."

^h Heb.: *kanno*, cp. ix. 27, n.

^a Prob.: "topaz."

^b Gt.: "and their wings were swift."

^c Or: "in thy place."

^d So it shd be (w. Sep.)—G.n.

- a host of captives> will he bring into Egypt,—and [he] will stand more [years] than the king of the north; ⁹ so will the king of the south [enter into the kingdom], and then return unto his own soil.
- ¹⁰ But [his sons]^a will rouse themselves to war, and gather together a multitude of large armies, but he will come on and on^b and overflow and pass through,—and will return and wage war^c up to his fortress.
- ¹¹ Then will the king of the south [be enraged], and go forth and fight with him, with the king of the north,—and will raise a great multitude, but the multitude [will be delivered] into his hand. ¹² And <when he hath taken away the multitude> his heart [will be uplifted],—and he will cause tens of thousands to fall, but will not conquer.
- ¹³ Then will the king of the north again raise a multitude, greater than the first,—and <at the end of the times^d—some years> he will come on and on^e with a great army, and with great substance. ¹⁴ And <in those times> [many] will rise against the king of the south,—and [the sons of the oppressors^f of thy people] will exalt themselves to confirm the vision, but will be overthrown.
- ¹⁵ Then will come in the king of the north, and cast up a rampart, and capture a city of strongholds,—and [the arms of the south] will not rise, nor the people of his chosen ones,^g and there shall be no strength to rise. ¹⁶ So shall he that cometh against him do according to his own pleasure, and [none] shall stand before him,—therefore will he take his stand in the beautiful land, and it will languish and be exhausted in his hand.^h
- ¹⁷ Then will he set his face to enter, with the might of all his kingdom, and <equitable terms with him> will make,ⁱ—and <a daughter of women> will he give him to corrupt her, but she will not remain, nor <his> shall she become.
- ¹⁸ Then will he turn^k his face to the Coastlands, and will capture many,—but a commander [will bring to an end] his reproach against himself, that [his reproach] return not unto him. ¹⁹ Therefore will he turn his

face towards the fortresses of his land,—but he shall stagger and fall, and shall not be found.

- ²⁰ Then will rise up in his stead, one causing an exactor to pass through the ornament of the kingdom,—but <in a few days>^a shall he be broken in pieces, [not with anger,^b nor in battle].
- ²¹ Then will rise up in his stead, one despised, and they will not lay upon him the dignity of the kingdom,—but he will come in unexpectedly, and strengthen the kingdom by flatteries; ²² and [the arms of an overflowing flood] will sweep all before him, and they shall be broken in pieces,—moreover also the prince of a covenant;^c
- ²³ and <by reason of the leaguings against him> he will work deceitfully,^d and will come up and become strong, with a small nation. ²⁴ <Unexpectedly, even into the rich places of the province> will he enter, and will do what neither his fathers nor his fathers' fathers had done, <prey and spoil and substance—among them> will he scatter,—and <against strongholds> will he devise plots even until a (convenient) time.
- ²⁵ Then will he stir up his strength and his heart, against the king of the south, with a great army, and [the king of the south] will wage war^e with a great and exceedingly mighty army,—but will make no stand, for they will devise against him plots; ²⁶ and [they who have been eating his delicacies] will break him in pieces, and [his army] will he overwhelm like a flood,—and many wounded [will fall].
- ²⁷ Now <as for the two kings> [their heart] will be set on acting wickedly, and <at one table> will they speak [falsehood],—but it shall not succeed, for yet^f is the end for an appointed time.
- ²⁸ So then he will return to his own land, with great substance, with [his heart] set upon a holy covenant; yea he will act with effect, and return to his own land.
- ²⁹ <At the appointed time> will he again enter the south,—but it shall not be like the former, nor like the latter.
- ³⁰ Then will come in against him the ships of Cyprus,^g and he will be disheartened, and again^h have indignation against a holy covenant, and will act with effect,—and again gain intelligence, concerning them who are forsaking a holy covenant.
- ³¹ And [arms]ⁱ <from him> will arise,—and will profane the sanctuary, the fortress, and will set aside the continual [ascending-sacrifice],^j and place the horrid abomination^k that astoundeth. ³² And <them who are ready

^a "Son," written; "sons," read. In some cod. (w. 1 ear. pr. edn.): "sons" (pl.) written and read—G.n.

^b Some cod. (w. 1 ear. pr. edn., Syr.): "will come against him"—G.n.

^c Or: "will again wage war."

^d *Gt.*: "the times" shd be omitted.

^e Some cod. (w. 8 ear. pr. edns.): "will come against him"; and in some this is read, though not written—G.n. Cp. n.

on ver. 10.

^f Or: "robbers," "users of violence."

^g *Gt.*: "but his people will flee"—G.n.

^h "With annihilation in his hand"—O.G.

ⁱ So it shd be (w. Sep., Syr., Vul.)—G.n.

^k Written: "turn"; read: "set." Some cod. (w. Syr., Vul.) both write and read: "turn."

Others (w. 1 ear. pr. edn. and Sep.) write and read: "set"—G.n.

^a *ML.*: "in single days,"

or "in unique days."

^b *Gt.*: "not with hands"—G.n.

^c Or: "a covenant prince."

^d *Gt.*: "he will make war"—G.n.

^e Or: "be embittered."

^f Or: "the coastlands of the Mediterranean." Cp. Nu. xxiv. 24.

^g See chap. viii. 11, n.

^h Also chaps. ix. 27 and xii. 11.

to deal lawlessly with a covenant> will he make impious by flatteries,—but ||the people who know their God||^a will be strong and act with effect. ³³ And ||they who make the people wise||^b will impart understanding to the many,—yet shall they be brought low, by sword and by flame, by captivity and by prey, for some^c days; ³⁴ but <when they are brought low> they shall be helped with a little help,—and many |will join themselves unto them| by flatteries; ³⁵ and <of them who make wise>^d some shall be brought low, to refine them, and to purify and make white, up to the time of the end,—for yet' is it for an appointed time.

³⁶ And the king |will do according to his own pleasure|, and will exalt himself, and magnify himself against every God,^e yea <against the God of Gods> will he speak wonderful things,—and will succeed, until exhausted' is the indignation, for ||what is decreed|| must be done; ³⁷ and <for the god^f of his fathers> will he have no regard, nor <for the delight of women, nor for any god> will he have regard,—for <against all> will he magnify himself.

³⁸ Howbeit <to the god of the fortresses,^g in his place>^h will he give honour,—<even to a god whom his fathers |knew not|> will he give honour, with gold and with silver and with precious stones and with articles of delight. ³⁹ And he will prepare, for the strongholds of the fortress of the sea, the peopleⁱ of an alien god, whom he will acknowledge^k—will greatly honour,—and will give them authority over the many, and <the soil> will he apportion for a price.

⁴⁰ And <in the time of the end> will the king of the south |push at him|,^l and the king of the north |will rush against him|, with chariots and with horsemen and with many ships,—and he will enter the lands and overwhelm and pass over; ⁴¹ yea he will enter the beautiful land, and ||many [lands]|| shall be laid low,—but ||these|| shall be delivered out of his hand, Edom and Moab, and the first portion of the sons of Ammon; ⁴² yea he will thrust forth his hand against the lands,—and ||the land of Egypt|| shall have no deliverance; ⁴³ and he will have authority over the treasures of gold and silver, and over all the delightful things of Egypt,—with Libyans and Ethiopians among his followers; ⁴⁴ but ||tidings|| will

terrify him, out of the east, and out of the north,—therefore will he go forth with great fury, to destroy and to devote many; ⁴⁵ and will plant his palace-home^a between the seas, towards the beautiful holy mountain, but shall come to his end, with none' to help him.

¹ And <at that time> will Michael, the great ¹² ruler who standeth for^b the sons of thy people, |make a stand|,^c and there will be a time of trouble, such as never was since there was a nation, up to that time,—and <at that time> shall thy people |be delivered|, every one found written in the book; ² and ||many of the sleepers in the dusty ground|| shall awake,—||these|| shall be |to age-abiding life, but ||those|| to reproach, and age-abiding abhorrence; ³ and ||they who make wise||^d shall shine like the shining of the expanse,—and ||they who bring the many to righteousness|| like the stars to times age-abiding and beyond.

⁴ But ||thou, Daniel|| close up the words, and seal the book, until the time of the end,—many will run to and fro, and knowledge^e |shall abound|.

⁵ Then ||I, Daniel|| looked', and lo! ||two others|| standing,—one on this side of the bank of the river,^f and one on that side of the bank of the river. ⁶ And one said to the man clothed with linen,^g who was upon^h the waters of the river,

How long' shall be the end of the wonders?

⁷ And I heard the man clothed with linen who was upon^h the waters of the river, when he held up his right hand and his left unto the heavens, and sware by him that liveth unto times age-abiding,—

For a set time and times and a half, and <when the dispersion of a part of the holy people |is brought to an end|>ⁱ then shall come to an end' all these things.

⁸ And ||I|| heard, but could not understand,—so I said,

O my lord! what shall be the issue of these things?

⁹ Then said he,

Go thy way, Daniel; for closed up and sealed are the words, until the time of the end.

¹⁰ Many |will purify themselves and be made white and be refined|, but the lawless |will act lawlessly|, and none of the lawless |shall understand|,—but ||they who make wise||^k shall understand; ¹¹ and <from the time of the taking away of the continual [ascend-

^a Or: "his god."

^b Or: "the instructors of the people." Cp. ver. 35; chap. xii. 3, 10.

^c Some cod. (w. 6 ear. pr. edns.), "many"—G.n.

^d Or: "the instructors." Cp. ver. 33; chap. xii. 3, 10.

^e Cp. 2 Thes. ii. 4.

^f Or: "gods."

^g Gt.: "of the fortress of the sea." Cp. Is. xxiii. 4

—G.n.

^h Or: "on his pedestal." Or perh.: "in his stead."

ⁱ So Gt., which provides an antecedent to "them," later on in the verse, and is therefore here inserted in the text.

^k Written: "hath acknowledged"; read: "will acknowledge"—G.n.

^l Engage in thrusting with him"—O.G.

^a Mt.: "palace-tents."

^b Or: "presideth over."

^c Or: "rise up."

^d Or: "the instructors." Cp. ver. 10; chap. xi. 33, 35.

^e Gt.: "calamities" (or

"wickedness")—G.n.

^f Cp. chap. x. 4.

^g Cp. chap. x. 5.

^h Or: "near."

ⁱ Gt.: "when the power of the disperser of the holy people shall come to an end." Similarly O.G. 478^a.

^k Or: "the instructors." Cp. ver. 3; chap. xi. 33, 35.

ing-sacrifice],^a and the placing of the horrid abomination that astoundeth^b > [shall be] one thousand two hundred and ninety days.

¹² Happy! is he that waiteth,^c and attaineth to

^a Cp. chap. viii. 11, n.

^b Also in chap. ix. 27; xi. 31.

^c Or: "longeth."

one thousand three hundred and thirty-five days.

¹³ But ||thou|| go thy way to the end,—and thou shalt rest, and shalt rise to thy lot^a at the end of the days.

^a Or: "allotted portion, share, in the Messianic consummation"—O.G.

HOSEA.

PART I.—The Prophet, by a Series of painful Matrimonial Experiences, is caused to enter into Fellowship with Yahweh's unrequited Love for Unfaithful Israel (chaps. i.—iii.).

¹ The word of Yahweh which came unto Hosea son of Beeri, in the days of Uzziah, Jotham, Abaz, Hezekiah,^a kings of Judah,—and in the days of Jeroboam son of Joash, king of Israel.

² ||The beginning of the word of Yahweh with Hosea|| was,—that Yahweh said' unto Hosea,

Go take thee a woman of unchastity, and the children of unchastity,^b for <unchastely indeed> hath the land' been going away from following Yahweh.

³ So he went and took Gomer, daughter of Diblaim,—and she conceived and bare him a son.

⁴ Then said Yahweh unto him,

Call his name Jezreël:^c for <yet a little> and I will visit the bloodshed of Jezreël upon the house of Jehu, and will cause to cease' the kingdom of the house of Israel.

⁵ And it shall come to pass <in that day> that I will break the bow of Israel, in the vale of Jezreël.

⁶ Then conceived she again' and bare a daughter, and he said to him,

Call her name Lo-ruhamah ["Uncompassionated"],—for <not again' any more> will I have compassion upon the house of Israel, that I should ||forgive|| them; ⁷ but <on the house of Judah> will I have compassion, and I will save them, as^d Yahweh their God,—but will not save them by bow, or by sword, or by battle, by^e horses, or by horsemen.

⁸ And <when she had weaned Lo-ruhamah> she

^a Heb.: *yehizkiyâh*, 3; 41, *yehizkiyâhu*.

^b Prob.= "a woman who will prove to be unfaithful, some of whose children will not be thine own"—so at least context and circumstance

suggest.

^c "Whom God sows," or "scatters."

^d That is: "in the character of." Cp. O.G. 83, 7.

^e Some cod. (w. 2 ear. pr. edns., Sep., Syr., Vul.): "or by"—G.n.

conceived, and bare a son.

⁹ Then said he,

Call his name Lo-ammi [= "No people of mine"],—for ye' are Lo-ammi ["No people of mine"], and ||I|| will not be yours. Yet shall the number of the sons of Israel become like the sand of the sea, which can neither be measured, nor numbered,—and it shall come to pass <in the place where it used to be said to them <No people of mine> are ye^a > it shall be said to them Sons of a Living God!

¹¹ Then shall the sons of Judah and the sons of Israel |gather themselves together| |as one|, and shall appoint them one head, and come up out of the earth,^b—for great' shall be the day of Jezreël.

¹ Say ye unto your brethren, O Ammi [= "O ² my people"],

And unto your sisters, O Ruhamah [= "O compassionate one"]:

² Contend ye with your mother,^c contend,

For she' is no wife of mine,

And I' am no husband of hers,

Let her then put away her paramours, from before her,

And her partners in adultery, from her embraces:^d

³ Lest I strip off her under-clothing,

And set her forth to view, as in the day she was born,—

And make her like a wilderness,

And render her like a land that is parched,

And suffer her to die of thirst;

⁴ And <on her children> not have compassion,—

Because <the children of paramours> they are'.

⁵ For their mother |hath been unchaste|,

And she that conceived' them |hath caused shame|,—

^a Heb.: *lo' 'ammi 'attem*.

^b Or: "land."

^c "The 'mother' . . . is, of course, the community conceived as a whole, the

'children' being the individual members"—Driver, Intro. O.T., 303.

^d Mi.: "from between her breasts."

- For she said,
Let me go after my lovers! who used to
give my bread, and my water, my wool,
and my flax, mine oil, and my drink.
- 6 [Therefore] behold me! hedging up her^a way
with thorns,—
And I will wall her in, and <her footpaths>
shall she not find.
- 7 And <when she shall pursue her lovers, and
not overtake them,
And shall seek them and not find>
Then will she say,
Let me go my way now! and return' unto
my first' husband,
For it was better with me ||then|| than
||now||!
- 8 But ||she|| owneth not, that ||I|| gave her—the
corn, and the new wine and the oil,—
<silver> also increased I unto her, and
gold— [which] they offered to Baal!^b
- 9 [Therefore] will I again' take away my corn,
in the time thereof,
And my new wine, in the season thereof,—
And will recover my wool and my flax [given]
to hide her shame.
- 10 ||Now||, therefore, will I expose her unseem-
liness,^c before the eyes of her lovers,—
And no ||man|| shall deliver her out of my
hand!
- 11 And I will cause to cease all her mirth,
Her pilgrim-festival, her new moon and
her sabbath,—and her every appointed
meeting;
- 12 And will lay waste her vine and her fig-
tree,
As to which she hath said,
<A present> are they' for myself, which
my lovers' |have given me|,—
And I will make of them a thicket, and the
wild beasts of the field shall devour' them.
- 13 So will I visit upon her' the days of the
Baals,
Unto whom she used to burn incense, and
decked herself with her nose-ring and her
jewelry, and went her way after her
lovers,—
Whereas <me> she forgot,
Declareth Yahweh.
- 14 [Therefore] lo! ||I|| am going to persuade her,
And <though I conduct her forth into a
wilderness>,
Yet will I speak unto her heart.^d
- 15 Then will I give to her her vineyards from
thence,
And the vale of Achor [= "trouble"]^e for a
door of hope,—
And she will respond there,
As in the days of her youth,
And as in the day when she came up out of
the land of Egypt.^f

^a So it shd be (w. Sep.).—
G.n.

^b Or: "they worked it up
for the Baal" (or: "they
made it into a Baal
[image]")—G.A.S.

^c MI.: "vagina."

^d Cp. Isa. xl. 2.

^e Cp. Josh. vii. 26; Is. lxxv.

10.

^f Cp. Jer. ii. 2.

- 16 And it shall come to pass <in that day>
Declareth Yahweh,
That she will call me Ishi [= "My
husband"],
And will not call me^a any more, Baali
[= "Mine owner"].
- 17 So will I take away the names of the Baals,
out of her mouth,—
And they shall not be called to mind any
more, by their name.
- 18 And I will solemnise to them a covenant, in
that day,
With the wild-beast of the field,
And with the bird of the heavens,
And the creeping thing of the ground,—
And <bow and sword and battle> will I
break in pieces out of the land,
So will I cause them to lie down, in
security.
- 19 And I will take^b thee unto myself, unto
times age-abiding,—
Yea I will take^b thee unto myself, in righteous-
ness and in justice, and in lovingkindness,
and in abounding compassion:^c
- 20 Yea I will take^b thee unto myself, in faith-
fulness,—
So shalt thou know^d Yahweh.
- 21 And it shall come to pass in that day, that I
will respond, Declareth Yahweh,
I will respond to the heavens,—
And ||they|| shall respond to the earth;
- 22 And ||the earth|| shall respond to the corn,
and to the new wine and to the oil,—
And ||they|| shall respond to Jezreël
[= "Whom GOD scattereth," "Whom
GOD soweth"].
- 23 So will I sow her unto me in the land,
And will have compassion upon the Uncom-
passionated one [= "Lo-ruhamah"],—
And will say to him who was No-people-of-
mine [= to "Lo-ammi"] <My people>
thou art,
And ||he|| shall say, My God!

1 Then said Yahweh unto me, 3

<Once more> go love a woman who loveth^a a
friend, and is an adulteress,—according to
the love of Yahweh' unto the sons' of Israel,
though they' keep turning away unto other
gods, and love [idolatrous] raisin-cakes.^b

2 So I secured^b her to me, for fifteen pieces of
silver,—and a homer of barley, and a half-homer
of barley; ³ and I said unto her,
<Many days> shalt thou tarry for me,
Thou shalt not be unchaste,
Neither shalt thou become another man's,—
[Moreover also] ||I|| [will tarry] for thee.

^a So in many MSS. (w. 6
ear. pr. eds. [in all]).
But some cod. (w. 2 ear.
pr. eds.) omit the word
"me"—G.n.

^b U.: " betroth."

^c Lit.: "in compassions."

^d Or: "own," "acknow-

ledge."

^a So it shd be (w. Sep.,
Syr.)—G.n.

^b Some cod.: "house"—
G.n.

^c Cp. Jer. vii. 18.

^d MI.: "bought."

- 4 For <many days> shall the sons of Israel tarry,
Without king, and
Without ruler, and
Without sacrifice, and
Without pillar;^a and
Without ephod, or household gods.
5 <Afterwards> shall the sons of Israel return,
And seek Yahweh their God, and David their king,—
And shall turn with throbbing hearts^b unto Yahweh and unto his goodness. In the afterpart of the days.^c

PART II.—Fragmentary Reminiscences of Hosea's Prophetic Ministry to the Corrupt and Doomed Kingdom of Northern Israel; with Occasional References and Appeals to Judah.

- 4¹ Hear the word of Yahweh, ye sons of Israel,—
That <a controversy> hath Yahweh with the inhabitants of the land,
Because there is no faithfulness, nor loving-kindness, nor knowledge^d of God, in the land:
5 ||Cursing^e and lying, and killing and stealing, and committing adultery|| have broken forth,
And ||blood-shedding|| <unto blood-shedding> doth extend.
6 |For this cause| shall the land mourn,
And everyone who dwelleth therein shall languish,
With the wild beast of the field and
With the bird of the heavens,—
|Moreover also| ||the fishes of the sea|| shall be withdrawn.
7 Howbeit let ||no man|| contend,
Nor let him rebuke another,—
Since ||thy people|| are as they who contend against a priest:
8 So shouldst thou stumble in the daytime,
And even the prophet^f stumble with^g thee, in the night,^f—
And I should destroy^h thine own mother.
9 My people |are destroyed|^h for lack of knowledge,—
<Because ||thou|| hast rejected |knowledge>
Therefore will I reject thee from ministering as priest unto me,
And <because thou hast forgotten the lawⁱ of thy God>
||I also| will forget thy children.

^a Or: "obelisk."

^b Cp. Is. lx. 5.

^c Cp. Is. ii. 2.

^d Or: "acknowledgment."

^e Or: "swearing."

^f Conjectural emendation of text: "For my people are but as their priestlings. O priest, thou hast

stumbled to-day; and stumble to-night shall the prophet with thee"—G.A.S. Cp. O.G. p. 485.

^g Or: "silence."

^h Or: "silenced."

ⁱ Or: "instruction."

- 7 <As they were magnified> ||so|| they sinned against me,—
<My glory—for what was contemptible> did they exchange.^a
8 <The sin^b of my people> they do eat,—
And <unto their iniquity>^c lift they up every man his^d desire.^e
9 So doth it come to be—
||Like people, like priest||,—
Therefore will I visit upon him his ways,
And <his doings> will I bring back to him;
10 And they shall eat, and not be satisfied,
They have encouraged unchastity, yet have not been making increase,—
For unto <Yahweh> have they left off giving heed:—
11 Unchastity, and wine, and new wine, take away the heart.^f
12 ||My people|| <of their Wood> do ask,—
Let ||their Staff|| then tell them,—
For ||the spirit of unchastity|| hath led them astray,
And they have unchastely departed from under^g their God.
13 <On the headlands of the mountains> they sacrifice.
And <on the hills> burn they incense,
Under oak and poplar and terebinth.
Because |pleasant| is the shade^h thereof:
||For this cause|| do your daughtersⁱ |become unchaste|,
And ||your brides|| commit adultery.
14 I do not bring punishment upon your daughters when they become unchaste,
Nor upon your brides, when they commit adultery,
For ||the men themselves||^h <with unchaste women> do seclude themselves,
And <with the common womenⁱ of the shrine> do offer sacrifice,—
And ||a people who will not discern|| must be ruined.
15 <Though unchaste^j art thou, O Israel>
Let not Judah^k |become guilty|. Neither let them enter Gilgal,
Nor go up to Beth-aven,^k
And [then] swear, By the life of Yahweh!
16 For <as a heifer that is stubborn> hath Israel^l |been stubborn|,—
||Now|| can Yahweh |turn them out to

^a Or: "My glory have they changed into shame." So "the text originally read," "which the Sopherim altered into: 'Their glory I will change into shame'"—G. Intro. p. 357.

^b Or: "sin-bearer"="sin-offering."

^c Or: "offering for iniquity."

^d A sp. v.l. (*sevir*): "their." Some cod. (w. Aram., Sep., Syr. and Vul.): "their"—G.n.

^e U.: "soul."

^f "The brains!" Heb.: *the heart*, which ancient Israel conceived as the seat of the intellect"—G.A.S.

^g Cp. Eze. xxiii. 5.

^h M.L.: "they"—but the pronoun is masculine! "The fathers in Israel—on does he still mean the priests!"—G.A.S.

ⁱ So, admirably, G.A.S.

^k "House of wickedness"; "perb. contemptuously for *Beth-el*, 'House of God'"—Davies' H.L. p. 17.

- pasture|, like a young ram in a wide place?
- 17 |Mated with idols| is Ephraim, let him alone.
 18 Their drinking-bout |having passed|,—they became ||unchaste||,
 They loved wildly.
 <A contempt> became her great men.^a
- 19 The wind hath bound her up in its wings,—
 That they may be ashamed, because of their sacrifices.
- 5 1 Hear ye this—O priests,
 And attend, O house of Israel,
 And ye ||House of the King|| give ear,
 For <to you> pertaineth the sentence,—
 For <a snare> have ye been to Mizpah,
 And a net spread on Tabor.
- 2 And <a slaughter>^b have apostates deeply designed,—
 Though ||I|| was a rebuker to^c them all.
- 3 ||I|| have known Ephraim,
 And ||Israel|| hath not been hidden from me,—
 For ||now|| hast thou committed unchastity,
 O Ephraim,
 Israel |hath made himself impure|.
- 4 Their doings |will not suffer| them to return unto their God,—
 For ||the spirit of unchastity|| is within them,
 And <Yahweh> have they not known.^d
- 5 Therefore will the Excellency^e of Israel |answer|^f to his face,—
 And ||Israel and Ephraim|| shall stumble in their iniquity,
 Even Judah with them |hath stumbled|.
- 6 <With their flocks and with their herds> will they go to seek Yahweh,
 But shall not find him;
 He hath withdrawn himself from them.
- 7 <With Yahweh> have they dealt treacherously,
 For <to alien children> have they given birth,—
 ||Now|| a new moon |shall devour them|,
 with their portions.
- 8 Blow ye a horn in Gibeah,
 A trumpet in Ramah,—
 Sound an alarm at Beth-aven,^g
 Behind thee, O Benjamin!
- 9 ||Ephraim|| shall become |a desolation|, in the day of rebuke:
 <Throughout the tribes of Israel> have I made known what is sure.
- 10 The rulers of Judah have become as they who remove a land-mark.^h
 <Upon them>ⁱ will I pour out, like water, my wrath.
- 11 <Oppressed> is Ephraim, crushed in judgment,—
 Because he hath |wilfully| walked after falsehood.^a
- 12 But ||I|| was like a moth, to Ephraim,—
 And like rotten wood, to the house of Judah.
- 13 <When Ephraim' |saw| his injury',
 And Judah' his wound'>
 Then went Ephraim' unto Assyria',
 And [Judah] sent unto a hostile king,^b—
 Yet ||he|| cannot heal you,
 Nor will the wound |remove from you|.
- 14 For ||I|| will be as a lion unto Ephraim,
 And as a young lion to the house of Judah,—
 ||I, I|| will tear in pieces, and depart,
 I^c will carry off, and none' be able to rescue.
- 15 I will depart, will return' unto my place!
 Till what time they acknowledge their guilt, and seek my face,—
 <In their trouble> will they make for me diligent search.
- 1 Come, and let us return unto Yahweh! 6
 For ||he|| hath
 torn, that he might heal us,—
 smitten, that he might bind us up.
- 2 He will bring us to life, after two days,—
 <On the third day> will he raise us up,
 that we may live before him.
- 3 Then let us know—let us press on to know—Yahweh,
 <Like the dawn> is his coming forth assured,—
 That he may come
 Like a down-pour upon us,
 Like the harvest-rain, [and] the seed-rain of the land.
- 4 What can I do unto thee,^d O Ephraim?
 What can I do unto thee,^d O Judah?
 For^e ||your lovingkindness|| is like a morning' cloud,
 Yea ||like the dew, early' departing||!
- 5 ||For this cause,| have I hewn them in pieces by the prophets,
 I have slain them by the sayings of my mouth,—
 And ||my justice||^f as a light' goeth forth.
- 6 For <lovingkindness> I desired, and not sacrifice,—
 And the knowledge of God,^g more than ascending-offerings.

^a ML: "shields." Cp. Ps. xlvii. 9.

^b Gt.: "corruption." Cp. chap. ix. 9. So also Davies' H.L. p. 630.

^c "A chastisement for"—O.G.

^d Or: "acknowledged."

^e Or: "Majesty." "Prob. appellation of Y."—O.G. 145a.

^f Or: "testify."

^g Or: "House of wickedness"—scornfully, for Beth-el. Cp. chap. iv. 15.

^h Or: "boundary."

^a So it shd be (w. Aram., Sep., Syr.)—G.n.

^b Horsley: "King Quarrel"—who takes up all quarrels. Cp. chap. x. 6. G. A. Smith: "King Combative." "King Pick-Quarrel"—"a nickname for the Assyrian monarch"—"The Book of the Twelve Prophets."

^c Some cod.: "And I"—G.n.

^d Or: "make of thee." So G.A.S.

^e Some cod. (w. Syr. and Vul.) omit: "For" (ml.: "and")—G.n.

^f So [by regrouping the letters] it shd be (w. Aram., Sep., Syr.)—G.n.

^g Cp. Jer. xxii. 16.

- 7 But ||they|| <like Adam> have transgressed a covenant,—
<There> have they dealt treacherously with me.
- 8 ||Gilead|| is a city of workers of iniquity,—
tracked with blood.
- 9 And <like liars in wait for a man, in troops>
is a band of priests,
<On the road> will they murder towards Shechem,—
Because <a shameful deed>^a they have done.
- 10 <In the house of Israel> have I seen a horrible thing,—
<There> the unchastity of Ephraim,
Defiled^c is Israel.
- 11 ||Judah too!! a harvest is appointed for thee,^b—
In that I will bring back the captivity^c of my people.
- 7¹ <When I would have brought healing to Israel>
Then was disclosed the iniquity of Ephraim,
And the wicked doings of Samaria,
For they have wrought falsehood,—
<When ||a thief|| would enter> a band
[roamed about] outside,
- 2 And they say not to^d their own hearts,
That <all their wickedness> I remember,
||Now|| have their doings [beset them about],
<Right before my face> have they been done.
- 3 <By their wickedness> they gladden a king,
And <by their flatteries>—rulers.
- 4 ||They all|| are adulterers,
Like an oven too hot for the baker,—
Who leaveth off stoking, after kneading
the dough, till the whole be leavened.
- 5 [In the day of our king]^e the rulers [have made themselves ill]^f with the heat of wine,—
He hath extended his hand with scoffers.
- 6 For they have made ready^g like an oven, their heart, by their lying in wait,^h—
<All the night> their baker sleepeth,ⁱ
<In the morning> ||he||^k kindleth up as it were a blazing fire.
- 7 ||They all|| become hot as an oven, and devour their judges,—
||All their kings|| have fallen,^l
There^m hath been none^c among them crying unto me.
- 8 ||As for Ephraim!! <with the peoples> hath he^c been mingling himself,—
||Ephraim|| is a cake not turned.
- 9 Foreigners have [eaten up] his strength,
And ||he|| knoweth it not,—
||Even grey hairs|| are sprinkled upon him,
And ||he|| knoweth it not.
- 10 Therefore doth the Excellency^a of Israel
[answer]^b to his face;
Yet have they not returned unto Yahweh their God,
Nor have they sought him, in spite of all this!
- 11 So then [Ephraim] hath become^c like a simple dove,^e
<On Egypt> have they called,
<To Assyria> have they gone.
- 12 <Whithersoever they go> I will spread over them my net,
<Like a bird of the heavens> will I bring them down,
I will chastise them, by the time the report can reach the flock of them.^d
- 13 Woe to them! for they have taken flight from me,
Destruction to them! for they have transgressed against me,—
<When ||I|| would have ransomed them>
Then ||they|| spake—concerning me—falsehoods.
- 14 Neither made they outcry unto me, in their heart,
Although they kept on howling upon their beds,
<Over corn and new wine> they gathered themselves together.^e
They rebelled against me.
- 15 <When ||I|| had warned them> I strengthened their arm,—
Yet ||against me> kept they on devising wickedness.
- 16 They would return—not to him who is on high!^f
They have become like a deceitful bow,
Their rulers [shall fall by the sword], for the rage of their tongue,
||Ths|| [shall be] their derision in the land of Egypt.
- 1 <To thy mouth> with a horn!
[Like an eagle] on^g the house of Yahweh,—
Because they have violated my covenant,
And <against my law> have they transgressed.

8

^a "Specially of unchastity, incest, licentiousness"—O.G.

^b Some cod. (w. 2 ear. pr. edns. and Aram.): "for her"—G.N.

^c Or: "the captives."

^d Some cod. (w. 1 ear. pr. edn., Aram., Syr. and Vul.): "in"—G.N.

^e Some cod. (w. Sep. and Syr.): "kings" (pl.)—G.N.

^f Some cod. (w. Aram., Sep., Syr., Vul.): "have

begun" with, etc.—G.N.

^g Gt.: "For their inward (desire is)"—G.N.

^h Gt.: "Their heart is setting them on fire"—G.N.

ⁱ Gt. (w. Aram. and Syr.): "All the night their anger smoketh"—G.N. and G. Intro. p. 143.

^j Or: "it."

^k See chap. viii. 4, n.

^l Some cod. (w. 2 ear. pr. edns. [1 Rabb.]): "And there"—G.N.

^a Or: "Majesty." Cp. chap. v. 5.

^b Or: "testify."

^c Lit.: "heart." "To the Hebrews the organ of the wits of a man . . . Poor pigeon of a people, fluttering from one refuge to another"—G.A.S.

^d Or: "their assembly." I.e.: "the whole assemblage of them"—O.G.

^e Or: "seek hospitality." But some cod. (w. 2 ear.

pr. edns., Aram., Sep., Syr.): "they cut themselves"—G.N. And so G.A.S.

^f Or: "return to a no-god"—"idols." But in some cod. is a note; read: "to him" [instead of "not," "no"]; i.e.: "Turn yourselves to him who is on high"—G.N.

^g Conjectural emendation: "The eagle is down upon the house of Jehovah"—G.A.S.

- ² <Unto me> shall they make outcry,
My God! we acknowledge thee—[we]
||Israel!||
- ³ Israel hath cast away what is good,—
||An enemy|| shall pursue him.
- ⁴ ||They|| have appointed kings.^a
But not from me,
Have made rulers,
But I have not acknowledged^b them:
<Of their silver and their gold> they made
themselves idols,
To the end they^c might be cut off.
- ⁵ He hath cast away thy calf, O Samaria,
Kindled^d is mine anger upon them,—
How long^e shall they not endure to be
innocent?
- ⁶ For <of Israel> is even that thing!
||A craftsman|| made it,
And ||a No-god|| it is!
For <into fragments>^d shall the Calf of
Samaria be broken.
- ⁷ For <to the wind> they sow,
And <to the whirlwind> they reap:^e
<Stalk> hath it none,
||That which shooteth forth|| [shall yield no
meal,
<If so be it yield> ||foreigners|| swallow it
up.
- ⁸ |Swallowed up| is Israel;
||Now|| have they gone among the nations,
Like a vessel in which no' man taketh
[delight].
- ⁹ For ||they|| have gone up to Assyria,
<A wild ass going alone for himself> is
Ephraim!
They have hired lovers!
- ¹⁰ <Even though they hire them among the
nations>
|At once| will I gather them, when they
have begun^f to be diminished by reason
of the burden^g of the king of rulers.^h
- ¹¹ <Because Ephraim hath multiplied altars
sinfullyⁱ>
They have become to him the altars of
Sin.
- ¹² I have been wont to write for him the myriad
things of my law,—
<Like something alien> have they been
accounted.^k

^a Cp. chap. vii. 7; 2 K. xv. "Phantom kings coming forward in rapid succession, with the form but without the reality of royal power"—Driver, Intro. O.T., 301.

^b U.: "known." N.B.: Here "to know" plainly = "to acknowledge."

^c So it shd be (w. Aram., Sep., Syr.)—G.n. [M.C.T.: "he."]

^d Or: "splinters."

^e Or, simply:—

"For wind they sow,
And whirlwind they reap."

^f Some cod.: "That they may begin"—G.n.

^g Cp. O.G. 320, n.

^h Some cod. (w. Aram., Sep., Syr., Vul.): "king and rulers"—G.n.

ⁱ *Git.*: "to expiate sin." In which case *qy.* render: "Because E. hath multiplied altars to expiate sin, they have become to him altars to commit sin."

^k N.B.: This reproach respecting the Law; as proving needless popular neglect; and by consequence the accessibility of the Law in written form.

- ¹³ <My sacrificial gifts> have they been sacrific-
ing as [common] flesh, and have eaten,^a
||Yahweh||^b hath not accepted them,—
||Now|| will he call to mind their iniquity,
that he may punish their sin,
||They|| <to Egypt> will return.
- ¹⁴ And so Israel hath forgotten his Maker, and
hath built temples,
And ||Judah|| hath multiplied fortified cities,—
Therefore will I send a fire upon his cities,
And it shall consume the palaces thereof.
- ¹ Do not rejoice, O Israel, with exultation, like ⁹
the peoples,
For thou hast gone away unchastely from
beside thy God,—
Thou hast loved a present, upon all the
threshing-floors of corn!
- ² ||Threshing-floor and wine-vat|| will not feed
them,
And ||new wine|| will deny^c them.^d
- ³ They shall not dwell in the land of Yahweh,
But Ephraim shall return^e to Egypt,
And <in Assyria—that which is unclean>
shall they eat.
- ⁴ They shall not pour out to Yahweh—
wine,
Neither shall they be pleasing to him,
||Their sacrifices|| are as the food of mourning^e
to them,
||All that eat thereof|| shall defile them-
selves,
Because ||their food for their appetite||
entereth not into the house of Yahweh.
- ⁵ What will ye do, for the day of appointed
meeting?
And in the day of the festival of Yahweh?
- ⁶ For <though^f they have gone from destruc-
tion>
Yet ||Egypt|| shall gather them,
||Memphis|| shall bury them,—
<As for their silver favourites!>
||Thistles|| shall possess them,
Thorns in their tents.
- ⁷ Come^g are the days of visitation,
Come^g are the days of recompense,
Let Israel know!
The prophet is foolish^h,
The man of the spirit doth rave,
<Because of the greatness of thine iniquity>
Therefore greatⁱ is the prosecution.
- ⁸ ||The watchman of Ephraim|| [should have
been] with my God:
<As for the prophet,
||The snare of the fowler|| is on all his
ways,
A prosecution [awaiteth him], in the house
of his God.

^a Some cod. (w. 1 ear. pr. edn. [*Rabb.*]): "that they might eat"—G.n.

^b One school of Massorites: "But Y."—G.n.

^c *Her* (Isr.), i.e., refuse to acknowledge her as its mistress, not yield itself to her"—O.G. 471.

^d *Asp. v.r.* (*sevin*): "them." Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.): "them." Some cod. write: "them"; but read: "her"—G.n.

^e *I.e.*: "funeral repast"—

Davies' H.L. p. 17.
^f Cp. O.G. 244^b.

- * They have deeply' corrupted themselves like the days of Gibeah:^a
He will call to mind^b their iniquity,
He will punish^c their sins.
- 10 <Like grapes in the desert> found I Israel,
<Like the first-ripe in the fig-tree when it is young> saw I your fathers,—
||They|| entered Baal-peor,
And devoted themselves to the Shameful Thing,
Then became their abominations like their lusts.
- 11 ||As for Ephraim|| <like a bird> did their glory |fly away|,—
No birth, and^d
None with child,
No conception.
- 12 Yea <though they rear their children> yet will I make them childless, till there be no human being,—
For it is ||nothing less than woe|| to them when I depart from them!
- 13 ||Ephraim|| <just as I provided for Tyre> was planted in a meadow,^e—
Yet ||Ephraim|| must needs bring forth for a murderer' his children.
- 14 Give them, O Yahweh—what' wilt thou give?
Give them, a miscarrying womb, and breasts dried up.
- 15 ||All their wickedness|| is in Gilgal,
Yea <there> have I come to hate them,
<For the wickedness of their doings—out of my house> will I drive them forth,—
No more' will I love them,
|All their rulers|| are unruly.^f
- 16 Smitten' is Ephraim,
||Their root|| hath dried up,
<Fruit> shall they not bear,—
Yea' <though they do bring forth> yet will I slay the darlings of their womb.
- 17 My God will reject' them, because they hearkened not unto him,—
That they may become wanderers throughout the nations.
- 10 ¹ <A luxuriant vine> is Israel,
||Fruit|| beseemeth^g him,—
<According to the abundance of his fruit> hath he brought abundance to the altars,
<According to the goodness of his land> hath he made goodly statues.^h
- ² Hypocriticalⁱ is their heart,
||Now|| shall they be held guilty,—
|He|| will break down their altars,
He will destroy their statues.
- ³ For ||now|| will they say,
We have no' king,—
For we revere not Yahweh,
And what could ||a' king|| do for us?
- ⁴ They have spoken words, swearing falsely, in solemnising a covenant,—
Therefore shall judgment |spring up like a poisonous plant| on the ridges^b of the field.
- ⁵ <About the calves of Beth-aven>^c will the inhabitant of Samaria be concerned,—
For the people thereof |have mourned over it|,
And ||the ascetics^d thereof, who <over it> used to exult|| [shall mourn] for the glory thereof, because it hath departed therefrom.
- ⁶ ||Itself also|| <to Assyria> shall be borne along, as a present to a hostile king,^e—
<Shame> shall Ephraim receive, that Israel |may be ashamed| of his own counsel.^f
- ⁷ Silenced' is Samaria:
||Her king|| is as a chip on the face of the waters.^g
- ⁸ So shall the high places of Aven |be destroyed|, the sin of Israel,
||Thorn and prickle|| shall come up on their altars,—
Therefore shall they say to the mountains,
Cover us, and to the hills,
Fall on us.
- ⁹ <Beyond^h the days of Gibeah> hast thou sinned, O Israel:ⁱ
<There> came they to a stand,
The battle against the sons of perversity |touched them not in Gibeah|.
- ¹⁰ <When I please> then will I chastise them,—
And there shall be gathered together against them—peoples,
They being harnessed to their two Iniquities;^k
- ¹¹ But ||Ephraim|| shall be a heifer broken in, loving to tread out corn, when ||I|| have passed over upon her fair neck,—
I will drive Ephraim,
Judah' |shall plow|,
Jacob' |shall harrow to him|.
- ¹² Sow to yourselves in righteousness,
Reap ye at the bidding of lovingkindness,
Furrow to yourselves the newly-ploughed soil,—
Then will be the time to seek Yahweh,
Until he come, that he may rain down righteousness for you.

^a Cp. Jdg. xix.^b Some cod. (w. 3 ear. pr. edns. [1 *Rabb.*]); "Now will he," etc.—G.n.^c Some cod.: "that he may punish." Cp. chap. viii. 13—G.n.^d Some cod. omit: "and"—G.n.^e So O.G. 627^b. Cp. (as to Tyre) Isa. xxiii.; Eze. xxvi.—xxviii.^f Cp. Is. i. 23, n. Same words here.^g So Fu. H.L. p. 1353.^h Or: "pillars."ⁱ ML: "smooth," "slippery." Or: "divided."^a Or: "the."^b Some cod. (w. 4 ear. pr. edns. [1 *Rabb.*]); "on all the ridges"—G.n.^c Cp. chap. iv. 15; v. 8.^d "Priestings"—G.A.S.^e Cp. chap. v. 13, n.^f Or: "sagacity."^g "These handmade gods, these chips of kings, shall

be swept away together"—G.A.S.

^h Or: "From."ⁱ So most MSS. and 8 ear. pr. edns. Some cod.: "hath Israel sinned"—G.n.^k Or: "cohabitings." See G.n., and Davies' H.L. pp. 459, 467.

- 13 Ye have plowed lawlessness,
<Perversity> have ye reaped,
Ye have eaten the fruit of deception,—
Because thou didst trust in thy chariots,^a
In the multitude of thy mighty men.
- 14 Therefore shall there arise a tumult among
thy peoples,^b
And [all thy fortresses] shall be plundered,
As Shalman plundered' Beth-arbel^c in the
day of battle,—
[The mother] <upon her children> dashed
to the ground.
- 15 [Even so] hath Bethel [done to you], because
of your exceeding' wickedness,—
<In the dawn>^d shall the king of Israel be
[utterly silenced].
- 11 ¹ <When Israel was [a child]> then I loved
him,—
And <out of Egypt> called I my son.
² They invited them,—
<At once> they departed^e from before
me,^f
[They]^g <to the Baals> sacrificed,^h
And <to the images>^b offered incense.
³ Yet [I] had taught Ephraim to walk,
I used to take them upon mine arms,ⁱ—
But they acknowledged not that I had healed
them.
⁴ <With human cords> used I to draw them,
With the bands of love,
So became I unto them
Like those who remove the yoke that was
on their jaws,^k—
And [holding out [food] to him] I let him
eat.^l
⁵ He was not to turn back into the land of
Egypt,
Howbeit [the Assyrian—he] became his king,
For they refused to turn.
⁶ Therefore shall the sword [rage] in his cities,
And make an end of his multitudes, and
consume them,—
Because of their counsels.
⁷ But [my people] are bent towards turning
from me,^m—
<Though upwards' they call them> none of
them can lift them.ⁿ

^a So it shd be (w. Sep.)—
G.n.

^b Or: "tribes"—G.A.S.
Some cod. (w. 4 ear. pr.
edns.): "people" (sing.)
—G.n.

^c Written: "Beth-arbel"
="House of the Ambush
of God"; but read:
"Betharbel," so that the
name of God is entirely
disguised—G. Intro. p.
397.

^d Some cod. (w. 2 ear. pr.
edns. [1 Rabb.] and
Vul.): "like" (or "at")
—G.n.

^e "The more I called to
them, the farther they
went from me." So
rightly the Sep.—
G.A.S.

^f So it shd be (w. Sep. and

Syr.)—G.n. [M.C.T.:
"from before them"]

^g Or: "kept sacrificing"—
G.A.S.

^h Carved, graven, or even
molten. Heb.; *pešilim*,
used as pl. of *pešēl*. Cp.
Exo. xx. 4, n.

ⁱ So it shd be (w. Sep.,
Syr., Vul.)—G.n.
^k Or: "lifted forward from
the neck to the jaws"—
G.A.S.

^l Some cod. (w. 2 ear. pr.
edns.): "I conducted"
—G.n. In which case
render: "And reaching
out to him, I conducted
[him]."

^m "Are hung or swung to-
wards turning away from
me"—G.A.S.

ⁿ So G.A.S.

- ⁸ How' can I give thee up, Ephraim?
abandon thee, Israel?
How' can I make thee as Admah?
set thee as Zeboim?
Mine own heart [turneth against me],
<At once> are kindled my compassions.
⁹ I cannot execute the glow of mine anger,
I cannot turn to destroy^a Ephraim,—
For <God> am [I], and not man,
<When thou drawest near> [I am] a Holy
One, though I do not enter a city.
¹⁰ <After Yahweh> let them go,
<Like a lion> will he roar,—
<When [he] shall roar>
Then let sons [come trembling] out of the
West.
¹¹ Let them come trembling like a small bird
out of Egypt,
And like a dove out of the land of
Assyria,—
So will I cause them to dwell by^b their own
houses • Declareth Yahweh.
¹² They have compassed me about—
<With denial> [Ephraim],
<With deceit> [the house of Israel],—
But [Judah] hath [again and again] run riot
with God,^c
Though <with the holy places> entrusted.

¹ [Ephraim] feedeth on wind, 12

And pursueth the east wind,
[All the day] <falsehood and force> doth he
magnify,—
And <a covenant with Assyria> would
they solemnise,
And <oil into Egypt> must be borne
along.

² But <a controversy> hath Yahweh with
Judah,—
So that he may bring punishment on Jacob,
according to his ways
<According^d to his doings> repay him.^e

³ <In the womb> took he his brother by the
heel;^f
And <in his manly vigour> strove he with
God:

⁴ Yea he strove against a Messenger, and
prevailed,
He wept, and made supplication unto him,—
<At Bethel> he found him,^g
And <there> he spake with us;
⁵ And^h [Yahweh] is God of hosts,—
[Yahweh] is his memorial.ⁱ

^a Or: "cannot again de-
stroy."

^b Or: "to sit on."

^c "Judah acts unreinedly
towards God"—T.G.
"He rambled about
beside God"; i.e., leav-
ing God aside"—Fu.
H.L. "Judah is yet
unrestrained with God"—
i.e., makes light of his
authority"—Davies
H.L.

^d Some cod. (w. 2 ear. pr.
edns. [1 Rabb.], Aram.,
Sep., Syr., Vul.): "and
according"—G.n.

^e Or: "render him back."

^f "Attacked his brother at
the heel"—O.G.

^g Some cod.: "us"—G.n.
^h "Confirmatory . . . it
almost='as truly as'"
—O.G. p. 253^b.

ⁱ Cp. Exo. iii. 15.

- 6 ||Thou|| therefore, <by thy God> shalt return,—
<Lovingkindness and justice> do thou keep,
So wait thou for thy God continually.
- 7 ||A trafficker||! <in his hand> are balances of deceit,
<To oppress> he loveth.
- 8 So then Ephraim said,
Surely I have gotten me riches,
I have found wealth for myself,—
<In all my toils> they cannot find in me perversity which is sin.
- 9 But ||I, Yahweh|| have been thy God, from the land of Egypt,—
I will yet make thee dwell in tents, as in the days of appointed meeting.
- 10 And I will lay my word upon the prophets,
Yea ||I myself|| have magnified |vision|,—
And <by the hand of the prophets> will I use similitudes.
- 11 <If ||Gilead|| is in sorrow> surely false^a have they been,
<In Gilgal> have they sacrificed |bullocks|,—
||Their very altars|| shall become as heaps upon the furrows of the field.
- 12 <When Jacob fled^a to the country of Syria>
Then Israel served for a wife,
And <for a wife> he watched over a flock.
- 13 And <by a prophet> Yahweh |brought up| Israel out of Egypt,—
And <by a prophet> was he watched over.
- 14 Ephraim hath provoked |very bitterly|,—
<His own blood, therefore, upon him> will he leave,
And <his reproach> shall his Lord |bring back to him|.
- 13 ¹ <When Ephraim spake^a> there was terror,
Exalted^a was ||he|| in Israel,—
But <when he became guilty with Baal> Then he died.
- 2 ||Now|| therefore they go on to sin,
And have made them a Molten Thing out of their silver,
After the notion^a of idols,
<The workmanship of craftsmen> all of it!
<Of them>^b are they^c saying—
Ye sacrificers of men!^c
<The Great Calf> shall ye surely kiss!^d
- 3 |Therefore| shall they become
Like the morning^e cloud,
And like the dew early departing,—
Like chaff storm-driven out of the threshing-floor,
And like smoke out of a chimney.
- 4 Yet ||I, Yahweh|| have been thy God from the land of Egypt,—
And <god beside me> shalt thou not acknowledge,
For <saviour> is there none^e besides me.
- 5 ||I|| tended^a thee in the desert,—
In a land parched with drought:
- 6 <Whenever they were pastured> then were they satisfied,
They were satisfied, and their heart |was lifted up|,—
<Because of this> they forgot me.
- 7 Therefore am I become to them as a lion,—
<As a leopard by the way> do I watch.^b
- 8 I will fall upon them as a bear bereaved,
And will rend asunder the enclosure of their heart,—
That I may devour them there, like a lioness,
||The wild beast of the field|| shall tear them in pieces.
- 9 It hath utterly destroyed thee, O Israel,
For it was against me, as thy helper!
- 10 Where^c is thy king, then,
That he may save thee throughout all thy cities?
And thy judges,
Concerning whom thou saidst,
Oh give me a king and rulers?
- 11 I might give thee a king in mine anger,
And take him away in my wrath.
- 12 <Bound up> is the iniquity of Ephraim,
<Stored away> his sin.
- 13 ||The pangs of a woman in labour|| shall overtake him,—
||He|| is a son, not wise,^d
For |now||^e he cannot stand still, when children are about to be born.^f
- 14 <Out of the hand of hades> will I ransom them,
<Out of death> will I redeem them,^g—
Where^h is thy pestilence,^h O death?
Whereⁱ thy plague, O hades?
||Repentance||ⁱ shall be hid from mine eyes.
- 15 Though ||he|| <among brethren> be fruitful,
There shall come in an east wind,
The blast of Yahweh out of the desert coming up,
That his spring |may dry up|, and his fountain |be exhausted|,

^a Or: "form." So it shd be (w. Sep.)—G.n.
^b Or: "To them" (or, "To themselves").
^c I.e.: either "sacrificers of mankind"; or, "men that sacrifice." Cp. O.G. 256b.
^d "Sacrificing men kiss calves!"—G.A.S. Cp. also Job xxxi. 27; 1 K. xix. 18.

^a Or: "was shepherd to." So it shd be (w. Sep.)—G.n.

^b Some cod. (w. 3 ear. pr. edns. Sep., Syr., Vul.): "on the way of Assyria"—G.n.

^c M.C.T. thus understood in O.G. (p. 13), here and twice, in ver. 14. But some cod. have the undoubted form for "where," and Aram., Sep., Syr. and Vul. sustain this sense. Cp. G.n.

^d "Usually by way of litotes"—O.G. 519b. 2, a

[= "very foolish"].

^e So it shd be (w. Sep., Syr., Vul.)—G.n.

^f Ml.: "in the os uteri"; "and perh. spoken of himself, as in process of a birth which may prove a death."—G.A.S.

^g Or, possibly: "shall I ransom them? . . . shall I redeem them?" So G.A.S., whereby he avoids making the next two lines parenthetical.

^h Or, perh.: "sting"—Davies' H.L. 139.

ⁱ Or: "Compassion."

- ||He|| will rob the treasure-house of all the vessels of delight.^a
- 16 Samaria |shall be held guilty|, for she hath rebelled against her God,
<By the sword> shall they fall,
||Their^b infants|| shall be dashed to the ground,
And ||his women with child|| shall be ripped up.
- 14 1 Return thou, O Israel, unto Yahweh thy God,—
For thou hast stumbled by thine iniquity.^c
- 2 Take with you words,^d and return to Yahweh:
Say^e unto him—
||Wholly|| shalt thou take away iniquity,
Accept, then, with favour,
And we will make good the boldness of our lips!
- 3 ||Assyria|| shall not save us,
<Upon^f horses> will we not ride,
Neither will we say any more— Our god!
to the work of our own hands!
For <in thee> shall the fatherless |find compassion|.
- 4 I will heal their apostacy,
I will love them freely,—
For mine anger |hath turned| from them.
- 5 I will become as the dew unto Israel,
He shall break forth as the lily,—
And he shall strike his roots as Lebanon:^g
- 6 His branches |shall spread|,
That <like an olive-tree> may be his fresh beauty,—
And his fragrance, like Lebanon.
- 7 They who dwell in his shade shall again^h
Show life like the corn,
And break forth as the vine,—
And ||the remembrance of him|| shall be like the wine of Lebanon.
- 8 Ephraim [saith]—
What to me' any more' are idols?ⁱ
||I|| have answered, and have closely observed him,
||I|| am like a fir-tree that is green,
<From me> is thy fruit found.
- 9 Who is wise, that he may understand these things?
Intelligent, that he may take knowledge of them?
For |straightforward| are the ways of Yahweh,
And ||the righteous|| shall travel therein,
But ||transgressors|| shall stumble therein.
- ^a "Precious things"—O.G.
^b Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr.): "And their"—G.n.
^c Some cod. (w. 3 ear. pr. edns., Sep.): "iniquities" (pl.)—G.n.
^d Cp. Lu. xv. 18, 19.
^e Some cod. (w. 6 ear. pr. edns.): "And say"—G.n.
^f "We will render sacrifices (even) our lips; i.e., our praises"; cp. Heb. xiii. 15—Davies' H.L. 519. "We will pay (as with) bullocks, our lips, but read *pri* ['the fruit of (our lips)']", Sep., Wellhausen, Nowack, cp. Cheyne"—O.G. 830^b.
^g Some cod. (w. 4 ear. pr. edns. and Syr.): "And upon" [= "Nor upon h. will we ride"]—G.n.
- ^a "Any one who has seen how the mountain himself rises from great roots, cast out across the land like those of some giant oak, will not feel it necessary to mitigate the metaphor"—G.A.S.
^b Or: "And be fragrant like." So G.A.S., and cp. Is. lxvi. 8.
^c *Gt.*: "As for Ephraim! what hath he to do any more with idols?" And so the Sep.—G.n.

JOEL.

§ 1. *An Invasion by Yahweh's Locust Army occasions general Lament, and calls for united Intercession, the success of which is encouragingly portrayed* (chap. i. 2—ii. 27).

- 1 The word of Yahweh, which came unto Joel, son of Pethuel.
- 2 Hear this, ye elders,
And give ear, all ye inhabitants of the land,—
Hath this ever happened' in your days?
Or in the days of your fathers?
- 3 ||Concerning it|| <to your children> tell ye the story,—
And your children, to their' children,
And their' children, to the generation following:—
- 4 <That which was left by the creeping'

locust>^a hath the swarming' locust^b eaten,

And <that which was left by the swarming' locust> hath the grass' locust^c eaten;
And <that which was left by the grass' locust> hath the corn' locust^d eaten.

- 5 Awake, ye drunkards, and weep,
And howl, all ye drinkers of wine,—
Over the new wine,^e because it hath been cut off from your mouth.

^a Heb.: *gāzām*, "prop. devourer, not yet winged"—Davies' H.L. "Shearer"—G.A.S.
^b Heb.: *'arbhēh*, "esp. the kind appearing in large swarms (*gryllus grisearius*)"—Davies' H.L. "Swarmer"—G.A.S.
^c Heb.: *yēlek*, "prop. the devourer, because of its voracity"—Davies' H.L. "Lapper"—G.A.S.
^d Heb.: *hāšil*, "prop. the browser"—Davies' H.L. "Devourer"—G.A.S.
^e Or: "mead." O.G.: "sweet wine (prop. pressed out juice)."

- 6 For ||a nation|| hath come up over my land,
Bold, and without' number,—
||His teeth|| are the teeth of a lion,
And <the fangs of a lioness> hath he!
- 7 He hath turned my vine to a waste,
And my fig-tree to splinters,—
He hath ||barked it clean||, and cast it down,
Bleached' are its branches.
- 8 Wail thou, like a virgin girded with sackcloth, for the owner^a of her youth.
- 9 Cut off' are the meal-offering and the drink-offering, from the house of Yahweh,—
In grief' are the priests, the attendants on Yahweh :—
- 10 Laid waste' is the field,
In grief' is the soil,—
For laid waste' is the corn,
Abashed' is the new wine,
Languisheth' the oil.
- 11 Turn pale, ye husbandmen,
Howl, ye vinedressers,
Over the wheat, and over the barley,—
For perished' is the harvest of the field.
- 12 ||The vine|| is abashed,
And ||the fig-tree|| languisheth,—
Pomegranate, palm also, and apple—
||All the trees of the field|| have withered,
Yea abashed' is gladness, away from the sons of men.
- 13 Gird yourselves and beat the breast—ye priests,
Howl, ye attendants of the altar,
Go in and wrap yourselves for the night in sackcloth, ye attendants on my God,—
For <withholden from the house of your God> are the meal-offering and the drink-offering.
- 14 Hallow ye a fast,
Call a solemn assembly,
Gather, O elders, all the inhabitants of the land, unto the house of Yahweh your God,—
And make ye outcry unto Yahweh.
- 15 Alas for the day!
For near' is the day of Yahweh,
And <as a veritable^b Destruction from the Destroyer>^c shall it come.
- 16 Is it not <before our eyes> that |food| hath been cut off?
<From the house of our God> rejoicing and exultation.
- 17 Rotted' hath the seed, under their clods,^d
Laid waste' are their stores,
Thrown down' are the garner,—
Yea abashed' is the corn.
- 18 How do the beasts groan!
Perplexed' are the herds of oxen,
Because there is no' pasture for them,—
Even ||the flocks of sheep|| are destroyed!
- 19 <Unto thee> O Yahweh, will I cry,—
For ||a fire|| hath consumed the pastures of the wilderness,
And ||a flame|| hath set ablaze all the trees of the field.
- 20 ||Even the beasts of the field|| moan unto thee,—
Because dried up' are the channels of water,
And ||a fire|| hath devoured the pastures of the wilderness.
- 1 Blow ye a horn in Zion, 2
Sound an alarm in my holy' mountain,
Let all the inhabitants of the land |tremble|,—
For coming' is the day of Yahweh,
For it is near!—
- 2 A day of obscurity and deep gloom,
A day of cloud, and thick darkness,
As dusk,^a spread over the mountains,—
A people, many and bold,
<Like whom> hath not been from age-past times,
And <after whom> shall not be again' unto the years of generation, after generation.
- 3 <Before him> hath a fire' |devoured|,
And <after him> shall a flame' |consume|,—
<As the garden of Eden> is the land before him,
But <after him> a desert most desolate,
|Moreover also| <escape> giveth he none.
- 4 <As the appearance of horses> is his appearance,
And <as war-horses> ||so|| shall they run:
- 5 <Like the noise of chariots on the tops of the mountains> shall they rattle along,
Like the noise of a flame of fire, devouring dry straw,—
Like a people bold, arrayed for battle.
- 6 <Because of him> shall peoples' |be in anguish|,—
||All faces|| have withdrawn their colour.
- 7 <Like heroes> shall they run,
<Like men of war> shall they mount a wall,—
And <every one—along his own road> shall they march along,
And shall not change their paths;
- 8 Nor <against each other> shall they strike,^b
<Each—on his own highway> shall they march,—
<Though ||in among the weapons|| they fall> they shall not stop.

^a Heb.: "the *be'al*."^b Cp. Is. xiii. 6, and see O.G. 454.^c Prob. a play on the word. "And as vehemence from the Vehement doth it

come"—G. A. S. (who quotes from Driver: "As overpowering from the Overpowerer.")

^d O.G.: "shovels." G.A.S.: "hoes."^a Fuerst: "darkness."

But G.A.S.: "Like dawn scattered" . . . The figure is of dawn crushed by and struggling with a mass of cloud and mist,

and expresses the gleams of white which so often break through a locust cloud."

^b "None jostles his comrade"—G.A.S.

- ⁹ <Upon the city> shall they leap,
<On the wall> shall they run,
<Up the houses> shall they climb,—
<Through the windows> shall they enter,
like a thief.^a
- ¹⁰ <Before him> hath quaked the earth,
have trembled the heavens,—
||The sun and the moon|| have become dark,
And ||the stars|| have withdrawn their
shining;
- ¹¹ And ||Yahweh|| hath uttered his voice, before
his host,
For great indeed' is his camp,
For bold' is he who executeth his word,—
For great' is the day of Yahweh, and awful
exceedingly,
Who' then shall endure it?
- ¹² <Even now> therefore, Urgeth Yahweh,
Turn ye unto me, with all your heart,—
And^b with fasting and with weeping, and with
lamentation;
- ¹³ And rend your heart, and not your garments,
Turn therefore, unto Yahweh your God,—
For <gracious and full of compassion>
is he',
*Slow to anger, and abundant in loving-
kindness,^c*
And will grieve over Calamity.
- ¹⁴ Who knoweth, he may turn and grieve,—
And leave behind him, a blessing.^d
A meal-offering and a drink-offering, to
Yahweh your God?
- ¹⁵ Blow ye a horn, in Zion,—
Hallow a fast,
Call a solemn assembly:
- ¹⁶ Gather the people,
Hallow a convocation,^e
Collect the elders,^f
Gather the children, and the sucklings of the
breasts,—
Let the bridegroom' |come forth| from his
chamber',
And the bride' from her bower':^g
- ¹⁷ <Between the porch and the altar> let the
priests |weep|, the attendants of Yahweh,—
And let them say—
Look with pity, O Yahweh, upon thy
people,
And do not deliver thine inheritance to
reproach,
That the nations |should mock them|,
Why' should they say among the peoples,
Where' is their God?
- ¹⁸ And Yahweh became jealous for his land,—
And took pity on his people;

^a N.B.: All the verbs here
(vers. 8-9) rendered as
futures may be taken as
descriptive *resents*:
"do they leap," "so do
they run," etc. And so
some expositors.

^b Some cod. (w. 1 car. pr.
edn., Syr., Vul.) omit
this "And"—G.N.

^c Cp. Exo. xxxiv. 6. Also
Intro., Chap. I. p. 6, a.

^d Or: "present," Cp. Josh.
xv. 19; Jdg. i. 15; 1 S.
xxv. 27.

^e Or: "gathered host."
Heb.: *kāhāl*.

^f Or: "old men."

^g "Canopy or pavilion,
bridal tent"—G.A.S.

- ¹⁹ Then answered Yahweh, and said to his
people:—
Behold me! sending you the corn, and the
new wine and the oil,
So shall ye be satisfied therewith;
And I will not make you, any more, a
reproach among the nations.
- ²⁰ And <the Northerner> will I remove far
from you,
And drive him into a land parched and desolate,
With ||his face|| toward the eastern sea,
And ||his rear|| toward the hinder sea,—
Then shall come up his ill odour,
Yea his stench' |shall ascend|,
Because he hath shewn himself great in doing.
- ²¹ Be not thou afraid, O soil,—
Exult and rejoice,
Because Yahweh |hath shewn himself
great| in doing.
- ²² Be not afraid, ye beasts of the field,
For sprouted' have the pastures of the
wilderness,—
For ||the tree|| hath borne its fruit,
||The fig-tree and the vine|| have yielded their
wealth.^a
- ²³ ||Ye sons of Zion|| then, exult and be glad in
Yahweh your God,
For he hath given you the seed-rain, in right
manner,^b—
Yea he hath caused to descend for you a
down-pour, of seed-rain and of the harvest-
rain in the first month;
- ²⁴ So shall the threshing-floors |be filled| with
corn,—
And the vats |overflow| with new wine and oil.
- ²⁵ Then will I make good to you the years'
which were eaten by the swarming locust,
the grass locust, and the corn locust and the
creeping locust,—even my great' army,
which I sent among you.^c
- ²⁶ And ye shall eat and eat,^d and be satisfied,
And shall praise the name of Yahweh your God,
Who hath dealt with you wondrously,—
So shall my people |not be abashed| unto times
age-abiding.
- ²⁷ So shall ye know that <in the midst of
Israel> I am',
And that ||I, Yahweh|| am your God, and
none else,—
And my people |shall not be abashed| unto
times age-abiding.

§ 2. The Promise of the Spirit.

And it shall come to pass |afterwards|,
I will pour out my spirit' upon all flesh',
And your sons and your daughters |shall
prophecy|,—
||Your old men|| shall dream |dreams|,
||Your young men|| shall see |visions|;

^a Or: "strength."

^b "In normal measure"—

G.A.S.

^c Cp. chap. i. 4.

^d Or: "And ye shall eat
on." Cp. Isa. vi. 9.
(N.B.: Infinitive verb,
after its own finite.)

- 29 |Moreover also| <upon the servants and upon the handmaids—in those days> will I pour out my spirit;
- 30 And I will set forth wonders in the heavens, and in the earth,—
Blood, and fire, and columns of smoke;
- 31 ||The sun|| shall be turned into darkness,
And the moon' into blood,—
Before the coming of the great' and awful' day of Yahweh.
- 32 And it shall come to pass
||Whosoever shall call on the name of Yahweh|| shall be delivered,—
For <in Mount Zion, and in Jerusalem> shall be a delivered remnant.^a
Just as Yahweh hath said,
And among the survivors, whom Yahweh doth call.^b
- § 3. *All Nations, especially those around Palestine, summoned to the Vale of Jehoshaphat to be judged for their Treatment of Judah.*
- 3 1 For lo! <in those days, and at that time,—
When I shall bring back the captivity^c of Judah and Jerusalem>
- 2 Then will I gather all the nations,
And bring them down into the Vale of Jehoshaphat,—
And will enter into judgment with them there.
Concerning my people, and mine inheritance Israel,
Whom they scattered among the nations,
And <my land> they apportioned;
And <for my people> they cast lots,—
And gave a Boy for a harlot,
And a Girl sold they for wine—and drank.
- 4 |Moreover also| what have ||ye|| to do with me,
O Tyre and Zidon,
And all the circuit of Palestine?
<A recompense> are ye' paying back unto me?
But <though ye' should make a recompense unto me>
<Swiftly, speedily> would I return your recompense upon your own head.
- 5 Because <my silver and my gold> ye took away,—
And <my richly beautiful things> carried ye into your temples;^d
- 6 And <the sons of Judah and the sons of Jerusalem> ye sold to the sons of Greece,—
That they might be far removed from their own boundary.

- 7 Behold me! rousing them up out of the place whither ye sold them,—
So will I bring back your dealing upon your own head.
- 8 And I will sell your sons and your daughters into the hand of the sons of Judah,
And they will sell them to Sabeans, unto a nation afar off,—
For ||Yahweh|| hath spoken.
- 9 Proclaim ye this, among the nations,
Hallow a war,
Rouse the mighty ones,
Let them draw near, come up, all the men of war!
- 10 Beat your plough-shares into swords,
And your pruning-hooks into spears,—
<As for the weak> let him say,
<Mighty> I am'.
- 11 Give help—and come in, all ye nations on every side, and gather yourselves together,—
<Thither> bring down, O Yahweh, thy mighty ones!
- 12 Let the nations |be roused, and come up| into the Vale of Jehoshaphat,—
For <there> will I sit to judge all the nations, on every side.
- 13 Thrust ye in the vintage knife,
For |grown ripe| is the vintage,—
Go in, tread down,
For full is the winepress,
Flow over' do the vats,
For abundant' is their wickedness.
- Multitudes, multitudes, in the vale of strict decision,—
For near' is the day of Yahweh, in the vale of strict decision.
- 15 ||The sun and the moon|| have become dark,—
And ||the stars|| have withdrawn their shining,
- 16 And ||Yahweh|| <out of Zion> will roar,
And <out of Jerusalem> will utter his voice,
And the heavens and the earth |shall tremble|,—
But ||Yahweh|| shall be a shelter to his people,
And a refuge' to the sons of Israel.
- 17 So shall ye know' that ||I, Yahweh|| am your God, making my habitation in Zion my holy' mountain,—
So shall |Jerusalem| be |holy|,
And ||foreigners|| shall pass through her no more.
- 18 And it shall come to pass in that day,
That the mountains shall drip' sweet wine,^a
And the hills shall flow down with milk,
And ||all the channels of Judah|| shall flow down with waters,—
And ||a spring|| <out of the house of Yahweh> shall come forth,

^a Cp. Is. iv, 2, 8; Ob. 17.^b Mt.; "is calling" = "is going to call."^c Or; "captives."^d Some cod. (w. 2 ear. pr. edns.); "temple" (sing.) —G.n.^a Or: "mead."

And shall water the torrent-valley of the acacias.^a

- 19 ||Egypt|| <to a desolation> shall be turned,
And ||Edom|| <to a desert most desolate>
shall be changed,—

Because of the violence done to the sons
of Judah,

In that they shed innocent blood in their
land.

^a Cp. Eze. xlvii. 1–12; Zech. xiv. 8.

- 20 But ||Judah|| <age-abidingly> shall remain,
And ||Jerusalem|| to generation after genera-
tion.

- 21 And I will free from their blood-guiltiness
them whom I had not freed,^a—
For^b ||Yahweh|| is about to make^c his habita-
tion in Zion.

^a Important v.r. sug. by
O.G. p. 667^a, after Sep.,
Syr.: "I will avenge the
blood of them I had not

avenged."
^b Or: "As truly as," Cp.
Hos. xii. 5.
^c Or: "is making."

A M O S.

§ 1. *After a brief Introduction and Note of Warn-
ing, an Unalterable Divine Threat goes forth,
in succession, against Damascus, Gaza, Tyre,
Edom, Ammon, Moab, Judah, and finally
Israel (chaps. i. and ii.).*

- 1¹ The words of Amos, who was among the herd-
men^a of Tekoa,—of which (words) he had vision'
concerning Israel, in the days of Uzziah king of
Judah, and in the days of Jeroboam son of
Joash, king of Israel, two years before the
earthquake. ² So then he said—

||Yahweh|| <out of Zion> will roar,
And <out of Jerusalem> will utter^b his
voice,—
And the pastures of the shepherds |shall
mourn,
And the top of Carmel |be dried up|.

- 3 ||Thus|| saith Yahweh,
<Because of three transgressions of Damascus,
and because of four> will I not turn it back,—
<Because <with threshing instruments of
iron> they have threshed' Gilead>

- 4 Therefore will I send a fire, into the house of
Hazaël,—
Which shall devour the palaces of Ben-
hadad;

- 5 And I will break the bolt of Damascus,
And cut off the inhabitant^c out of the plain
of Aven,^d
And the holder of the sceptre' out of the
house of Eden,—
And the people of Syria |shall be exiled| unto
Kir. Saith Yahweh.

- 6 ||Thus|| saith Yahweh,
<Because of three transgressions of Gaza, and
because of four> will I not turn it back,—
<Because of their taking into exile the
whole body of exiles, to deliver to Edom>

^a Or: "shepherds."
^b Or: "give out."
^c Cp. ver. 8, n.

^d Or: "the Idol"—Baalbee
(Heliopolis in Syria)—
Davies' H.L. 17.

- 7 Therefore will I send a fire upon the wall of
Gaza,—

Which shall devour the palaces thereof;

- 8 And I will cut off the inhabitant^a out of
Ashdod,

And the holder of the sceptre' out of
Ashkelon,—

And will turn my hand against Ekron,
So shall perish' the remnant of the Philis-
tines. Saith My Lord, Yahweh.^b

- 9 ||Thus|| saith Yahweh,
<Because of three transgressions of Tyre,
and because of four> will I not turn it back,—
<Because of their delivering up the whole
body of exiles to Edom,
And they remembered not the brotherly'
covenant>

- 10 Therefore will I send a fire upon the wall of
Tyre,—
Which shall devour the palaces thereof.

- 11 ||Thus|| saith Yahweh,
<Because of three transgressions of Edom, and
because of four> will I not turn it back,—
<Because he pursued, with the sword, his
brother,
And stifled his compassions,
And his anger' tare in pieces^c evermore,
And <his indignation> kept watch per-
petually>

- 12 Therefore will I send a fire into Teman,—
Which shall devour the palaces of Bozrah.

- 13 ||Thus|| saith Yahweh,
<Because of three transgressions of the sons of
Ammon, and because of four> will I not
turn it back,—
<Because of their ripping up the pregnant
women of Gilead, that they might enlarge
their own boundary>

^a Or, perh.: "him that
is seated" = "that
reigneth." Cp. O.G. 442,
And so in ver. 5.
^b Or transfer both names:

"Adonāy, Yahweh."
^c Gt.: "And his anger con-
tinued evermore." Cp.
Jer. iii. 5—G.n.

- 14 Therefore will I kindle a fire upon the wall of Rabbah,
Which shall devour the palaces thereof,—
With a war-cry in the day of battle,
With tempest in the day of storm-wind;
15 And Milcom* shall go into exile,—
He^b and his rulers together,
Saith Yahweh.

- 2 1 ||Thus|| saith Yahweh,
<Because of three transgressions of Moab, and because of four> will I not turn it back,—
<Because he burned the bones of the King of Edom^c to lime>
2 Therefore will I send a fire into Moab,
Which shall devour the palaces of Kerioth,^c—
And Moab [shall die with tumult], with war-cry, with the sound of a horn;
3 And I will cut off the judge out of her midst,
And <all her rulers> will I slay with him,
Saith Yahweh.

- 4 ||Thus|| saith Yahweh,
<Because of three transgressions of Judah, and because of four> will I not turn it back,—
<Because they have rejected the law^d of Yahweh,
And <his statutes> have not kept,
But their falsehoods^e [have led them astray], after the which their fathers^f [did walk]>
5 Therefore will I send a fire upon Judah,—
Which shall devour the palaces of Jerusalem.

- 6 ||Thus|| saith Yahweh,
<Because of three transgressions of Israel, and because of four> will I not turn it back,—
<Because they have sold—for silver—the righteous,
And the needy—for a pair of shoes :
7 Who strive to bring^e the dust of the earth on the head of the poor,
And <the way of the oppressed>^f they pervert,—
Yea [a man and his own father] go in unto the maid,
To profane my holy^g Name!
8 And <on pledged garments> they recline, beside every altar,—
And <exact^hedⁱ wine> do they drink, in the house of their God.

- 9 Yet it was ||I|| who destroyed the Amorite, from before them,^g
Whose height^h was ||like the height of cedars||,
And [strong] was heⁱ, like the oaks,—
But I destroyed his fruit above,
And his roots beneath.

^a Or: "their king-idol." So it shd be (w. Sep.)—G.n. and G. Intro. 459-461.
^b *Gr.*: "His priests" [instead of "He"]. Cp. Jer. xlviii. 7; xlix. 3—G.n.

^c Or: "of the cities."
^d Or: "instruction."
^e *MI.*: "Who pant for."
^f Or: "patient."
^g Some cod. (w. 3 ear. pr. edns.): "you"—G.n.

- 10 And it was ||I|| who brought you up out of the land of Egypt,—
And led you in the desert, forty years,
To take possession of the land of the Amorites;
11 And I raised up, of your sons, for prophets,
And, of your young men, for Nazirites,—
Was it not^a even^b so, ye sons of Israel?
Demandeth Yahweh;
12 And yet ye caused the Nazirites^c to drink wine,—
And <on the prophets> laid ye command, saying,
Ye shall not prophesy!
13 Lo! ||I|| am pressed under you,—
As a full cart is pressed by its sheaves>
14 Therefore shall flight^d [perish] from the swift,
And ||the mighty|| shall not invigorate his strength,—
Nor shall ||the hero|| escape with his life;^e
15 Nor ||he that handleth the bow|| make a stand,
And ||the swift on his feet|| shall not escape,—
Nor ||he that rideth on a horse|| escape with his life;^e
16 Nay ||he that is stout in his heart, among heroes|| <naked> shall flee, in that day,
Declareth Yahweh.

§2. A First Solemn Summons to the Whole Family of Israel.

- 1 Hear ye this word, which Yahweh hath spoken^a 3 concerning you, ye sons^b of Israel,—Concerning the whole family which I brought up out of the land of Egypt, saying:—
2 <Only you> have I acknowledged, of all the families of the ground,^c—
||For this cause|| will I visit upon you^d all your iniquities.
3 Can two walk^e together,—
Except they meet?^d
4 Will a lion roar^f in the forest,
When <prey> he hath none?
Will a young lion utter^g his voice out of his den,
When he hath made no capture?
5 Will a bird fall^h upon a net to the earth,
When there is no [snare] for it?
Will a net riseⁱ from the ground,
When it hath [captured nothing]?
6 Or a horn be blown^j in a city,
And [a people] not tremble?
Or calamity happen^k in a city,
And ||Yahweh|| not have wrought with effect?^l
7 Surely My Lord Yahweh [will do] nothing^m,—
except he have disclosed his secret unto his servants, the prophets!

^a U.: "soul."

^b Some cod. (w. 1 ear. pr. edn., Aram. and Sep.): "house"—G.n.

^c Cp. Gen. xii. 3.
^d "Meet by appointment"

—O.G.

^e So the Easterns; the Western Massorites: "not have done it"—G.n.

- 8 ||A lion|| hath roared,
Who will not fear?
||My Lord, Yahweh||^a hath spoken,
Who can forbear to prophesy?
- 9 Announce it over the palaces in Ashdod,
And over the palaces in the land of Egypt,—
And say ye—
Gather yourselves together upon the
mountains of Samaria,
And behold ye—
The great disorders in the midst thereof,
And the oppressed within her.
- 10 Therefore do they not know how to do right,
Declareth Yahweh,
who are treasuring up violence and spoil in
their palaces.
- 11 |Therefore|—
||Thus|| saith My Lord, Yahweh,^a
An adversary! Yea round about the
land,—
And he who shall bring down,^b from thee,
thy strength,
And spoiled' shall be thy palaces.
- 12 ||Thus|| saith Yahweh,
<Just as a shepherd rescueth out of the
mouth of the lion, a couple of shankbones,
or the tip of an ear>
||So|| shall be rescued' the sons of Israel, who
are tarrying in Samaria,
In the corner of the divan, and
On the damask of the luxurious couch.
- 13 Hear ye and bear witness, throughout the
house of Jacob,—
Commandeth My Lord, Yahweh,^c
God of hosts:
- 14 That <in the day I visit the transgressions
of Israel upon him> then will I punish,
concerning the altars of Bethel,
So shall the horns of the altar |be broken
off|, and they shall fall to the ground;
- 15 And I will smite the winter' house along
with the summer' house,—
And the houses of ivory |shall be
destroyed|,
And the great houses |shall disappear|,
Declareth Yahweh.

§ 3. *A Second Summons, beginning with the Luxurious Women of Samaria, and culminating in a Fivefold Refrain of Divine Complaint.*

- 4 ¹ Hear ye this word, ye heifers of Bashan, that
are in the mountain of Samaria,
Who oppress the poor,
Who crush the needy,—
Who say to their lords,
Bringing in, and let us drink!

^a Or transfer both names:
"Adonāy, Yahweh."

^b Some cod. (w. Aram. and
Vul.): "So shall be

brought down"—G.n.

^c Or as two proper names:
"Adonāy, Yahweh."

- 2 Sworn' hath My Lord, Yahweh,^a
By his own holiness,
That lo! ||days|| are coming upon you,—
When he will take you' away with hooks,
And your followers' with fishhooks;
- 3 And <through fissures> shall ye go out,
'||Every woman|| straight before her,—
And ye shall be thrust forth towards the
castle,^b
Declareth Yahweh.
- 4 Enter ye Bethel, and transgress,
<At^c Gilgal> cause transgression |to
abound|,—
Yea, carry in, every morning, your sacrifices,
<Every three days> your tithes;
- 5 Yea, burn thou incense, of that which is
leavened, as a thank-offering,
And proclaim ye freewill-offerings, let them
be known,—
For ||so|| ye love [to have it], ye sons of
Israel, Declareth My Lord, Yahweh.^a
- 6 |Moreover also| ||I|| have given you
Cleanness of teeth' throughout all your
cities,
And want of bread' throughout all your
dwelling-places,—
Yet have ye not returned unto me,
Declareth Yahweh.
- 7 |Moreover also| ||I|| have withholden from
you the abundant rain, when yet' there
were only three months to the harvest,
Or I might rain upon one' city,
And <on another' city> might not
rain,—
||One portion|| would be rained upon,
And ||the portion whereupon it^d should
not rain|| would be dried up;
- 8 Then would two or three cities totter' to
one city to drink water, without being
satisfied,—
Yet have ye not returned unto me,
Declareth Yahweh.
- 9 I have smitten you with blight and with
mildew,
<When your gardens and your vineyards
and your fig-trees and your olive-trees
have increased'> the creeping locust
would devour them,—
Yet have ye not returned unto me,
Declareth Yahweh.
- 10 I have sent among you pestilence, in the
manner of Egypt,
I have slain, with the sword, your young men,
And therewith have been taken captive
your horses,
And I have caused to ascend—the stench of
your camps, even into your own nostrils,
Yet ye have not returned unto me,
Declareth Yahweh.

^a Or as two proper names:
"Adonāy, Yahweh."

^b "Meaning dubious; text
perhaps corrupt."—O.G.

348.

^c Some cod.: "And at"—
G.n.

^d Gt.: "I"—G.n.

- 11 I have made an overthrow among you,
Like the divine overthrow of Sodom and
Gomorrah,
And ye have become like a brand
snatched out of the burning,—
Yet have ye not returned unto me,
Declareth Yahweh.
- 12 |Therefore| ||thus|| will I do unto thee, O
Israel,—
<Because' this' thing I will do unto thee>
Prepare to meet thy God, O Israel.
- 13 For lo!
<He that fashioned the mountains,
And created the wind,
And who telleth the son of earth what is
his thought,
Who turneth dawn into darkness,
And marcheth upon the high places of the
earth>
||Yahweh, God of hosts|| is his name!
- § 4. *A third Summons, commencing with a Dirge,
and widening out into an Exhortation: "Seek
Me"—"Seek Yahweh"—"Seek Right."*
- 5 ¹ Hear ye this word, which ||I|| am taking up^a
concerning^b you—
Even a dirge, O house of Israel.
- ² She hath fallen—she cannot^c again' rise,
The virgin, Israel,—
She lieth forsaken on her soil,
There is none^d to raise her up.
- ³ For ||thus|| saith My Lord, Yahweh,^e
||The city that goeth out a thousand strong||
Shall have left it a hundred,—
And ||that which goeth out a hundred
strong||
Shall have left it ten, Belonging to
the house of Israel.
- ⁴ For ||thus|| saith Yahweh, to the
house of Israel,—
Seek me, and live;
- ⁵ Then do not seek Bethel,
And <Gilgal> shall ye not enter,
And <unto Beer-sheba> shall ye not
cross over,
For ||Gilgal|| shall ||surely go into exile||,
And ||Bethel|| shall become a trouble.
- ⁶ *Seek ye Yahweh, and live,—*
Lest he break forth, like a fire, upon the
house of Joseph,
And it devour with none' to quench it, for
Bethel.
- ⁷ Ye who turn <into |wormwood|> |justice|,
And <righteousness—to the ground have let
fall>

^a Or: "lifting"—as if a
"burden."

^b Or: "over."

^c Some cod. (w. 1 ear. pr.
edn., Syr., Vul.): "and

cannot"—G.n.

^d Some cod.: "And there
is none"—G.n.

^e Or both as proper names:
"Adonāy, Yahweh."

- ⁸ [Seek him]
Who made the Cluster^a and the Giant,^b
And turneth into morning, the shadow of
death,
And who <day into night> doth darken,
Him who calleth to the waters of the sea,
and poureth them out on the face of the
land,
||Yahweh|| is his name:
- ⁹ Him who flasheth force on the strong,—
And ||force|| |on the fortress| alighteth!
- ¹⁰ They hate the man who, in the gate,
rebuketh,—
And <him who speaketh truthfully> they
abhor.
- ¹¹ |Therefore|—
<Because ye have trampled on the poor,
And <the gift of corn> ye would take
away from him>
<Though |houses of hewn stone| ye have
built>
Yet shall ye not dwell in them,—
<Though |delightful vineyards| ye have
planted>
Yet shall ye not drink the wine of them.
- ¹² For I know
How numerous are your transgressions, and
How surpassing' your sins,—
Ye adversaries of the righteous!
Ye acceptors of a bribe!
<Even the needy in the gate> have they
turned away!
- ¹³ |Therefore| ||the prudent man|| <at that
time> will be dumb,—
Because <an evil time> it is!
- ¹⁴ *Seek ye right and not wrong, that ye may
live,—*
That ||so|| Yahweh God of hosts, may be'
with you, ||as ye have said||.
- ¹⁵ Hate wrong, and love right,
And station |Justice| in the gate,—
|Peradventure| Yahweh, God of hosts,
will be gracious' unto the remnant of
Joseph.
- ¹⁶ |Therefore|
||Thus|| saith Yahweh, God of hosts,
My Lord,
<In all broadways> shall be lamentation,
And <in all streets> shall they say, Alas!
Alas!
And they shall call the husbandman' unto the
mourning,
And <unto the lamentation> them who
know a wailing song;^c
- ¹⁷ Yea <in all vineyards> lamentation,—
For I will pass along through thy midst,
Saith Yahweh.

^a Or: "Pleiades,"

^b Or: "Orion."

^c "Knowers of lamentation,
professional mourners"

—O.G. 394. "Skilled in
mourning song"—*Ibid.*
624.

- 13 Who rejoice in a thing of nought,^a—
Who say, Have we not, by our own
strength, taken to ourselves horns?
14 For behold me! raising up against you, O
house of Israel,
Declareth Yahweh, the God of hosts,—
a nation!
And they shall crush you, from the entering
in of Hamath, unto the torrent-bed of the
waste plain.^b

§ 8. *Amos, moved by Two Visions, twice makes
successful Intercession for Jacob: a Third
Vision—No more Forgiveness!*

- 7 ¹ ||Here|| My Lord, Yahweh^c gave me to see,
And lo! he was preparing the locust, in the
beginning of the shooting up of the after-
grass,—and lo! ||after-grass|| cometh after the
mowings for the king. ² And it
came to pass <when they had made an
end of eating the herbage of the land> that
I said—

Oh, My Lord, Yahweh, forgive, I beseech
thee:

By whom shall Jacob [arise]?^d

For ||small||, he is.^e

- ³ Grieved' was Yahweh, over this,—

It shall not be,

Said Yahweh.^c

- ⁴ ||Here|| My Lord, Yahweh^c gave me to see,
And lo! My Lord Yahweh^c proclaiming that
|the controversy should be settled by fire|,—
which, having devoured the mighty roaring' deep,
should devour the inheritance. ⁵ Then
said I,

My Lord, Yahweh, forbear, I beseech thee,

By whom shall Jacob [arise]?^d

For ||small||, he is.^e

- ⁶ Grieved' was Yahweh, over this,—

||Even this|| shall not be.

Said My Lord, Yahweh.

- ⁷ ||Here|| he gave me to see, And lo! ||My
Lord|| stationed upon a pinnacle,^f—and in his
hand, a plummet.^g ⁸ And Yahweh
said unto me,

What canst thou' see, Amos?

And I said,

A plummet,^g—

Then said My Lord,

Behold me! fixing a plummet^g in the midst of
my people Israel,

I will not again' any more' forgive him.

- ⁹ So shall the high places of Isaac |be made
desolate,|
And ||the holy places of Israel|| be laid
waste,—
And I will rise up, against the house of
Jeroboam, with the sword.

§ 9. *Amaziah, Priest of Bethel, attempts to silence
Amos; who defends himself by relating his call
to the Prophetic Office, and proceeds to fasten on
Amaziah definite alarming Predictions.*

- ¹⁰ Then sent Amaziah, the priest of Bethel,
unto Jeroboam king of Israel, saying:
A conspiracy' hath Amos |raised against
thee| in the midst of the house of
Israel,
The land |is not able to endure| all his
words;

- ¹¹ For ||thus|| saith Amos,
<By the sword> shall Jeroboam' |die|,—
And ||Israel|| shall ||surely be exiled|| from
off his own soil.

- ¹² Then said Amaziah unto Amos,
O seer,^a go flee thee away unto the land of
Judah,—

And eat, there, bread,

And <there> mayest thou prophesy;

- ¹³ But <at Bethel> |not again, any more|
mayest thou prophesy,—

For <the holy place of the king>
it is',

And <the house of the kingdom>
it is'.

- ¹⁴ Then answered Amos, and said unto Amaziah,
||No prophet|| was I,—

||Nor the son of a prophet|| was I,—

But ||a herdman|| was I,

And a preparer of sycamore fruit;^b

- ¹⁵ But Yahweh |took me away| from following
the flock,—and Yahweh |said unto me|,
Go prophesy' against my people Israel.

- ¹⁶ ||Now|| therefore, hear thou the word of
Yahweh,— Thou' art saying,

Thou must not prophesy concerning
Israel,

Nor let thy word drop down upon the
house of Isaac.

- ¹⁷ Therefore—

||Thus|| saith Yahweh,

||Thy wife|| <in the city> will commit
unchastity,

And ||thy sons and thy daughters|| <by the
sword> shall fall,

And ||thine own soil|| <by line> shall be
apportioned,—

And ||thou|| <on a polluted soil> shalt
die,

And ||Israel|| shall ||surely go into exile||
away from his own soil.

^a Or: "a no-thing." Cp.
O.G. 519^b, d.

^b "Usually identified with
Wadyel-Arish." "Must
be E. of Dead Sea . . .
but read perh. 'Torrent-
bed' of Egypt"—O.G.
63', 787.

^c Or as two proper names:
"Adonay, Yahweh."

^e Some cod. (w. Sep.,

Syr., Vul.): "Who shall
raise up J.?"—G.n.

^d Some cod. (w. 2 ear. pr.
edns.): "My Lord Y."
Cp. ver. 6—G.n.

^f So Fu. Or: "vertical
wall"—O.G.

^g So T.G. and O.G. Or:
"pointed hook"—Fu;
"gravel"—Davies II.L.

^a Or: "Visionary."

^b "Prob. to nip the syca-

more fruit to fit it for
eating"—O.G.

§ 10. *A Basket of Summer Fruit* (kaiz) symbolises Israel's End (kēz), Gross Sins call forth Threats of Divers Calamities, including a Famine of the Prophetic Word.

8 ¹ ||Here|| My Lord, Yahweh, gave me to see^a,—and lo! there was a basket of summer fruit.

² So then he said,

What canst thou' see, Amos?

And I said,

A basket of summer fruit.^a

Then said Yahweh unto me,

The end^b hath come^c unto my people Israel,
I will not again^d any more^e forgive them;
but palace-songs |shall become howlings|^c
in that day,

Declareth My Lord, Yahweh,^d—
Many' shall be the dead bodies in every
place—cast forth—[with a] Hush!

4 I hear this,

Ye who pant after the needy,
And to make an end of the oppressed^e of
the land:

5 Who say,

When will the new moon' |pass away|,
that we may sell corn?
And the sabbath' that we may open
grain?

Who diminish the ephah, and increase
the shekel, and who falsify by deceitful
weights:^f

6 Who buy—for silver—the poor,
And the needy' for a pair of shoes,—
And that the refuse of the grain we may
sell.

7 Sworn' hath Yahweh,

By the Excellency of Jacob,—

Surely I will never forget any of their
doings!

8 Is it not <for this> that the land' |shall
tremble|?

And shall mourn' every inhabitant therein?
Shall it not come up—like the Nile, all' of it,
And be tossed and subside, like the river of
Egypt?

9 Yea it shall come to pass, in that day,

Declareth My Lord, Yahweh,^d

That I will cause the sun to go in at high
noon,—

And will darken the earth on a day of
brightness.

10 So will I turn your festivals into mourning,
And all your songs into a dirge,
And I will bring up—on all loins—sackcloth,
And upon every head—baldness,—
And I will make it like the mourning for an
only one,
|Even the afterpart thereof| as a day of
bitterness.

^a N.B., Heb.: kaiz.

^b N.B., Heb.: kēz.

^c So O.G. 410.

^d Or as two proper names

"Adonāy, Yahweh."

^e Or: "lowly," "patient."

^f MI.: "stones of deceit."

11 Lo! days' are coming,

Declareth My Lord, Yahweh,^a

That I will send a hunger throughout the
land,—

Not a hunger for food,

Nor a thirst for water,

But for hearing the words^b of Yahweh;

12 Therefore shall men rove about—

From Sea to Sea, and

From the North even unto Sunrise,—

They shall run to and fro—seeking the word
of Yahweh, but shall not find [it].

13 <In that day> shall the fair virgins and the
choice young men faint' for thirst.

14 ||They who swear by the Guilt of Samaria,

And say,— As thy God |liveth|, O Dan!

And,— As the Way of Beer-sheba |liveth| ||
Shall fall, and shall not rise any more.

§ 11. *Offenders cannot escape; yet, though both
the Sinful Kingdom and Boastful Individuals
be destroyed, the House of Jacob shall not
utterly perish.*

1 I saw My Lord stationed by the altar, and 9
he said—

Smite the capital—that the sills' |may
tremble|.

Yea break them off on the head of them
all,

And ||the last of them||^c <with the sword>
will I slay,—

He that fleeth of them |shall not flee away|,
And he that escapeth of them |shall not make
good his escape|.

2 <Though they break through into hades>
||From thence|| shall my hand fetch them,—

And <though they ascend the heavens>

||From thence|| will I bring them down;

3 And <though they hide themselves in the
top of Carmel>

||From thence|| will I search for them and
take them,—

And <though they conceal themselves from
before mine eyes at the bottom^d of the
sea>

||From thence|| will I command the serpent
and he shall bite them;

4 And <though they go into captivity before
their enemies>

||From thence|| will I command the sword,
and it shall slay them,—

So will I set mine eyes upon them for
calamity, and not for blessing.

5 Now ||My Lord, Yahweh of hosts|| is he—
Who toucheth the earth, and it melteth,

And all that dwell therein |mourn|;

And it cometh up like the Nile, all of it,
And subsideth like the river of Egypt:

^a Or as two proper names:

"Adonāy, Yahweh."

^b Some ood. (w. Aram.,

Sep., Syr., Vul.); "word"

(sing.).—G.n.

^c Or: "posterity," "rem-

nant," "residue." Cp.

O.G. 31^a, d.

^d Or: "on the floor."

- 6 Who buildeth in the heavens, his upper rooms,^a
And <as for his vault> |upon the earth|
hath he founded it,—
Who calleth to the waters of the sea, and
poureth them out over the face of the
land,
||Yahweh|| is his name.
- 7 <Like the sons of the Ethiopians> are not
||ye|| unto me, O sons^b of Israel?
Demandeth Yahweh:
Was it not ||Israel|| I brought up out of the
land of Egypt,
And the Philistines out of Caphtor,^c
And the Syrians out of Kir?^d
- 8 Lo! ||the eyes of My Lord, Yahweh||^e are on
the sinful kingdom,
And I will destroy it^f from off the face of
the ground,—
Save only^g that I will not ||utterly destroy||
the house of Jacob.
Declareth Yahweh.
- 9 For lo! I' am giving command, and will sift,
throughout all the nations, the house of
Israel,—as grain is sifted in a sieve,
Yet shall there not fall a kernel, to the
earth.
- 10 <By the sword> shall die all the sinners of
my people,—
Who say, The calamity^h |shall not over-
take and close in before us|.

^a Written: "room"; read:
"rooms" (pl.). In some
cod. (w. 3 ear. pr. edns.):
"rooms," both written
and read—G.n.
^b In some cod. a Massoretic
note, read: "house"—

G.n.
^c Or: "Crete (original
home of Philistines)"—
O.G.
^d An Assyrian province.
^e Or: "Adonāy, Yahweh."

§ 12. *In the day of final Dealing, David's Tent shall be raised; and Abounding Prosperity be given to the Replanted Nation, which shall be Uprooted no more.*

- 11 <In that day> will I raise up the pavilion^a
of David, that is lying prostrate,—
And wall up the breaches of them,
And <his ruins> will I raise up,
And will build it, as in the days of age-past
times:
- 12 That they on whom my name hath been called,
|may take possession| of the residue of
Edom and of all the nations.
Declareth Yahweh, who executeth this.
- 13 Lo! days' are coming. Declareth Yahweh,
That |the plowman| shall overtake^b |the
reaper|,
And |he that treadeth out the grapes| |him
that traileth the seed|,—
So shall |the mountains| drip^c |sweet wine|,^b
And ||all the hills|| shall melt;^c
- 14 And I will bring back the captivity^d of my
people Israel,
And they shall build waste cities, and inhabit
[them],
And plant vineyards, and drink the wine
thereof,
And lay out gardens, and eat the fruit
thereof;
- 15 So will I plant them upon their own soil,—
And will not uproot them any more from off
their own soil, which I have given to them,
Saith Yahweh thy God.

^a Or: "hut," "booth." dissolve into wine and
oil"—T.G. 455.
But cp. Ps. xviii. 11, etc.
^b Or: "mead." Joel iii. 18.
^c "Shall all, as it were,"
^d = "Captives."

O B A D I A H.

Edom (Esau) threatened for his insolent Self-confidence, and especially his unbrotherly Conduct towards Jacob when in Trouble. Jac. b's final Prosperity. (Cp. Jer. xlix. 7-22; Eze. xxv. 8, 12-14; xxxv. Also Isa. xxxiv.; lxiii. 1-6.)

- 1 ¹ The vision of Obadiah,—
||Thus|| saith My Lord, Yahweh,^a
Concerning Edom—
<A rumour> have we heard from Yahweh,
And ||a herald|| |throughout the nations|
hath been sent,
Up! and let us rise against her to war.

^a Or both as proper names: "Adonāy, Yahweh."

- 2 Lo! <small> have I made thee, among the
nations,—
Despised^a art thou^b exceedingly!
- 3 ||The insolence of thy heart|| hath deceived
thee,
O thou that inhabitest
The retreats of the crag,
The height of his habita-
tion,^a—
That saith in his heart,
Who shall bring me down to the
ground?

^a I.e.: "his high habita- high is his habitation"
tion." But Gt.: "on —G.n.

- 4 <Though thou build high like an eagle,
And though <among^a the stars> thou set thy
nest>
||From thence|| will I bring thee down,
Declareth Yahweh.
- 5 <If ||thieves|| had come to thee,
If robbers by night—how ruined thou art!>
Would they not have stolen what sufficed
them?
<If^b ||grape-gatherers|| had come to thee>
Would they not have left gleanings?
- 6 How have
The things of Esau been searched out!^c
His treasures been sought up!
- 7 <Up to the boundary> have they sent
thee—
All thy covenant' men,
They have deceived thee, prevailed^d against
thee—
The men thou wast wont to salute,^e—
||The partakers of thy bread||^f have put a net
under thee—
No' understanding in him!^g
- 8 Shall it not be <in that day>
Demandeth Yahweh,—
That I will destroy
The wise men out of Edom,
And understanding out of Mount Esau?
- 9 So shall thy mighty men, O Teman, |be dis-
mayed|,—
To the intent that every man |may be cut
off| out of Mount Esau, by slaughter.
- 10 <For thy violence against thy brother Jacob>
shall shame' |cover thee|,—
So shalt thou be cut off, to times age-
abiding.
- 11 <In the day when thou didst take thy stand
over against him,
In the day when foreigners took captive' his
forces,—
And ||aliens|| entered his gates,^h and |over
Jerusalem| cast lots>
||Even thou|| wast like one of them!
- 12 Do not, then,ⁱ look with satisfaction
Upon the day of thy brother,
Upon the day of his calamity,
Neither rejoice over the sons of Judah
In the day of their ruin,—
Nor enlarge thy mouth^k—
In the day of distress:

^a ML: "between."^b Some cod. (w. Aram.,
Syr.): "Or if"—
G.n.^c Gt.: "stript bare." Cp.
Jer. xlix. 10—G.n.^d Some cod. (w. 3 ear. pr.
edns. and Syr.): "and
prevailed"—G.n.^e Or: "The men wont to
salute thee." ML: "The
men of thy salaam."^f Heb.: "Thy bread"

(elliptical).

^g Or: "No discernment of
it!"^h Written: "gate"; read:
"gates." In some cod.
(w. 4 ear. pr. edns.)
both written and read:
"gates"—G.n.ⁱ Some cod. (w. 4 ear. pr.
edns.) omit: "then"—
G.n.^k [With laughter]—G.A.S.

- 13 Do not enter into the gate of my people—
In the day of their misfortune,
Do not^a ||thou also|| look with satisfaction on
his misery—
In the day of his misfortune;
Neither do thou thrust [thy hands] on his
substance—
In the day of his misfortune;
- 14 Neither do thou stand at the parting of the
way,^b
To cut off his fugitives,—
Neither do thou deliver up his survivors—
In the day of distress.
- 15 For <near> is the day of Yahweh, upon all
the nations,—
<Just as thou hast done> shall it be done to
thee,
||Thy dealing|| shall come back upon thine
own head.
- 16 For <as ye have drunk on my holy' mountain>
All the nations shall drink' continually,^c—
Yea they shall drink and swallow down,^d
And shall be, as though they had not been.
- 17 But <in Mount Zion> shall be a delivered
remnant^e which shall be holy,—
And the house of Jacob shall possess' their
own possessions;^f
- 18 And the house of Jacob' shall be a fire',
And the house of Joseph' a flame',
With the house of Esau for stubble,
So shall they kindle upon them, and devour
them,—
And there shall be no survivor to the house of
Esau, For ||Yahweh|| hath spoken.
- 19 Then shall they of the South^g possess' Mount
Esau,
And they of the Lowlands,^h the Philistines,
And they [of the Mountain]ⁱ shall possess the
field of Ephraim, and the field of Samaria,—
And Benjamin [shall possess] Gilead;
- 20 And ||they of the captivity of this force per-
taining to the sons of Israel|| [shall possess]
that of the Canaanites, up to Zarephath,
And ||they of the captivity of Jerusalem who
are in Sepharad^k|| shall possess the cities of
the South.^g
- 21 And saviours shall come up in Mount Zion,
To judge the mountain of Esau,—
So shall the kingdom' |belong unto Yahweh|.

^a Some cod. (w. 3 ear. pr.
edns., Aram., Sep., Syr.,
Vul.): "And do not"—
G.n.^b Or: "fork."^c Some cod. (w. 4 ear. pr.
edns. [1 *Rabb.*]): "drink
round about"—G.n.^d Or: "stagger," "reel."^e Cp. Joel ii. 32.^f "But read, perhaps,
'their dispossessors'
(Sep., Vul., Targ. and
others)"—O.G. p. 440.
Similarly G.A.S.: "those
who have disinherited
them."^g The Negeb.^h The Shephelah.ⁱ I.e.: "of Judah, the rest
of the country outside the
Negeb and Shephelah.
The reading is after the
Sep."—G.A.S.^k "According to the list of
Persian tribes in the
cuneiform inscriptions,
some identify it w. *Sparad*
on the Bosphorus, some
w. *Sardis*, Rawlinson w.
Sparta, but why not with
the *Sporades* [the group
of islands off the west
coast of Asia Minor]?
Jewish tradition takes it
for *Spain*."—Davies' H.L.

J O N A H.

§ 1. *Jonah, commissioned to proclaim against Nineveh for her Wickedness, flies from Duty by taking Ship for Tarshish. A Storm overtaking the Vessel, the Sailors reluctantly cast the Prophet into the Sea, when a great Fish swallows him; he prays as out of the Belly of Hades, and is vomited upon Dry Land.*

1¹ And the word of Yahweh came unto Jonah son of Amittai, saying:

2 Arise, get thee to Nineveh the great city,^a and proclaim unto it,—
That their wickedness hath come up before me.

3 But Jonah arose to flee unto Tarshish, away from the presence of Yahweh,—and went down to Joppa,^b and found a ship going to Tarshish, so he paid the fare thereof, and went down into it, to go with them to Tarshish, away from the presence of Yahweh. ⁴ But ||Yahweh||

hurled a great wind against the sea, and there arose a mighty tempest in the sea,—and ||the ship|| thought to be broken in pieces, ⁵ Then were the mariners [afraid], and made outcry every man unto his own god, and they hurled the wares which were^d in the ship, into the sea, to lighten it of them,—but ||Jonah|| had gone down into the hinder parts of the vessel, and had lain down, and fallen into a sound sleep. ⁶ Then drew near unto him the shipmaster,^e and said to him,

What meanest thou, O sound sleeper?

Arise, cry unto thy God,

Peradventure God will bethink himself of us, that we perish not.

7 And they said—every one unto his fellow,

Come, and let us cast lots, that we may get to know for whose sake this calamity is upon us. So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him,

Tell us, we pray thee, for whose sake this calamity is upon us?

What is thy business? and from whence comest thou? what is thy country? and of what people art thou?

9 And he said unto them,

<A Hebrew> am I,—and <Yahweh, the God of the heavens> do ||I|| revere, him who made the sea, and the dry land.

10 Then did the men revere with great reverence, and said unto him,

What is it thou hast done?

For the men knew that <away from the presence of Yahweh> he was fleeing,—for he had told them. ¹¹ Then said they unto him,

What shall we do to thee, that the sea may cease raging over us?^a

For ||the sea|| was raging more and more.^b ¹² And he said unto them,

Take me up, and hurl me into the sea, that the sea may cease raging over you,^c—for I do know that <for my sake> is this great tempest upon you.

13 Nevertheless the men wrought hard to bring it back unto the land, but could not,—for ||the sea|| was raging over^d them more and more. ¹⁴ Then cried they unto Yahweh, and said,

Ah now, Yahweh, pray let it not be that we perish for this man's life,^e neither lay upon us innocent blood,—for ||thou, O Yahweh|| <as thou hast pleased> hast ever done.

15 So they took up Jonah and hurled him into the sea,—and the sea left off her roaring. ¹⁶ Then did the men revere Yahweh with a great reverence,—and offered sacrifice to Yahweh, and vowed vows.

17 Now Yahweh had appointed a great fish, to swallow up Jonah,—and Jonah was in the belly of the fish, three days and three nights. ¹ Then prayed Jonah, unto Yahweh, his God,—out of the belly of the fish;

2 and said—

I cried—out of my distress—unto Yahweh,

And he answered me,—

<Out of the belly of hades> called I,

Thou didst hear my voice.

3 For thou hast cast me

into the deep,

into the heart of the seas,

And ||a flood|| enveloped me,—

||All thy breakers and thy rolling waves||

<over me> passed.

4 And ||I|| said,

I am driven out from before thine eyes,—

Yet will I again have regard unto thy holy temple:^f

5 The waters encompassed me, to the peril of my life,^h

||The roaring deep|| enveloped me,—

||The sea-weed|| was wrapped about my head:

^a Ml.: "may subside from upon us."

and more stormy against them."

^b Or: "surging higher and higher"—G.A.S. Ml.: "going on and raging."

^c U.: "soul."

^c Ml.: "may subside from upon you."

^d A sp. v.r. (*sevir*): "that which"—G.n.

^d Ml.: "was going on and raging over them." G.A.S.: "grew more

^e "How shall I ever again look towards Thy holy temple?"—G.A.S.

^f Ml.: "up to the soul."

^a Cp. Gen. x. 11, 12.

^b Heb.: *yāphō*.

^c "The story attributes to her the feelings of a living thing"—G.A.S. "The ship was about to (minded to) be broken

up"—O.G.

^d Or: "tackle which was,"

^e Ml.: "the chief of the rope-men."

^f Or: "What hath come to thee."

⁶ <To the roots of the mountains> went I down,
<As^a for the earth> ||her bars|| were about
me, age-abidingly,—
Then didst thou bring up—out of the pit—my
life, O Yahweh my God.

⁷ <When my soul' [darkened itself over me]>^b
<Yahweh> I remembered,—
And my prayer' |came in
Unto thee|
Unto thy holy temple.

⁸ ||They who take heed to the vanities of false-
hood||^c do <their own lovingkindness>^d
forsake.

⁹ But ||I|| <with the voice^e of praise> will
sacrifice unto thee,
<What I have vowed> I will pay,—
||Salvation|| belongeth to Yahweh!

¹⁰ So then Yahweh spake' unto the fish,—and it
vomited out Jonah, upon the dry land.^f

§ 2. Again commissioned, Jonah this time obeys,
and proclaims to Nineveh her impending
Destruction; whereupon People and Monarch
humble themselves for their Sins and cry unto
God for Mercy—which is granted, and Nineveh
is spared.

3 ¹ Then came the word of Yahweh unto Jonah,
the second time, saying:

² Arise, get thee unto Nineveh, the great
city,—and cry against it the cry that I'
am bidding thee.

³ So Jonah arose, and went his way unto
Nineveh, according to the word of Yahweh,—
||Nineveh|| being a city great before God, of
three days' journey. ⁴ So Jonah began^g
to enter into the city, one day's journey,—and he
cried out and said—

<Yet forty days> and ||Nineveh|| is to be
overthrown!

⁵ And the people of Nineveh believed' in God,—
and proclaimed a fast, and clothed themselves
in sackcloth, from the greatest of them, even
unto the least of them. ⁶ And the word
reached' unto the king of Nineveh, so he arose
from his throne, and laid aside his robe from off
him,—and covered him with sackcloth, and sat
on ashes. ⁷ And he caused an outcry to be
made—and said—throughout Nineveh,

<By decree of the king and of his great
men>

Be it known:—

<Man and beast, herd and flock>.

Let them taste [nothing],

Let them not feed,

And <water> let them not drink:

^a Some cod. (w. 1 ear. pr.
edn. and Syr.): "And
as"—G.n.

^b Mf.: "When I swooned"
="became unconscious
as to everything else."
Cp. Ps. lxxvii. 3; Lam.
ii. 12.

^c "Empty vanities"—O.G.

^d "Covenant-love"—
G.A.S.

^e Or: "sound."

^f Those who regard the
Book of Jonah as an
allegory here refer to
Jer. li. 34, 44. Cp. Driver,
Intro. O.T., 325.

⁸ Let both man and beast |cover themselves
with sackcloth|,
And let them cry unto God, mightily,—
Yea let them turn, every man
from his wicked way, and
from the violence which is in their
hands:

⁹ Who knoweth whether God himself—
|may turn and grieve|,—
and turn away from the glow of his anger,
That we perish not?

¹⁰ And God saw' their doings, that they
turned from their wicked way,—and God
was grieved' over the calamity which he had
spoken of executing upon them, and executed
it not.

§ 3. Jonah, chafing at the Divine Clemency, which
he protests he had expected, asks to die; but,
instead of obtaining his Request, by the help of
a Gourd, is taught a useful Lesson.

¹ And it was vexing unto Jonah, with a great ⁴
vexation,—and it angered him. ² So he
prayed unto Yahweh, and said,—

Ah now! Yahweh!

Was not |this| my word, while I was yet
upon mine own soil?

||For this cause|| did I hasten to flee unto
Tarshish,—

Because I knew that ||thou|| art a GOD of
favour and compassion, slow to anger, and
abundant in lovingkindness,^a and art
grieved over calamity.

³ ||Now|| therefore, O Yahweh, take, I pray
thee, my life^b from me,—for it were better'
for me |to die|, than |to live|.

⁴ Then said Yahweh,

Art thou rightly' angry?

⁵ But Jonah |went forth| out of the city, and
abode on the east side of the city; and made
for himself there, a hut, and sat under it, in the
shade, until he should see what would become
of the city.^c

⁶ Now Yahweh God
appointed^d a gourd,^e and caused it to come up
over Jonah, that it might be a shade over his
head, to deliver him from his vexation,—and
Jonah rejoiced' over the gourd, with great
rejoicing.

⁷ But God appointed^d a worm,
at the uprisings of the dawn, the next day,—
and it smote the gourd, that it withered. ⁸ And
it came to pass <at the breaking forth of the
sun> that God appointed^d a sultry east wind,
and the sun smote upon the head of Jonah, that
he became faint,—and asked his life,^f that he
might die, and said,

It were better' for me |to die|, than |to
live|.

⁹ Then said God unto Jonah,

Art thou rightly' angry, over the gourd?

^a Cp. Exo. xxxiv. 6.

^b U.: "soul."

^c Or: "happen in the
city."

^d Or: "prepared."

^e The Egyptian *kiki*, the
Reclinor or *palm* *Christi*.

^f U.: "soul."

And he said,
I am rightly' angry, [unto death].

- ¹⁰ Then said Yahweh,
||Thou|| wouldst have spared the gourd,
for which thou hadst not toiled, neither
hadst thou made it grow, — which <as
the off-spring^a of a night> came up,

^a ML: "son."

and <as the offspring^a of a night>
perished;

- ¹¹ And was not ||I|| to spare Nineveh, the great
city,—wherein are more than twelve times
ten thousand human beings, who cannot
discern between their right hand and their
left, besides much cattle?

^a ML: "son."

M I C A H.

§ 1. *A brief Introduction, identifying the Prophet, recording his Invocation of all the Earth to hear Yahweh's witness against his People, and describing the effects of the Divine Appearing.*

- ¹ The word of Yahweh which came unto Micah
the Morashtite,^a in the days of Jotham, Ahaz,
Hezekiah, kings of Judah,—of which he had
vision concerning Samaria, and Jerusalem:—

- ² Hear, ye peoples [all of you]^b
Hearken, O earth and the fulness thereof,—
And let My Lord Yahweh be among you
for a witness,

||My Lord' out of his holy' temple||.

- ³ For lo! ||Yahweh|| coming forth out of his
place,—

That he may descend, and march along upon
the high places of the earth.

- ⁴ Then shall the mountains be melted beneath
him,

And ||the valleys|| be cleft,—

As wax before the fire,

As waters poured out in a steep place.

§ 2. *The Two Kingdoms, under the titles of "Jacob" (for the Northern) and "Israel," also "Judah" (for the Southern), denounced for their Idolatry and (especially the Governing Classes) for their general Moral Corruption (chaps. i. 5—iii. 12).*

- ⁵ <For the transgression of Jacob> is all this,

And for the sin^c of the house of Israel,—
Whose^d is the transgression of Jacob?

Is it not Samaria's?

And whose^d is the sin^e of Judah?

Is it not Jerusalem's?

^a Cp. Jer. xxvi. 18.

^b Lit.: "all of them." Cp. O.G. 481b, d (a).

^c So it shd be (w. Aram. and Sep.)—G.n. [M.C.T.:

"sins" (pl.).

^d Cp. O.G. 566b.

^e So it shd be (w. Sep. and Syr.)—G.n.

- ⁶ Therefore will I make of Samaria

A heap in a field.

The plantings in a vineyard,—

And I will pour down, into the valley, her
stones,

And <her foundations> will I lay bare;

- ⁷ And ||all her images||^a shall be beaten in
pieces.

And ||all her rewards for unchastity|| shall be
burned in the fire.

And <all her idols> will I make a desola-
tion,—

For <out of the reward of unchastity> she
gathered [them],

And <unto the reward of unchastity> shall
they return.

- ⁸ ||For this cause|| will I lament and
howl,^b

I will go stript and bare,—

I will make a lamentation, like the wild
dogs,

And a mourning, like ostriches.^c

- ⁹ For dangerous' are her wounds,—

For she hath come as far as Judah,

She^d hath reached

as far as the gate of my people,

as far as Jerusalem.

- ¹⁰ <In Gath> do not tell,

<In Acco>^e do not weep,^f—

<In Beth-l'aphrah>^g roll yourselves^h [in
dust].

^a Heb.: *pesilim*. Used as pl. of *pesel*. Cp. Exo. xx. 4, n.

^b N.B.: These confessions as to the emotions with wh. the prophets carried their "burdens."

^c ML: "daughters of a doleful cry."

^d So it shd be (w. Aram. and Syr.)—G.n. [M.C.T.:

"he"]

^e *Gt.*: *d* "Acco"—G.n. Cp. G. Intro. p. 143: "Now admitted by the best critics" to be "the maritime city in the territory of Assher. Cp. Jdg. i. 31." [M.C.T.:

"As for weeping"].

^f "Tell it not in Tell-town,

Weep not in Weep-town"—G.A.S.

^g = "Fawn's house"—T.G. "Place for a gazelle"—Davies H.L. But "refuse-place"—Fuerst. "House of Dust"—G.A.S.

^h So it shd be (w. Sep.)—G.n.

- 11 Pass thou over (for you), thou inhabitress of Shaphir,^a of disgraceful disclosure,^b—
The inhabitress of Zaanan [hath not gone forth],
<At the lamentation of Beth-ezel> shall he take from you his station,
- 12 <Though the inhabitress of Maroth [waited for blessing]>,—
Yet there came down calamity from Yahweh, to the gate of Jerusalem.
- 13 Bind the chariot to the steed, O inhabitress of Lachish,^c—
<The beginning of sin> was she^d to the daughter of Zion,
For <in thee> have been found the transgressions of Israel.
- 14 [Therefore] shalt thou give a dismissal, against Moresheth-gath,—
[The houses of Achzib] served for a deception' to the kings of Israel.
- 15 The time shall yet^e be when <the heir>^e I will bring unto thee, O inhabitress of Mareshah,—
<As far as Adullam> shall enter the glory of Israel.
- 16 Make thee bald, and cut off thy hair,
For the children of thy pleasures,—
Enlarge thy baldness, like a vulture,^f
For they are exiled from thee.
- 2¹ Alas for them who devise iniquity' and work wickedness' upon their beds,—
<In the light of the morning> they will execute it, for it is' in the power of their hand.
- 2 Thus do they covet fields' and seize them,
And houses' and take them away,—
And so they oppress
the master and his household,
the man^g and his inheritance.
- 3 [Therefore]—
[Thus] saith Yahweh,
Behold me! devising, against this family, a calamity,—
From which ye shall not remove your neck,
Neither shall ye walk loftily,
For <a time of calamity> shall it be.
- 4 <In that day> shall one
Take up against you a by-word,
And lament a lamentable lamentation,
Saying—
We are made [utterly desolate],
<The portion of my people> he passeth to others,—
How doth he set me aside!
<To an apostate> [our fields] doth he apportion.

^a =Perh.: "beautiful"—Davies' H. L., T. G. "Beauty"—G.A.S.

^b Or: "shameful nakedness."

^c "A fortified town in the plain country, of the tribe of Judah=Obstinate; or 'Smitten,' 'Taken,' 'Captured'—T. G. 'Tel-el-Hesi'—G.A.S.

^d Plainly Samaria. Cp. ver. 9; chap. vi. 16; and the history generally in 1 K. and 2 K.

^e Or: "possessor."

^f Or: "carion-kite," "*Vultur percnopterus*, which has a bald forehead"—Fuerst. "Word may include both vulture and eagle"—O. G.

^g So in many MSS., and in

5 [Therefore] shalt thou have none to throw a measuring-line by lot,—in the convocation^a of Yahweh.

6 Do not sputter—

So they sputter!

They must not sputter as to these things,^b
Must he not^c put away reproaches?

7 O thou who art said to be the house of Jacob,
Is the spirit of Yahweh [impatient']?
Or are [these] his doings?
Are not [his^d words] pleasant to him who is upright in his walk?

8 But <against my people> [as an enemy] he setteth himself,
<From off the robe> they tear away [the cloak],—
From such as are passing by with confidence, as men averse from war.

9 <The wives of my people> ye do even drive out, each from the house of her darlings,—
<From over her children> ye do take away mine ornament, as long as life shall last.^e

10 Arise ye and depart, for [this] is not the place of rest,—
<Because it is defiled> it shall make desolate with a desolation that is ruthless.

11 <If there be a man Who goeth after wind,
And [falsehood] hath woven, [saying]—
I will discourse to thee, concerning wine and strong drink>
Then shall he become a fountain of discourse unto this people.

12 I will [surely assemble], O Jacob, [all of thee],
I will [surely gather] the remnant of Israel,
[At once] will I make them like sheep in distress,^f—
<Like a flock in the midst of its pasture> shall they hum with men,

13 One making a breach [hath gone up] before them,
They have broken in, and passed through,
And <by the gate> have departed,—
And their king [hath passed through] before them, with [Yahweh] at their head!

1 Then said I,

Hear, I pray you, ye heads of Jacob,
And ye judges of the house of Israel,—

Is it not yours to know justice?

2 Ye haters of right, and lovers of wrong,—
Tearing away their skin from off them,
And their flesh from off their bones;

6 ear. pr. edns., Aram., Sep. and Vul.; but in some cod. (w. 4 ear. pr. edns.): "And the man and his inheritance"—G.n.

^a Heb.: *kāhāl*. Cp. Deut. xxiii. 1-3, 8.

^b Or: "Talk not—

So they talk,—

They shall not talk of these things"

^c Some cod. (w. 3 ear. pr. edns.): "Must he not then?"—G.n.

^d So it shd be (w. Sep.)—G.n.

^e Heb.: to *ādām*.

^f So it shd be (w. Sep., Syr., Vul.)—G.n.

- ³ Who indeed have eaten the flesh of my people,
And <their skin from off them> have stript,
And <their bones> have they broken in pieces,—
And will spread them out, as flesh^a with a fork,
And as flesh, in the midst of a pot.
- ⁴ ||Then|| shall they make outcry unto Yahweh,
But he will not answer them,—
That he may hide his face from them, at that time,
Even as they have made wicked their doings.
- ⁵ ||Thus|| saith Yahweh,
Concerning the prophets who are leading astray my people,—
Who bite with their teeth, and then cry—
Prosper!^b
<And whoso holdeth not to their mouth>
they hallow against him a war!
- ⁶ |Therefore| shall it be
Night to you, for lack of vision,
And darkness to you, for lack of divination,—
And the sun |shall go in| over the prophets,
And the day |shall be overcast because of them|;
- ⁷ And the men of vision |shall turn pale|,
And the diviners |shall blush|,
And shall put a covering upon their lip, all of them,—
Because there is no answer of God.^c
- ⁸ But |in very deed| ||I|| am full of vigour,
With the spirit of Yahweh,
And of justice and of valour,—
To declare to Jacob, his transgression, and to Israel, his sin.
- ⁹ Hear this, I pray you,
Ye heads of the house of Jacob,^d and
Ye judges of the house of Israel,—
Who abhor justice,
And <all right> do pervert:^e
Building Zion, with deeds of blood,—
And Jerusalem, with perversity.
- ¹⁰ ||Her heads ||<for a bribe> pronounce sentence,
And ||her priests|| <for a price> give direction,
And ||her prophets|| <for silver> divine,—
Yet <on Yahweh> they lean^f saying,
Is not ||Yahweh|| in our midst?
There shall not come upon us, calamity.
- ¹² |Wherefore|, <for your sake>
||Zion|| |as a field| shall be ploughed,
And ||Jerusalem|| |unto heaps of ruins| shall be turned,—
And ||the mountain of the house|| shall [be] like mounds in a jungle.

§ 3. *In strong Contrast with Jerusalem's Punishment just described is set forth her ultimate and abiding Royal Destiny.*

- ¹ But it shall come to pass |in the afterpart^a of 4 the days|
That the mountain of the house of Yahweh
Shall be |setup| as the head of the mountains,
And <exalted> shall it be, above the hills,—
And peoples |shall stream thereunto|;
- ² Yea many nations |shall go|, and say—
Come ye, and let us ascend
Unto the mountain of Yahweh, and
Unto the house of the God of Jacob,
That he may teach us of his ways,
And we may walk in his paths,—
For <out of Zion> shall go forth a law,
And |the word of Yahweh| out of Jerusalem;
- ³ And he will judge between many peoples,
And be umpire to strong nations far and wide,^b—
And they will beat
their swords into ploughshares, and
their spears into pruning-hooks,
|Nation^c—against nation|—shall not lift up sword,
Neither shall they learn—any more—to make war.
- ⁴ And they shall dwell—every man—
Under his own vine and
Under his own fig-tree,^d
With none^e to make them afraid,—
For ||the mouth of Yahweh of hosts|| hath spoken.
- ⁵ For ||all the peoples|| walk, every man in the name of his god,—
||We|| therefore, will walk in the name of Yahweh our God, to times age-abiding and beyond.
- ⁶ <In that day> Declareth Yahweh,
Will I take up her that is lame,
And <her that hath been an outcast> will I carry,—
Even whomsoever I have afflicted;
- ⁷ And will make of her that was lame^a a residue,
And of her that was removed far away^a a strong nation,—
And Yahweh |shall be king| over them, in Mount Zion,
From henceforth, even unto times age-abiding.
- ⁸ ||Thou|| therefore,
O Migdal-eder^a
Mound of the daughter of Zion,
<As far as thee> shall it come,—
So shall arrive the chief dominion,
The kingdom of the daughter of Jerusalem.

^a So it shd be (w. Sep.)—

G.n. [So differing from O.G. 455b.]

^b Cp. Is. xxvi. 8.

^c Or: "Divine answer."

^d Cp. chap. i. 5.

^e "Who spurn justice and twist all that is straight"

—G.A.S.

^f Cp. Is. x. 20.

^a "Issue"—G.A.S.

^b Lit.: "up to far away"

—G.A.S.

^c Some cod. (w. 4 ear. pr. edns. [1 Rabb.], Sep., Syr.): "And nation"—

G.n.

^d Cp. Zech. iii. 10.

^e = "Flock-tower" (near Bethlehem). Cp. Gen. xxxv. 21.

§ 4. *At present, Jerusalem's Blessedness is postponed; and, strange to say, is to come by way of Babylon: A Hint of Babylon's Final Effort, through Edom, to destroy Israel.* (Cp. Ps. cxxxvii. 7; Isa. xlii., xiv., w. xxxiv. and lxiii. 1-6; Jer. xlii. 7-22; l. 44; Eze. xxv. 12-14; Obad. 1-21.)

9 ||Meanwhile|| wherefore' shouldst thou cry out aloud?

||King|| is there none' within thee?

Or hath ||thy counsellor|| perished?

For labour |hath seized thee|, as a woman in child-birth:—

10 Be in labour, and bear, O daughter of Zion, as a woman in child-birth,—

For ||meanwhile|| shalt thou go forth out of the city,

And dwell in the field,

And shalt come as far as Babylon,

||There|| shalt thou be delivered,

||There|| will Yahweh |redeem thee| out of the grasp of thine enemies.

11 ||Meanwhile|| therefore, shall be gathered against thee many nations,— Who are saying—

Let her be defiled,

And let our eyes^a gaze upon Zion.

12 But ||they|| know not the purposes^b of Yahweh,

Neither have they discerned his counsel,—

For he hath gathered them, as sheaves, to a threshing-floor.

13 Arise and thresh, O daughter of Zion,

For <thy horn> will I make to be iron,

And <thy hoofs> will I make to be bronze,

So shalt thou beat in pieces many peoples,— And shalt^c devote to Yahweh their unrighteous gain,

And their substance, to the Lord of all the earth.

5 ¹ ||Meanwhile|| shalt thou gather together in troops, thou daughter of a troop,^d

<Siege> hath he laid against us,—

<With a sceptre>^e will they smite on the cheek, the judge of Israel!^f

2 ||Thou|| therefore, Bethlehem Ephrathah, <Though ||little|| to be among the thousands of Judah>

<Out of thee> shall Mine come forth,^g to be ruler in Israel,—

||Whose comings forth||^h have been from of old, from the days of age-past time.

^a Some cod. (w. 2 ear. pr. edns., Aram., Syr., Vul.): "eye" (sing.)—G.n.

^b Or: "plans."

^c So it shd be (w. Aram., Sep., Syr., Vul.). Cp. Jer. ii. 33 [for Heb. form]—G.n.

^d Or perh.: "Meanwhile shalt thou sorely afflict thyself, thou daughter of affliction."

^e Or: "rod."

^f Who is this "Judge of Israel"? Assume he is the Messiah; and then how natural that some account shd be given of him! Here, of His literal birth in Bethlehem.

^g Or: "<Out of thee> shall one come forth unto me."

^h "Origin"—O.G.

3 |Therefore| will he give them up, Until the time when ||one who is to bring forth|| hath brought forth,—

And ||the remainder of his brethren|| return unto the sons of Israel.^a

4 Then shall he stand, and tend his flock' in the strength of Yahweh,

<In the excellency of the name of Yahweh his God> have they endured,^b—

For ||now|| shall he be great' unto the ends of the earth;

5 So shall this' one be Prosperity.^c

§ 5. *When Israel shall have received her Messiah, and been herself, as a Nation, reborn, she will find no Difficulty in dealing with Assyria: the Remnant of Jacob among the Nations being, then, like nourishing Dew or like a destroying Lion.*

<As for Assyria—

When he shall enter our land,^d and

When he shall tread down in our palaces>

Then will we raise up against him,

Seven shepherds, and

Eight princes of mankind.

6 Then shall they shepherd the land of Assyria' with the sword,

And the land of Nimrod' in the entrances thereof,^e—

So shall he deliver from Assyria,

When he shall enter our land, and

When he shall tread down within our bounds.

7 And |the remnant of Jacob| shall be' |in the midst of many peoples|,

As dew from Yahweh,

As^f myriad drops on plants,^g—

Which tarryeth not for man,

Nor waiteth for the sons of Adam.

8 And |the remnant of Jacob| shall be'

|Among the nations,

In the midst of many peoples|,

As a lion among the beasts of the jungle,

As^b a young lion among flocks of sheep,—

Who <if he passeth by> Both treadeth

down—And teareth in pieces, And none' can deliver.

9 Let thy hand be uplifted' against thine adversaries,—

And ||all thine enemies|| shall be cut off.

^a Note: That the literal birth is to be followed by a metaphorical, national birth; then comes the final triumph of Israel over her enemies. Cp. Isa. lxvi. 7-10.

^b So it shd be (w. Sep.)—G.n.

^c The context clearly demands that here shd the greatest pause be made. Cp. G.A.S., "The Book of the Twelve Prophets," p. 413. Cp. also for the word "Prosperity," Isa. ix. 6.

^d Or: "When ||Assyria|| shall enter our land," still laying emphasis on "Assyria."

^e Gr.: "Nimrod with drawn swords." Cp. Ps. lv. 21—G.n. "Her own bare blades"—G.A.S.

^f In some cod. (w. 4 ear. pr. edns., Aram., Sep., Syr., Vul.): "And as"—G.n.

^g Cp. Deut. xxxii. 2.

^h In some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.): "And as"—G.n.

§ 6. *But Israel must herself be delivered from her old Sins and from all forbidden Grounds of Trust.*

- 10 And it shall come to pass <in that day>
Declareth Yahweh,
That I will cut off thy horses out of thy midst,—
And will destroy thy chariots;
11 And will cut off the cities of thy land,—
And will pull down all thy fortresses;
12 And will cut off incantations, out of thy hand,^a—
And <users of hidden arts> shalt thou not have;
13 And I will cut off thine images^b and thy pillars, out of thy midst,—
And thou shalt not bow thyself down, any more, to the work^c of thine own hands;
14 And I will uproot thy Sacred Stems out of thy midst,—
And will destroy thy cities:^d
15 Then will I execute,
With anger and with indignation,
Vengeance upon the nations,—
Of which they have not heard.

§ 7. *A Renewal of the Controversy (§ 2) between Yahweh and his People.*

- 6 ¹ Hear, I pray you, what ||Yahweh|| is saying,—
Arise thou, maintain thy controversy before the mountains,
And let the hills hear thy voice:—
2 Hear, ye mountains, the controversy of Yahweh,
And ye lasting rocks, the foundations of the earth,^e—
For <a controversy> hath Yahweh, with his people,
And <with Israel> will he dispute.^f
3 O my people! what have I done to thee?
And wherein have I wearied thee?
Testify^g thou against me!
4 For I brought thee up out of the land of Egypt,
And <out of the house of slaves> I ransomed thee,—
And I sent before thee, Moses, Aaron and Miriam.
5 O my people! remember, I pray you,
What Balak king of Moab [counselled], and
What Balaam son of Beor [answered him],—
From the Acacias as far as Gilgal,
That ye may know the righteousness of Yahweh.

^a In some cod. (w. Sep., Syr.): "hands" (pl.)—G.n.

^b Cp. chap. i. 7—same word.

^c So Western school of Massorites; Eastern: "works" (pl.)—G.n.

^d Gt.: "thine idols," Cp.

chap. i. 7—G.n.

^e Or (w. a different "reading"): "Give ear, ye foundations of the earth" (w. Wellhausen)—O.G. 451^a.

^f Or: "argue."
^g Ml.: "answer."

- 6 |Wherewith| shall I
come before Yahweh?
bow myself to God on high?
Shall I come before him
with ascending-sacrifices?
with calves of a year old?
7 Will Yahweh |be pleased|
with thousands of rams?
with myriads of torrents of oil?
Shall I give
my firstborn for my transgression?
the fruit of my body for the sin of my soul?
8 He hath told thee, O son of earth, what is good,—
What then is ||Yahweh|| seeking of thee,
But To do justice,
To delight in lovingkindness,
And humbly^a to walk with thy God?
9 ||The voice of Yahweh|| <to the city> crieth out,
With safety^b for him who regardeth^c his^d name,^e—
Hear ye the rod, and who hath appointed it.
10 ||Even yet|| are there, in the house of the lawless one,
the treasures of lawlessness,— and the scant measure—accurst?
11 Shall I be pure
with lawless balances? or
with a bag of deceitful weights?
12 For ||her rich men,| are full of violence,
And ||her inhabitants|| have spoken falsehood,—
And ||their tongue|| is deceitful in their mouth.
13 |Moreover also| ||I|| have made thee sick with smiting thee,—
Laying thee waste because of thy sins.
14 ||Thou|| shalt eat—
And not be satisfied,
But be shrunk with hunger within thee,—
Though thou remove,^f yet shalt thou not set in safety,
And ||what thou dost set in safety|| <to the sword> will I deliver.
15 ||Thou|| shalt sow, but shalt not reap,—
||Thou|| shalt tread the olive, but shalt not anoint thee with oil,
Also the grape,^g but shalt not drink the wine.
16 For strictly observed are
The statutes of Omri,
And every doing of the house of Ahab,
And ye have walked in their counsels,—

^a "The root-meaning is evidently in secret, or secretly"—G.A.S.

^b Or: "counsel."

^c In cod. Mugah (w. Aram., Sep., Syr., Vul.): "such as revere" (pl.)—G.n.

^d So it shd be (w. Sep. and Syr.)—G.n.

^e Sep.: "And will save them, who revere his name."

^f Some cod. (w. 1 ear. pr. edn. [Rabb.]): "take possession"—G.n.

^g Ml.: "must," or "new wine."

To the end I may give thee up to desolation,
And her inhabitants to hissing,
That <the reproach of peoples>^a ye may bear.

8. *The Prophet, speaking for Repentant Jerusalem, deplores his present Condition, but determines to wait and hope; being assured of Ultimate Vindication and Triumph.*

- 7 ¹ Alas for me! for I am become
As gatherings of summer fruit,
As gleanings-grapes in harvest,
There is no cluster to eat,
<The first ripe fruit> my soul¹ |craved|.
- 2 Perished is the man of lovingkindness out of the earth,
And <upright among men> is there none,—
||They all|| <for bloodshed> lie in wait,
<Every man—for his brother> do they hunt
as for one devoted to destruction.
- 3 <Of wickedness' with both hands' to make sure>^b
||The ruler|| doth make demand—
And the judge—for a recompense,—
And <as for the great man> ||he|| is
putting into words the desire of his soul^c.
So have they woven the net!
- 4 ||The best of them|| is as a sharp briar,
And ||the most upright|| worse than a thorn hedge,^d
||The day of thy watchmen — of thy visitation|| hath come,
||Now|| shall be their confusion!
- 5 Do not trust in a friend,
Do not put^e confidence in an associate,—
<From her that lieth in thy bosom> keep
thou the doors of thy mouth;
For ||the son|| treateth as foolish |the father|,
And ||the daughter|| riseth up against |her mother|.
The daughter'-in-law against her mother'-in-law,—
<The foes of a man> are the men of his own house.

- 7 But ||I|| <for Yahweh> will watch,
I will wait^f for the God of my salvation,—
My God' |will hear me|.
- 8 Do not rejoice, O mine enemy, against me,
<Though I fall> I shall rise again!^g
<Though I sit in darkness> ||Yahweh|| is a light to me.

^a So it shd be (w. Sep.)—G.n. [M.C.T.: "my people."]

^b "Their hands are upon the evil to do it well" (play on the words)—O.G. 403b.

^c Cp. chap. iii. 9-11.

^d *Gt.*: "And the most upright of them is a thorn hedge"—G.n. "Bristling se f-interest, all points; splendid in its

own defence, but barren of fruit, and without nest or covert for any life"—G.A.S. Cp. Prov. xv. 19.

^e So the Western Massorites; the Eastern: "Neither" (w. East. pr. edns., Sep., Syr., Vul.)—G.n.

^f *MI.*: "I have fallen—I have arisen!"

- 9 <The indignation of Yahweh> will I bear,
For I have sinned against him,—
Until he take up my controversy,
Then will he do me justice,
He will bring me forth to the light
I shall behold his righteousness.
- 10 So shall she^a who had been mine enemy fear,
And shame' |shall cover her|,
Who used to say unto me—
Where' is Yahweh thy God?
||Mine own eyes|| shall look upon her,
||Now|| shall she become one to be trodden down, like the mire of the lanes.
- 11 <On the day for building thy walls>—
<On that day> far away shall be thy boundary:
- 12 ||The very day|| that |against thee| shall one^b come from Assyria, and [from] the cities of Egypt;
Yea from Egypt, even unto the River,
And from sea to sea,
And from mountain to mountain:
- 13 Though the land become a desolation,
Because of them that dwell therein,—
By reason of the fruit of their doings.
- 14 Shepherd thou^c thy people with thy rod,^d
the flock of thine inheritance,
Dwell thou^e alone, a jungle in the midst of a fruitful field,—
Let them feed in Bashan and in Gilead,
As in the days of age-past times.
- 15 <As in the days of thy coming forth out of the land of Egypt>
Will I shew him wonders.
- 16 Nations |shall see| that they may turn pale at all their valour,—
They shall lay hand on mouth,
||Their^f ears|| shall be silent:
- 17 They shall lick the dust like the serpent,
<Like the crawlers of the earth> shall they come quaking out of their fastnesses,^g—
<Towards Yahweh our God>
Shall they pay adoration,
And shall fear because of thee.

§ 9. *Israel's God Incomparable for Mercy, Grace, and Faithfulness.*

- 18 Who is a God like unto thee,
Taking away the iniquity—
And passing over the transgression—
Of the remnant of his inheritance?
He hath not held fast, perpetually, his anger,^h For
<One who delighteth in lovingkindness> is he!ⁱ

^a So speaks Jerusalem to Babylon.

^b A sp. v.r. (*sevir*): "they"—G.n.

^c Masculine.

^d Or: "sceptre."

^e Feminine.

^f Some cod. (w. 4 ear. pr. edns.): "And their"—G.n.

^g So O.G. 689.

^h Cp. Isa lvii. 16.

ⁱ Exo. xxxiv. 6.

- 19 He will again' have compassion upon us,
He will subdue our iniquities, —
Thou wilt cast—into the depths of the sea—all
their^a sins.

^a Some cod. (w. Sep., Syr., Vul.): "our"—G.n.

- 20 Thou wilt grant—
The faithfulness to Jacob,
The lovingkindness to Abraham, —
Which thou didst swear to our fathers,
From the days of ancient time.

N A H U M .

§ 1. *Out of the full-orbed perfection of Yahweh comes the Twofold Manifestation, designed to alarm his Foes and assure his Friends. From Nineveh proceedeth a Wicked Schemer against Yahweh.*

- 1¹ The oracle, on Nineveh,—the scroll of the vision of Nahum, the Elkoshite.
- 2 <A God jealous and avenging> is Yahweh,
<An avenger> is Yahweh, and a lord of wrath,^a
<An avenger> is Yahweh towards his adversaries,
And <a retainer [of anger]> is he' to his foes.
- 3 ||Yahweh|| is slow to anger,^b but great in vigour,
He will not leave ||unpunished||,^{b—}
||As for Yahweh|| <in storm-wind and in tempest> is his way,
And ||clouds|| are the dust of his feet.
- 4 Who rebuketh the sea, and hath made it dry,
And <all the streams> hath he dried up, —
Withered' are Bashan and Carmel,
||Even the bloom of Lebanon|| is withered:
- 5 ||Mountains|| have trembled because of him,
And ||the hills|| have melted,—
And the earth [hath lifted itself up] at his presence,
||The world also, and all who dwell therein||.
- 6 <Before his indignation> who shall stand?
And who shall abide the glow of his anger?
||His wrath|| hath been poured forth like fire,
And ||the rocks|| have been broken down because of him.
- 7 Good' is Yahweh, as a protection^c in the day of distress,—
And one who acknowledgeth them who seek refuge in him.
- 8 But <with an overflow rolling on> <a full end> will he make of them who rise up against him,^d—
And <his foes> will he pursue into darkness.^e

^a "Possessor of fury"—O.G. 4th b.

^b Cp. Exo. xxxiv. 6, 7;

Intro., Chap. I., 3, a.

^c Or: "place of safety."

^d So it shd be (w. Aram., Sep.)—G.n.

^e Or: "As for his foes, darkness shall pursue [them]."

- 9 What can ye devise' against Yahweh?
<A full end> is he' making,—
Distress' [shall not rise up twice]!
- 10 <Though they were like thorns intertwined,
And as drunkards drenched with their drink>
Yet have they been devoured, like stubble fully dry.
- 11 <Out of thee> hath one come forth—
Plotting against Yahweh, wickedness,—
A counsellor of the Abandoned One.^a

§ 2. *Yahweh quiets the Fears of his People; threatens the City of Idols; and sends Good News to Judah.*

- 12 ||Thus|| saith Yahweh,
<Though they be in full force,
And so' in great numbers>
Yet [even so] have they been cut off, and have passed away,—
<If I humble thee [once]>
I will not humble thee again'.
- 13 ||Now|| therefore, will I break his yoke^b from off thee,—
And <thy fetters> will I tear off.
- 14 Then will Yahweh give command concerning thee,
None of thy name shall be sown any more,—
<Out of the house of thy gods> will I cut off carved^c image and molten^d image.
I will appoint^e thy grave,
For thou art of little esteem.
- 15 Lo! <upon the mountains>
The feet of one, who bringeth Good Tidings!
who publisheth Prosperity!
Celebrate, O Judah, thy pilgrim festivals,
Fulfil thy vows,—
For <not again, any more> shall the Abandoned One [pass through thee],
He hath been wholly' cut off.

^a Heb.: "Belial." Cp. Hastings' D.B., art. "Belial."

^b Some cod.: "his rod"—G.n.

^c Or: "graven." Heb.: *pásef*. Cp. Exo. xx. 4, n.

^d Heb.: *massékak*.

^e *Gr.*: (?) "I will desecrate"—G.n.

§ 3. *The Siege of Nineveh vividly described.*

- 2¹ He that breaketh in pieces hath come up over thy face,
Keep the keeps,^a—
Watch the way,
Brace the loins,
Make vigour very firm.^b
- 2 For Yahweh hath restored' the excellency of Jacob, like the excellency of Israel,^c—
For the plunderers have plundered' them,
And < their vine branches > have they marred.
- 3 ||The shield of his heroes|| is made red,
||The men of war|| are clad in crimson,
<On fire> are the chariot-steels,^d on the day he maketh ready,—
And ||the lances|| are put in motion.
- 4 <In the streets> madly go the chariots,
They rush along in the broadways,—
||Their appearance|| is like torches,
< As lightnings > hither' and thither' do they run.
- 5 Let him call to mind his nobles,
They shall stumble as they go—
Let them hasten to her wall,
Yet^e the storming cover^f | is prepared |.^g
- 6 ||The gates of the rivers|| have been opened,—
And ||the palace|| doth quake.^h
- 7 And ||Huzzab||ⁱ hath been taken captive—
hath been led up,—
And ||her handmaids|| are making a moan
like the sound of doves, as they taber^k upon their heart.^l
- 8 Yet <as for Nineveh> | like a reservoir of waters | are her' waters,^m—
But ||those men|| are in flight!
Stand! stand!!
But no' one is turning.
- 9 Plunder silver, plunder gold,—
And there is no end' to the costly furnishing,ⁿ
Rich with every article^o of delight.

^a Similar, the alliteration in the Hebrew.

^b "Pull thyself firmly together"—G.A.S.

^c N.B.: Israel again = Judah. Cp. Mi. § 2.

^d So prob. Cp. O.G. 811b. *I.e.*: the war-chariots have flashing steel blades or scythes.—Davies' H.L. So T.G. "Better, the act of flashing, quick (*Kimchi*)"—Fu. H.L. The leading chariots were covered with plates of metal (Billerbeck).—G.A.S.

^e Or: "And."

^f "Mantlet of the besiegers, or bulwark of the besieged"—G.A.S.

^g "And let the mantlet be fixed."

^h Or: "dissolves, breaks into motion, *i.e.* flight"—G.A.S.

ⁱ "It is fixed! she," etc.; or, rather: "The palace is dissolved and made to flow down"—T.G. "*Bright, beautiful, the name of an Assyrian queen*"—Davies' H.L. and Fu. H.L. "But prob. better: *It is deuced*"—Davies' H.L. For other opinions, see G.A.S.

^k Or: "beat incessantly."

^l Some cod. (w. 8 ear. pr. eds.): "hearts" (pl.)—G.n.

^m So it shd be (w. Sep., Vul.)—G.n. (M.C.T.): perh. "—all her days."]

ⁿ "*No end to the preparation (i.e. things prepared, supply, store)*"—O.G. 467.

^o Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr.; Vul.): "all articles" (pl.)—G.n.

- 10 Emptiness, yea turned to emptiness, aye deserted [is she]!
With ||heart|| unnerved,
And ||a tottering|| of knees,
And ||anguish|| in all loins,
And ||the faces of them all|| have withdrawn their colour.
- 11 Where' is the lair of the lions?
Yea the very feeding-place of the young lions,—
Where' walked the lion, the lioness, the lion's whelp,
With none to make them afraid?
- 12 ||The lion|| used to tear in pieces enough for his whelps,
And to strangle for his lionesses,—
And then fill with prey his holes,
And his lairs' with what he had torn.
- 13 Behold me! against thee,
Declareth Yahweh of hosts,
Therefore will I burn up in smoke her chariots,^a
And ||thy young lions|| shall be devoured by the sword,—
So will I cut off, out of the earth, thy prey,
Nor shall be heard any more, the voice of thine envoy.

§ 4. *The Overthrow of Nineveh further described, and traced back to her Idolatry and Cruelty.*

- 1 Alas for the city of bloodshed! 3
||All of it|| deceit,
of violence' full,
none releaseth prey!
- 2 The sound of the whip,
And the sound of the rushing wheel,—
And horse' galloping,
And dancing chariot' rattling along.
- 3 Horsemen uplifting both the flashing sword,
and the lightning spear,
Aye, A mass of slain, and
A weight of dead bodies,— and
No end of corpses,
So that they^b stumble upon their corpses.
- 4 <Because of the multitude of the unchaste doings of the unchaste one,
Fair' in grace, mistress' of secret arts,—
Who hath been selling
Nations by her unchaste doings,
Families by her secret arts >
- 5 Behold me! against thee,
Declareth Yahweh of hosts,
Therefore will I remove thy skirts over thy face,—
And let |nations| see' thy nakedness, and
|kingdoms| thy shame;

^a Dr. Davidson suggests: "thy lair"—G.A.S.

^b Written: "They stumble"; read: "So that

they stumble." In some cod. (w. 4 ear. pr. eds.) both written and read: "So that they s."—G.n.

- 6 And I will
cast upon thee abominable filth, and
treat thee as foolish,— and
set thee as a gazing-stock.
- 7 And it shall come to pass that ||all who see
thee|| shall flee from thee,
And shall say,
Destroyed' is Nineveh!'
Who will bemoan her?^a
Whence shall I seek any to comfort thee?
- 8 Art thou better^b than No-amon,
Who sat among the Nile-streams,
Waters round about her,—
Whose fortress was the sea,
<From the sea> her wall.
- 9 ||Ethiopia|| was her^c strength, and^d Egypt—
Yea, without' end,—
||Pūt and Lubim|| were among thy helpers.
- 10 Yet ||she|| was given up to exile,
She went into captivity,
||Even her babes|| were dashed to the ground,
at the head of all the streets,—
And <for her honourable men> cast they
lots,
And |all her great men|| were bound together
in chains.
- 11 ||Thou too|| shalt be drunken,
Thou shalt hide thyself,—
||Thou too|| shalt seek shelter from the foe:
- 12 ||All thy fortresses|| shall be fig-trees with
first-ripe figs:
<If they be shaken> then shall [the fruit]
fall on the mouth of the eater.
- 13 Lo! ||thy people|| are women, in thy midst,
<To thy foes> have been set wide open the
gates of thy land,—
A fire |hath devoured| thy bars.

^a So in Cod. Mugah. In
some cod. (w. 2 ear. pr.
edus., Aram., Syr., Vul.):
"thee"—G.n.
^b "Better placed"—O.G.

405^b.
^c So it shd be (w. Aram.,
Sep., Syr., Vul.)—G.n.
^d Some cod. [cited in Mass.]
omit: "and"—G.n.

- 14 <Siege-water> draw for thyself,
Strengthen thy fortresses,—
Go into the clay,
And tread thou the mortar.
Make strong the brick.^a
- 15 <There> shall a fire devour' thee,
The sword |shall cut thee off|.
It shall devour thee like the grass locust,—
Make thyself numerous like the grass locust,
Make thyself numerous as the swarming
locust:
- 16 <Though thou have multiplied thy foot-
soldiers^b beyond the stars of the heavens>
||The grass locust|| hath stript itself^c and
flown away!
- 17 ||Thy mercenary crowds||^d are like the
swarming locust,
And ||thy mixed multitudes||^e like locusts—
swarms of locusts,—
Which settle in the hedges on a cold day,
||The sun|| hath broken forth, and they are
in flight,
And unknown' is the place where they are!
- 18 Asleep' are thy shepherds, O king of Assyria,
Thy nobles |must needs rest|.f
Scattered' are thy people upon the
mountains,
And there is none' to gather them.
- 19 No lessening'^g of thine injury,
Grievous' is thy wound,—
||All who have heard the report of thee||
Have clapped their hands over thee,
For <upon whom> hath not thy cruelty
passed without ceasing?

^a Or: "Take hold of the
brick - mould"—O. G.
305^a.

^b So Fuerst, 832.

^c Or: "cast off the skin"
Fu. H.L. Cp. G.A.S., n.

^d Fu. H.L. 832. "Perh. con-
secrated ones, princes"

—O.G. 634^b.

^e Fu. H.L. 525. Cp. G.A.S.
on vers. 16, 17; and O.G.
381.

^f *Gt.*: "lie down"—G.n.

^g "Read *healing*" (?)—O.G.
463. [That is: *gēhah* for
kēhah.]

H A B A K K U K.

- 1 ¹ The oracle' of which Habakkuk the prophet
|had vision|:

§ 1. *The Prophet's Complaint.*

- 2 How long, O Yahweh, have I called out,
And thou wouldst not hear me?
Have I kept crying unto thee of
violence,
And thou wouldst not save?

- 3 Wherefore'
Shouldst thou let me see iniquity,
And <wrong> shouldst let me behold,
And ||force and violence|| be straight
before me,—
And there should have ever been someone
who <contention and strife> would
uphold?^a

^a Or (following a v.r. found
in some cod. [named in
Mass.], cp. G.n.): "And

it has ever been, that
<contention and strife>
I had to endure."

- 4 <For which cause> benumbed' is the law,^a
And there is never' any going forth of
justice,—
For ||the lawless|| doth circumvent the
righteous,
<For which cause> justice doth go forth
perverted?

§ 2. *Yahweh, in Answer, announces a Chaldean Invasion.*

- 5 Behold ye, among the nations, and look
around,
Yea stand stock still—stare,—
For ||a work|| is being wrought in your days,
Ye will not^b believe, when it is recounted.
6 For, behold me! raising up the Chaldeans,
The bitter and headlong nation,—
That marcheth to the breadths of the
earth,
To take possession of habitations ||not his||.
7 <Awful and fearful> is he,—
<From himself> ||his decision and his up-
rising|| proceed.
8 Then <swifter than leopards> are his horses,
And ||more sharply they attack|| than evening
wolves,
And forward' have leapt his chargers,—
Yea ||his chargers|| <from afar> will come in,
They will fly' as an eagle hath hastened to
devour.
9 <Solely' for violence> will he come,
'The intent of their faces' is—To the east!^c
And he hath gathered, as the sand, a captive
host;
10 And ||he|| <over kings> will make merry,
And ||nobles|| will be a scorn to him:
'He|| <at any fortress> will laugh,
<Once he hath heaped up dust> he hath
captured it!
11 ||Then|| hath he become arrogant in spirit,^d
And hath committed excess,
And so is guilty,—
||This his violence|| is due to his god.

§ 3. *The Prophet again appeals to Yahweh, since the Invader is Oppressive, Idolatrous, and Cruel.*

- 12 Art not ||thou|| from of old, O Yahweh, my
God, my Holy One?
Thou diest not!^e

^a Or: "instruction."

^b In some cod.: "Yet will ye not"—G.n.

^c "Inasmuch as they approached from the coast, i.e., from the west, after having come thither from the north"—Fuerst. Meaning doubtful, text prob. corrupt—O.G. 169. "The set of their faces is forward" ("A problematical rendering")—

G.A.S.

^d Or: "Then hath he swept on as the wind."

^e "All the ancient records emphatically state that . . . the original reading was . . . 'Thou diest not'—Rashi (1040-1105) makes this the basis of his explanation"—G. Intro. p. 353. [The Sopherim changed it to: "We shall not die."]

O Yahweh, <to judgment> hast thou
appointed him,
And, O Rock, <to correction> hast thou
devoted him:

- 13 [Thou] whose eyes are too pure' to look with
approval on wrong,
<To respect oppression> canst not endure,—
Wherefore'
Shouldst thou respect the treacherous?
Be silent, when the lawless ||swalloweth
up|| one more righteous than he?
14 So wouldst thou have made Men,
Like the fishes of the sea,—
Like the creeping thing that hath no ruler
over it:
15 ||All of which|| <with a hook> one bringeth up,
Raketh together with his drag,
And hath gathered with his net,—
16 <On which account> he is glad and exulteth:
<On which account>
He sacrificeth to his Net,
And burneth incense to his Drag;
Because ||thereby|| ||rich|| is his portion,
and his food—fatness!
17 Shall he <on this account> empty his net?
And <the continual slaying of nations> deem
to be no pity?

§ 4. *The Prophet awaits a further Answer, which he obtains: in which Nations enlightened with the Knowledge of Yahweh direct a Five-fold Taunt against the Cruel Invader.*

- 1 <Upon my watch-tower> will I stand, 2
And will station myself upon the bulwark,—
So will I keep outlook, to see—
What he will speak with me, and
What I shall reply, when I am reproved.
2 Then Yahweh answered' me, and said,
Write the vision,
Yea, make it plain on tablets,
That one may swiftly' read it;
3 For yet' is the vision for an appointed
time,
Still, it presseth towards an end,
And will not deceive,—
<If it tarry> wait thou for it,
For it ||surely cometh||,—
Will^a not be too late.
4 Lo! <as for the conceited one> crooked is
his soul within him,—
But ||one who is righteous|| ||by his faithful-
ness|| shall live.^b
5 |Moreover also| <when wine' betrayeth>
||A man|| is arrogant,
And findeth no rest,^c
Because he hath enlarged, like hades, his
desire,^d

^a Some cod. (w. 5 ear. pr. edns. [1 *Rabb.*], Aram., Sep., Syr. and Vul.): "and will"—G.n.

^b "A righteous man by his

faithfulness shall live"—O.G. 311.

^c Or: "abideth not." Cp. O.G. 627^b.

^d U.: "soul."

- Yea ||he|| is like death, and cannot be satisfied,—
But hath gathered unto himself all the nations,
And assembled unto himself all the peoples.
- 6 Shall not ||these, all of them|| <against him> take up—
||A taunt||,
A mocking poem,
Enigmatical sentences—concerning him?
And say—
*Alas! for him who maketh abundance in what is not his own,
How long? that he should be burdening himself with heavy debts?*
- 7 Will not thy creditors |suddenly' rise up|?
And they who shall violently shake thee |all at once become active|?
Then shalt thou serve for booties unto them!
- 8 <Because ||thou|| hast plundered many nations>
All the residue of the peoples ||shall plunder thee||,—
*For shedding Human blood,
And doing violence
To the earth,^a
To the city,
And to all who dwell therein.*
- 9 *Alas! for him who extorteth an extortion of wrong' for his own house,—
That he may set on high' his nest,
That he may be delivered from the grasp of calamity.*
- 10 Thou hast counselled shame^b to thy house,—
Making an end of many peoples,
And endangering^c thine own life.^d
- 11 Surely ||the stone out of the wall|| will make outcry,—
And ||the tie^e out of the timber|| will answer it.
- 12 *Alas! for him who buildeth a city with deeds of blood,—
And establisheth a town with perversity.*
- 13 Lo! is it not from Yahweh of hosts—
That peoples labour' for fire,^f
And ||populations|| <for emptiness> weary themselves?
- 14 For the earth shall be filled' with the knowledge of the glory of Yahweh,—
As ||the waters|| cover the sea.^g
- 15 *Alas! for him who causeth his neighbour to drink,
|From the goblet of thy fury|^h and also' ||making him drunk||,—
To the end thou mayest gloat over their parts of shame.*
- 16 Thou art sated with contempt, more than glory,
Drink ||thou too|| and expose thy person,^a—
The cup of the right hand of Yahweh ||shall come round unto thee||,
And ignominious filth be upon thy glory;
17 For ||the violence [done] to Lebanon||^b shall cover thee,
And wasting by wild beasts shall cause them^c terror,—
*For shedding Human blood,
And doing violence
To the earth,
To the city,
And to all who dwell therein.*
- 18 What' hath a carved image^d |profited|,
Though the fashioner thereof |carved it|?
A molten image,^e and a teacher of falsehood,—
Though the fashioner of his fashioned thing trusted' therein?
That men should make Dumb Nonentities!
- 19 *Alas! for him who saith to Wood, Awake
Bestir thee! to a Silent Stone,
||He|| shall teach!
<Though he is overlaid with gold and silver>
Yet ||no spirit whatsoever|| is in him!*
- 20 Howbeit ||Yahweh|| is in his holy' temple,—
Hush before him, all the earth.

§ 5. *A Prophetic Ode, celebrating the Deliverance from Egypt, and praying for a Similar Divine Manifestation in the Future.*

- 1 A prayer by Habakkuk the prophet,—in the **3** manner of an Ode.
- 2 O Yahweh, I have heard tidings of thee,
I am afraid.
O Yahweh! <Thy work^f—in the midst of the years> O revive it,
<In the midst of the years> wilt thou make known?
<In trouble>^g wilt thou remember compassion?|?
- 3 ||God|| <from Teman> cometh in,
And |the Holy One, from Mount Paran|. [Selah.^h
His splendour ||hath covered the heavens|,
And ||his praise|| hath filled the earth:
4 And ||a brightness|| <as light> appeareth,
||Rays||ⁱ <out of his hand> hath he,—
And ||there|| is the hiding^k of his power.

^a Or: "land."
^b ? = "The shameful thing"
= "Baal" = "Baal-worship."
^c Or: "forfeiting"—O.G.
307^a, 3.

^d U.: "soul."
^e Or: "lath"—G.A.S.
^f Gt.: "vanity," "insecurity"—G.n.
^g Cp. Is. xi. 9.
^h See O.G. 705^a.

^a Gt.: "expose thyself"—G.n.
^b "Prob. by cutting down its trees"—O.G. 527.
^c Gt.: "thee."
^d Heb.: *péḡel*. Cp. Exo. xx. 4, n.
^e Heb.: *massék h'*.
^f In some cod. (w. Aram., Sep. Syr.): "works," "doings" (pl.)—G.n.

^g I.e.: "agitation," "excitement." "Tumult"—G.A.S. Or: "wrath."
^h Cp. Ps. iii. 2, n.
ⁱ Some cod. (w. 2 ear. pr. eds.): "And rays" (ml.: "two horns")—G.n.
^k Or: "hiding-place"; or (more probably): "the veil" or "envelope"—O.G.

- 5 <Before him> marcheth pestilence,—
And fever |goeth forth| at his feet:
6 He hath stood and measured the earth,
He hath looked, and caused nations to
tremble,
And ||scattered as dust|| are the perpetual
mountains,
And ||sunk|| are the age-abiding' hills,—
||Forthgoings age-abiding|| are his.^a
7 <Under distress> saw I the tents of
Ethiopia,—^b
||Tremble|| do the curtains of the land of
Midian.
8 <Against the rivers^c> is Yahweh wroth?
<Against the rivers> is thine anger?
<Against the sea> is thine indignation?
For thou wilt ride on Thy horses,
||Thy^d chariots|| [shall be] salvation!
9 <To nakedness> is bared thy bow,
Oaths of chastisement—song! [Selah.
<With rivers> thou dost cleave open the
land.
10 The mountains' |have seen thee—they
tremble|,
||A downpour of waters|| hath passed
along,—
The roaring deep |hath given forth| his
voice,
<On high—his hand> hath he uplifted.^e
11 ||Sun, moon|| have stood still, on high,—
<Like light> ||thine arrows|| speed along,
<Like brightness> is the flash of thy
spear.
12 <In wrath> dost thou stride through the
land,—
<In anger> dost thou thresh the nations.
13 Thou hast come forth
To the salvation of thy people,
To salvation, with thine Anointed One,—
Thou hast crushed the Head out of the house
of the lawless one,
Baring the foundation up to the neck,
[Selah.

^a "Ways of eternity (of old) are his"—O.G.

^b "The parallelism requires a tribe in Arabia"—G.A.S.

^c G.A.S. suggests "hills" in this clause.

^d Some cod. (w. 3 ear. pr. edns. [1 *Rabb.*], Sep., Syr., Vul.): "And thy"—G.n.

^e "He lifts up his roar upon his li"—G.A.S.

- 14 Thou hast pierced <with his own staves>
the head of his chiefs,^a
They storm along, to scatter me,—
||Their exultant thought|| is, in very deed,^b
to devour the oppressed one, in a secret
place!
15 Thou hast driven, into the sea, thy chariot-
horses.
<Foaming' are the mighty waters!
16 I heard, and I trembled within me,
<At the voice> my lips' |quivered|,
Decay'^c ||entered|| my bones',
And <in my limbs> I trembled,—
Though I am to find rest, in the day of
distress,^d
When their invader ||cometh up against the
people||^e

§ 6. *A Song of Confidence in prospect of
Calamity.*

- 17 <Though ||the fig-tree|| should not blossom,
And there be no' sprouting in the vines,
The yield of the olive' |should have
deceived|,
And ||the fields|| not have brought forth
food,—
The flock' |have been consumed out of the
fold|,
And there be no' herd in the stalls>
18 Yet ||I|| <in Yahweh> will rejoice,—
I will exult in the God of my salvation.
19 ||Yahweh, My Lord|| is my strength,
Therefore hath he made my feet like
hinds,
And <upon my high places> will he cause
me to march along.
To the chief musician, on my double
harp.

^a Or: "leaders." Written: "leader"; read: "leaders." In some cod. (w. 5 ear. pr. edns.) both written and read: "leaders" (pl.)—G.n.

^b Cp. O.G. 454.

^c Some cod. (w. Aram., Sep., Syr.): "restless-

ness"—G.n.

^d Dubious: "I wait quietly for the day of distress"—O.G. 628^a.

^e Or: "When he who shd invade with his troops shd come up against the people."

ZEPHANIAH.

1¹ The word of Yahweh which came unto Zephaniah, son of Cushi, son of Gedaliah, son of Amariah,^a son of Hezekiah,^b—in the days of Josiah son of Amon, king of Judah.

§ 1. *A world-wide Destruction is announced, culminating on Judah and Jerusalem for their sins.*

2 I will take clean away everything from off the face of the ground,

Declareth Yahweh.

3 I will take away man and beast,
I will take away the bird of the heavens and the fishes of the sea,
And the stumblingblocks, even them who are lawless,—
And will cut off mankind, from off the face of the ground,

Declareth Yahweh.

4 And I will stretch out my hand—
Over Judah, and
Over all the inhabitants of Jerusalem,—
And will cut off out of this place
The name^c of Baal,
The name^d of the priestlings,^e with the priests;

5 And them who bow down upon the house-tops, to the host of the heavens,—
And them who bow down—
Who swear to Yahweh,
And swear by Milcom;^f

6 And them who turn away from following Yahweh,—
And have neither sought Yahweh,
nor enquired for him.

7 Hush! at the presence of My Lord, Yahweh,^g—
For [near] is the day of Yahweh,
For Yahweh hath prepared his^h sacrifice,
hath hallowed his guests.ⁱ

^a Heb.: 'Amariyâh, 13; 3, 'Amariyâhu.

^b "Perh.=H. son of Ahaz"—O.G. 306.

^c Or: "names." So it shd be ["name" or "names"—not "remnant"] (w. Sep.)—G.n.

^d Some cod. (w. 3 ear. pr. eds., Aram., Sep., Syr. and Vul.): "And the name"—G.n.

^e Or: "idol-priests"—O.G. "Ascetics"—Fu.

H.L. 666.

^f So it shd be (w. Syr., Vul.)—G.n. [M.C.T.: *Malcam* = "their king-god," "king-idol." Cp. G. Intro. 460, 461.

^g Or transfer both divine names: "Adonây, Yahweh."

^h So it shd be (w. Sep.)—G.n.

ⁱ M.L.: "his called (invited) ones." Cp. 1 S. xvi. 5.

8 And it shall come to pass <in the day of Yahweh's sacrifice>

That I will punish

The rulers,

And the sons of the king,—

And all such as are clothed with foreign apparel;

9 And I will punish

Every one who leapeth over the threshold,^a in that day,—

Those who fill the house of their lords with violence and deceit.

10 And there shall come to be, in that day,

Declareth Yahweh,

The noise of an outcry from the fish-gate,

And of a howling out of the new city,^b—

And of a great crashing, from the hills.

11 Howl, ye inhabitants of the lower city,^c—

Because destroyed' are all the people of traffic,

Cut off' are all they who were laden with silver.

12 And it shall come to pass, at that time,

That I will search through Jerusalem, with lamps,—

And will punish the men

Who are thickened upon their lees,

Who are saying in their heart,

Yahweh | will not give blessing |,

Neither will he bring calamity.

13 Therefore shall

Their goods become a booty, and

Their houses, a desolation,—

And they shall build houses, but not inhabit them,

And plant vineyards, but not drink the wine thereof.

14 Near' is the great day of Yahweh,

||Near, and very speedy||,—

The noise of the day of Yahweh.

A strong man—there!—|bitterly crying out!|

15 <A day of indignation>—that day!

Day of danger and distress,

Day of rush, and of crash,

Day of obscurity, and deep gloom,

Day of cloud, and thick darkness;

16 Day of horn, and war-shout,—

Against the fortified cities, and

Against the high towers.

^a Cp. 1 S. v. 5.

^b Neh. xi. 9; 2 Kings xxii. 14.

^c Or: "the Mortar" (=

"place of braying")=a part of Jerusalem"—O.G. 509.

17 And I will bring distress to mankind,
And they shall walk like them who are blind,
Because <against Yahweh> have they
sinned,—
And their blood [shall be poured out] as dust,
And their bowels like dung.^a
18 ¶Neither their silver nor yet their gold|| shall
be able to deliver them,
In the day of the indignation of Yahweh,
But <in the fire of his jealousy> shall the
whole earth be consumed;
For <a destruction, surely^b a terrible one>
will he make, with all them who dwell in
the earth.

§ 2. *In Dirge-like Accents the Patient and Obedient
Remnant of Judah are encouraged to seek
Yahweh, if peradventure His Wrath may be
mitigated: In the Doom of the Philistines the
Intercessors find hope.*

2 1 Collect your thoughts, aye collect' them, —
O nation |depressed|!^c
2 Ere yet' the decree' |have given birth|,
<Like chaff> the day |have vanished|,—
Ere yet' shall come upon you,
The glow of the anger of Yahweh,
Ere yet' shall come upon you,
The day of the anger of Yahweh.
4 Seek Yahweh—
All ye lowly^d of the land,
Who have wrought |what he appointed|,—
Seek righteousness,
Seek humility,
|Peradventure| ye shall be concealed,
In the day of the anger of Yahweh.^e

4 For ||Gaza> <forsaken> shall be,
And ||Ashkelon|| |a desolation|,—
||Ashdod!|| <at high noon> shall they drive
her forth,
And ||Ekron|| be uprooted:

5 Alas! for the inhabitants of the line^f of the
sea,
The nation of Kerethim,—
||The word of Yahweh|| is against you,
O Canaan of the land of the Philistines,
Therefore will I destroy thee, to the last
inhabitant.

6 So shall the line^f of the sea become a
meadow,
The wells of shepherds. And the folds of
flocks;

7 And the line shall belong to the remnant of
the house of Judah,
<Thereon> shall they feed their flocks,—
<In the houses of Ashkelon> shall they |at
eventide| lie down,
For Yahweh their God will visit them,
And bring their captives back.

§ 3. *A Gracious Answer: Israel's Reproach must be
removed, and Gentile Worshippers be obtained.*

8 I have heard the reproach of Moab,
And the revilings of the sons of Ammon,—
Who have reproached my people,
And have magnified themselves up to their
bounds.

9 |Wherefore| <as I live>
Declareth Yahweh of hosts,
God of Israel,
Surely ||Moab> <like Sodom> shall become,
And ||the sons of Ammon|| like Gomorrah,
A possession for the thorn,^a
And a pit of salt,
Yea a desolation, unto times age-abiding:

||The remnant of my people|| shall make of
them a prey,
And ||the residue of my nation||^b shall inherit
them.

10 ||This|| shall they have, instead of their pride,—
Because they reproached and magnified
themselves against the people of Yahweh
of hosts.

11 Terrible! will Yahweh be against them,
For he hath caused to waste away all the gods
of the earth,—
That men may bow down to him,
||Every' one from his place||,
All the coastlands of the nations:

12 ||Even ye|| Ethiopians,
The slain of my sword^c were they!

§ 4. *The Prayer, thus emboldened, is directed
against Assyria and Nineveh: their Devastation
foretold.*

13 And may he stretch out his hand against the
North,
And destroy Assyria,—
And may he make of Nineveh a desolation,
Dry as the desert!

14 So shall he down in her midst—flocks,
Each living thing of a nation,
||Both pelican and bittern|| |in her capitals|
shall roost,—
||A voice|| shall resound in the window,
The bastard, on the sill,
For he hath destroyed,
hath laid bare.^d

15 ||This||^e is the city exultant,
That sat secure,
That said in her heart, ||I|| [am]!
And no one besides!
How hath she become a desolation!
A lair of beasts,
||Every one passing|| by her doth hiss,
Shaketh his hand.

^a O.G. 536a.

^b *Gl.*: "yea."

^c Or: "without a long-
ing."

^d Or: "oppressed,"
"patient."

^e Cp. Isa. xxvi. 20.

^f Or: "region."

^a Or: "nettle."

^b Some cod. (w. 2 ear. pr.
edns. [1 *Rabb.*]): "of the
nations"—G.N.

^c *Perh.* an abbreviation
for: "the s. of Y."—

G.A.S.

^d Or: "he hath loosened
the wainscoting"—Fa.
H.L. Cp. G.A.S.

^e Or: "such."

§ 5. *But Jerusalem has fearfully sinned, and must be severely chastised. In the End, the Remnant is victorious; Divine Love triumphantly saves; and the Captivities are reversed before all Nations.*

- 3 ¹ Alas for her that is rebellious, and polluted,
The city that oppresseth !
² She hath hearkened to no voice,
Accepted ^a no correction;
< In Yahweh > hath not trusted,
< To her God > hath not drawn near: ^b
³ || Her rulers in her midst || are roaring lions, —
|| Her judges || evening wolves,
They have left nothing until morning !
⁴ || Her prophets || are reckless,
Treachorous men ! ^c
|| Her priests || have profaned the holy, ^d
Done violence to law. ^e
- ⁵ || Yahweh, the Righteous One || is in her midst,
He dealeth not perversely, —
|| Morning by morning || < his justice > bringeth
he forth to light,
|| He is not found lacking, ^f
But the perverse man | knoweth no shame |.
- ⁶ I have cut off nations,
Deserted' are their towers,
Have made desolate their streets,
That none passeth through;
Ruined' are their cities,
For want of men of note,
From lack of any dweller !
- ⁷ I said, Surely thou wilt reverence | Me |,
Wilt accept correction,
Lest her abode | should be cut off |,
Howsoever I had punished her;
But || in truth || they soon' corrupted all their
deeds.
- ⁸ | Wherefore | wait for me,
Urgeth Yahweh,
Until the day when I rise up as witness, ^g
For || my decision || is
To gather nations,
To assemble kingdoms,
To pour out on them mine indigna-
tion,
All the glow of mine anger,
For < in the fire of my jealousy > shall be
devoured the whole earth.

^a Some cod. (w. 2 ear. pr. eds., Aram., Syr., Vul.); "Neither hath she a" — G.n.

^b Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr.): "Nor unto her God hath she drawn near" — G.n.

^c Ml.: "men of treacheries."

^d Or: "sanctuary."

^e Cp. Jer. ii. 8; Eze. xxii. 26.

^f Schwally, by altering the accents: "Morning He giveth forth His judgment; no day does he fail" — G.A.S.

^g So it shd be (w. Sep., Syr.) — G.n. [Cp. Ml. ii. 2].

- ⁹ Surely || then || will I turn unto the peoples a
lip made pure, ^a —
That they all may call on the name of
Yahweh,
May ^b serve him with one consent. ^c
- ¹⁰ < From beyond the rivers of Ethiopia >
[Shall come] my suppliants, ^d
|| The daughter of my dispersed ones ||
Shall bear along a gift for me.
- ¹¹ < In that day > Wilt thou not turn pale, for
all thy deeds, wherein thou hast trans-
gressed against me ?
For || then || will I take away out of thy midst
thy proudly exulting ones,
And thou shalt not again' be haughty any
more' in my holy' mountain :
- ¹² So will I leave remaining in thy midst, a
people oppressed and poor, — who will seek
refuge in the name of Yahweh :
- ¹³ | The remnant of Israel | —
Will not do perversity,
Nor speak falsehood,
Neither shall there be found in their mouth'
a tongue of deceit, —
Surely || they || shall feed and lie down,
With none to make them afraid.
- ¹⁴ Sing out, O daughter of Zion,
Shout aloud, O Israel, —
Rejoice' and exult with all thy heart, O
daughter, Jerusalem :
- ¹⁵ Yahweh | hath set aside | thy judgments,
hath turned back thy foe, —
|| The king of Israel, Yahweh || is in thy midst,
Thou shalt not fear' calamity, any more.
- ¹⁶ < In that day > shall it be said —
To Jerusalem Do not fear, —
O Zion Let not thy hands hang down :
- ¹⁷ || Yahweh, thy God, in the midst of thee ||
< As a mighty one >
Will save, —
Will be glad over thee with rejoicing,
Will be silent' in his love,
Will exult over thee with shouts of
triumph.
- ¹⁸ < The sad exiles from the appointed
meeting > have I gathered,
< From thee > had they been !
[But were] a burden on thee ^h — a reproach !

^a Cp. Gen. xi. 1, marg.; Is. xxiii 19; especially Is. vi. 5, 7.

^b Some cod. (w. Syr., Vul.): "And may" — G.n.

^c Ml.: "one shoulder." "As men helping one another steadily, strenuously" — Student's Com.

^d Or: "worshippers"; or even (ml.): "my fragrant ones."

^e Some cod. (w. Aram., Sep., Syr., Vul.): "foes" (pl.) — G.n.

^f So in Cod. Hillel and other cod. (w. 3 ear. pr. eds., [1 Rabb.], Aram., Vul.); but in other cod. (w. 9 ear. pr. eds., Sep. and (?) Vul.): "see" —

G.n.

^g So the Massoretic Text, without correction from Ginsburg. But the Sep. has: "will renew thee in his love"; which reading (involving only the substitution of a "q" for an "r" — two letters easily mistaken for each other) is in substance followed by various critics. Cp. O.G., 361^a, and G.A.S.

^h Some cod. (w. 1 ear. pr. edn., [Rabb.], Aram., Syr.): "thee" — G.n. [On this external evidence, and on internal grounds, "thee" is adopted above. (M.C.T.: "her").]

- 19 Behold me ! dealing with all thine oppressors,^a
 at that time,—
 And I will save her that is lame,
 And <her that hath been an outcast> will
 I carry,^b
 And I will make them to be a Praise and
 a Name.

^a So Hitzig and Ewald. G.A.S. conjectures: "I am about to do all for thy sake at that time."
^b Cp. Mic. iv. 6.

- In the whole earth that hath witnessed
 their shame.^a
 20 <At that time> will I bring you' in,
 Even at the time when I gather you,—
 Yea I will grant you to become a Name
 and a Praise, among all the peoples of the
 earth,
 When I cause them of your captivities to
 return before your eyes. Saith Yahweh.

^a MI.: "in the whole earth of their shame."

H A G G A I.

§ 1. *In the second Year of King Darius, the Prophet Haggai seeks, by appealing to their Experience, to stir up the Zeal of the Returned Captives in building the House of Yahweh in Jerusalem. His Appeal is successful.*

- 1 ¹ <In the second year of Darius the king, in the sixth month, on the first of the month> came the word of Yahweh, by the hand of Haggai the prophet, unto Zerubbabel son of Shealtiel, pasha of Judah, and unto Jehoshua son of Jehozadak^a the high priest, saying:

- 2 ||Thus|| speaketh Yahweh of hosts,
 saying,—
 ||This people|| have said,
 Not yet hath come' the time^b for the house
 of Yahweh to be built.
 3 Therefore hath come' the word of Yahweh' by
 the hand of Haggai the prophet, saying:
 4 Is it a time that ||ye yourselves|| should be
 dwelling in your own panelled' houses?
 and ||this house|| be in ruins?
 5 ||Now|| therefore,
 ||Thus|| saith Yahweh of hosts,—
 Apply your heart unto your own experience,^c—
 6 Ye have sown much, but have brought in
 little,
 Have eaten, and not been filled,
 Have drunk, and not been satisfied with
 drink,
 Have clothed you, and none hath been
 warm,—
 And ||he that hath hired himself out|| hath
 put his wages into a bag with holes.
 ||Thus|| saith Yahweh of hosts,—
 Apply your heart to your own experience:^d

^a Heb.: *yehozadhāk*, 8; 5, *yō.ādhāk*.

^b So it shd be (w. Sep.).—
 G.n.

^c MI.: "your ways."
 "Obviously from what
 follows the ways you

have been led, the way
 things have gone with you
 the barren seasons and
 little income"—G.A.S.

^d "Obviously a mere clerical
 repetition from ver.
 5"—G.A.S.

- 8 Ascend the mountain—and bring in wood
 and build the house,—
 That I may be pleased therewith^a and get
 myself glory. Saith Yahweh.

- 9 <When ye looked for much> then lo! it
 came to little,
 <When ye brought it home> then I did
 blow into it,—
 Because of what?

Demandeth Yahweh of hosts,
 Because of my house, the which is in ruins,
 while ye' keep running every man to his
 own house.

- 10 <Wherefore—on your account>
 Have the heavens |held back| dew,—
 And ||the earth|| held back her fruit;
 11 And I have called for drought,
 Upon the land and upon the mountains, and
 Upon the corn and upon the new wine
 and upon the oil, and
 Upon that which^b the ground |bringeth
 forth|,—and
 Upon man, and upon beast, and
 Upon all the labour of the hands.

- 12 Then hearkened'
 Zerubbabel son of Shealtiel, and Jehoshua son
 of Jehozadak the high priest, and all the
 remnant of the people, unto the voice of
 Yahweh their God, and unto the words of
 Haggai the prophet, as^c Yahweh their God
 |had sent him|,^d—and the people |stood in awe|
 before Yahweh.

- 13 Then spake Haggai the messenger of Yahweh,
 in the message of Yahweh, to the people,
 saying,—
 ||I|| am with you, Declareth Yahweh.

^a Or: "grant acceptance
 therein."

^b Some cod. (w. Aram. and
 Syr.): "upon all which"
 —G.n.

^c Some cod. (w. a sp. v.r.

(*g'vir*), 1 ear. pr. edn. and
 Syr.): "with which"—
 G.n.

^d Some cod. (w. Sep., Syr.,
 Vul.) add: "unto them."
 Cp. Jer. xliii. 1—G.n.

¹⁴ Thus did Yahweh [stir up]—The spirit of Zerubbabel son of Shealtiel pasha of Judah, And the spirit of Jehoshua son of Jehozadak the high priest, and the spirit of all the remnant of the people,—and they came in and did service in the house of Yahweh of hosts their God: ¹⁵ on the twenty-fourth day of the month, in the sixth month,—in the second year, of Darius the king.

§ 2. *Seven Weeks later the Prophet is sent with a second Message; and encourages the Builders with Assurances of the Present Spirit, of a future Influx of Nations, and a Grant of Prosperity.*

² ¹ <In the seventh month, on the twenty-first of the month> came the word of Yahweh, by the hand of Haggai the prophet, saying:

² Speak, I pray thee, unto Zerubbabel son of Shealtiel pasha of Judah, and unto Jehoshua son of Jehozadak, the high priest,—and unto the remnant of the people, saying:—

³ Who is there among you that is left,^a that saw this house,^b in its former glory? And how do ye^c see it now? Is it not <in comparison with that> as nothing, in your eyes?

⁴ ||Now|| therefore—
Be strong, O Zerubbabel,
Urgeth Yahweh,
And be strong, O Jehoshua son of Jehozadak the high priest,
And be strong, all ye people of the land,
Urgeth Yahweh,
And work;
For ||I|| am with you,
Declareth Yahweh of hosts.

⁵ <The very thing that I solemnised with you, when ye came forth out of the land of Egypt>
That <my spirit^e abiding in your midst> ye should not fear.

⁶ For ||thus|| saith Yahweh of hosts,
||Yet once|| [a little] it is,—
And I' am shaking,

The heavens and the earth, and
The sea, and the dry land;
⁷ And I will shake all the nations,
And the delight^d of all the nations [shall come in],—
And I will fill this house with glory,
Saith Yahweh of hosts.

⁸ Mine^e is the silver and Mine^e the gold,^e
Declareth Yahweh of hosts:

^a Or: "you the remnant."
^b Note this—the house is still the same!

^c Cp. Isa. lxiii. 10–14; Num. xi. 25–29.

^d "Object of delight"—Davies' H.L. "The noblest of all peoples"—Fu. H.L. "Desire, delight . . . (i.e., the de-

sirable, precious things of all nations)"—O.G. "Hebrew has singular, costly thing or desirableness . . . but the verb shall come in the plural, and the LXX. ["Sep.,"] has *ta eklekta*, the choice things"—G.A.S.
^e Cp. Is. lx. 6; lxi. 6.

⁹ Greater^e shall be the last glory of this house than the first,

Saith Yahweh of hosts,—
And <in this place> will I give prosperity,^a
Declareth Yahweh of hosts.

§ 3. *Two Months later still, Haggai is sent with a Third Message, in which an Appeal to the Ritual Law is used to enforce whole-hearted Devotion to the Work and Service of their God.*

¹⁰ <On the twenty-fourth of the ninth month, in the second year of Darius> came the word of Yahweh unto^b Haggai the prophet, saying:

¹¹ ||Thus|| saith Yahweh of hosts,—
I pray you, ask the priests a direction^c saying:

¹² <If^d a man carry' holy flesh in the skirt of his garment,
And then toucheth with his skirt bread or a cooked dish or wine or oil or any food>
Shall it be holy?

And the priests answered^e and said,
No.

¹³ Then said Haggai,
<If one who is defiled for a dead person touch' any of these>
Shall it be defiled?
And the priests answered^e and said,
It shall be defiled.

¹⁴ Then answered Haggai and said,
||So|| is this people and
||So|| is this nation before me,
Declareth Yahweh,
And ||so|| is every work of their hands,—
Therefore ||whatsoever they offer there|| is [defiled].

¹⁵ ||Now|| therefore, I pray you apply your heart, from this day and upwards,—
<So long as there had not been laid one stone upon another in the temple of Yahweh>

¹⁶ So long were things thus, that
<On coming unto a heap of twenty> then was it found to be ten,—
<On coming unto the vat to draw off fifty measures> then were there found to be twenty.

¹⁷ I smote you with blight and with mildew and with hail, in all the work^e of your hands,—
Yet ye did not^e return unto me,
Declareth Yahweh.

^a Or: "peace." Cp. Isa. ix. 6; Mi. v. 5; Zech. ix. 9, 10.

^b So in many MSS. (w. 8 ear. pr. edns., Sep. and Vul.); but, in Cod. Hillel and others (2 ear. pr. edns., Syr. and

Aram.): "by the hand of"—G.n.

^c Cp. Deut. xvii. 8–11. "Deliverance"—G.A.S.

^d Cp. O.G. 248^b.

^e Some cod. (w. Aram., Sep., Vul.): "works" (pl.)—G.n.

- ¹⁸ Apply your heart, I pray you,
From this day and upwards,—
<From the twenty-fourth day of the ninth
month,
Even from the day when was founded the
temple of Yahweh> apply your heart :
¹⁹ Is the seed yet' in the store-house ?
Howbeit <though at present^a neither
||the vine nor the fig-tree nor the pome-
granate nor the olive tree|| hath brought
forth >
<From this very day> will I bless you.

§ 4. *On the same Day, Haggai conveys to Zerubbabel the Message that, when Yahweh overturns the Kingdoms, He will use Zerubbabel as His Signet-ring.*

- ²⁰ Then came the word of Yahweh, the second

^a *Gt.* : "as yet."

time, unto Haggai, on the twenty-fourth of the month, saying :

- ²¹ Speak thou unto Zerubbabel, pasha of Judah, saying,—
I' am shaking, the heavens and the earth ;
²² And I will overturn the throne of king-
doms,
And will destroy the strength of the
kingdoms of the nations,—
And I will overturn the chariots, and them
who ride therein,
And horses and their riders |shall come
down|, every man by the sword of his
brother.

- ²³ <On that day>

Declareth Yahweh of hosts,
will I take thee, O Zerubbabel son of
Shealtiel—my servant.

Declareth Yahweh,
And will set thee as a signet-ring ;

For <thee> have I chosen,

Declareth Yahweh of hosts.

Z E C H A R I A H.

[PART I.—A SERIES OF DATED PROPHECIES, ALL
ATTRIBUTED TO ZECHARIAH.]

§ 1. *Zechariah's, First Message to the Returned Exiles: a Simple Reminder that the Threatenings made to their Fathers had confessedly been Fulfilled.*

- ¹ ¹ <In the eighth month, in the second year
of Darius> came the word of Yahweh unto
Zechariah,^a son of Berechiah, son of Iddo, the
prophet, saying :—

- ² Yahweh ||was sore displeased|| with your
fathers : ³ therefore shalt thou say unto
them,

||Thus|| saith Yahweh of hosts,

Return ye unto me,

Urgeth Yahweh of hosts,—

That I may return unto you,

Saith Yahweh of hosts.

- ⁴ Do not become like your fathers, unto whom
the former prophets |proclaimed|—saying,

||Thus|| saith Yahweh of hosts,

Return, I pray you,

From your wicked Ways, and

From your wicked Practices ;

But they heard not, nor hearkened unto me,

Declareth Yahweh.

- ⁵ <Your fathers> where' are they ?

And <the prophets> |to times age-abiding|
do they live ?

- ⁶ Howbeit <as for my words and my statutes,
with which I charged my servants the
prophets> did they not overtake your
fathers ? and so they returned and said,

<Just as Yahweh of hosts planned' to do
unto us, according to our Ways and
according to our Practices>

So, hath he dealt with us ?

§ 2. *A Vision of Horses. (The First of a Series of
Visions, all given on the Date here named ;
Each with its Meaning supplied.)*

- ⁷ <Upon the twenty-fourth day of the eleventh
month, ||the same|| is the month Shebat, in the
second year of Darius> came the word of Yahweh
unto Zechariah, son of Berechiah,^a son of Iddo,
the prophet, as followeth :^b ⁸ I looked by
night, And lo ! a man riding upon a red horse,
and he was standing among^c the myrtle trees,
in the shade ;^d and <after him> were horses,
red, bay^e and white. ⁹ Then said I,
What are these, my lord ?

^a Heb. : *berekhyāh*, 7 ; 4,
berekhyāhu.

^b *ML.* : "saying." *N.B.* :
that the vision itself is
practically a word.

^c *ML.* : "between."

^d So Davies' *H.L.* and *T.G.*

^e "Glen"—*G.A.S.*

^f Or : "sorrel."

^a See *Ezr.* v. 1, 2 ; vi. 14.

And the messenger who was speaking with me
|said unto me|,

||I|| will shew thee what these^a |are|. ^a

¹⁰ So the man who was standing among the myrtle-
trees responded' and said,—

||These|| are they whom Yahweh |hath sent|
to go to and fro through the earth.

¹¹ Then responded they to the messenger of
Yahweh, who was standing among the myrtle-
trees, and said,

We have gone to and fro through the
earth,—and lo! ||all the earth|| resteth
and is quiet.

¹² Then the messenger of Yahweh responded' and
said,

O Yahweh of hosts! How long' wilt ||thou||
not have compassion upon Jerusalem, and
the cities of Judah,—against which thou
hast had indignation these seventy years? ^b

¹³ And Yahweh answered' the messenger who was
speaking with me, in words that were pleasant,
—words that were consoling. ¹⁴ Then
the messenger who was speaking with me |said
unto me|,

Proclaim thou, saying,

||Thus|| saith Yahweh of hosts,

I am jealous for Jerusalem, and for Zion,
with a great jealousy;

¹⁵ And <with a great displeasure> am I'
displeased with the careless^c nations,—in
that <when ||I|| was displeased (for) a
little> then ||they|| helped forward the
calamity. ^d

¹⁶ |Wherefore|

||Thus|| saith Yahweh,

I have returned to Jerusalem, with com-
passions,

||My house|| shall be built therein,

Declareth Yahweh of hosts,

And ||a line|| shall be stretched forth over
Jerusalem.

¹⁷ |Further| proclaim thou, saying,

||Thus|| saith Yahweh of hosts,

||Yet|| shall my cities overflow' with blessing!
So will Yahweh yet' |have compassion| upon
Zion,

And yet' make choice of Jerusalem.

§ 3. Four Horns and Four Craftsmen. (Second Vision—same Date.)

¹⁸ Then lifted I up mine eyes, and looked,—and
lo! Four Horns. ¹⁹ And I said unto the
messenger who was speaking with me,

What are these?

And he said unto me,

||These|| are the horns which have scattered
Judah, Israel, and Jerusalem.

²⁰ Then Yahweh shewed' me Four Crafts-
men. ²¹ And I said,

What are these coming in to do?

^a Or: "what ||these|| are." ^c Or: "proud."

Cp. O.G. 216, 4, b, β.

^b Cf.: Dan. ix. 2.

^d Cp. Isa. xlvii. 6.

And he spake, saying,

||These|| are the horns which have scattered
Judah, so that no man' lifted up his head,
but these [others] have |come in| to put
them' in fear, to cast down the horns of the
nations, the which have lifted up the horn
against the land of Judah to scatter her.

§ 4. Man with Measuring Line. (Third Vision— same Date.)

¹ Then lifted I up mine eyes and looked, and ²
lo! a Man,—and <in his hand> a Measuring
Line. ^a ² And I said,

Whither art thou' going?

And he said unto me,

To measure Jerusalem, to see what [should be]
the breadth thereof, and what the length
thereof. ^b

³ And lo! the messenger who was talking with
me, coming forward,—and another' messenger,
coming forward to meet him. ⁴ So he said unto
him,

Run, speak unto this young man, saying:

<||Like open villages> shall Jerusalem
remain' for the multitude of men and
cattle in her midst;

⁵ And ||I|| will become to her,

Declareth Yahweh,

A wall of fire round about,—

And <a glory> will I become in her midst.

⁶ Ho! ho! flee ye, therefore, out of the land
of the North. Urgeth Yahweh.

For <as^c the four winds of the heavens>
have I spread you abroad,

Declareth Yahweh.

⁷ Ho! Zion, deliver thyself,—thou that dwellest
with the daughter of Babylon. ^d For

⁸ ||Thus|| saith Yahweh of hosts,

For his own honour^e hath he sent me unto
the nations that are spoiling you,—

Surely ||he that toucheth you|| toucheth the
pupil of mine eye. ^f

⁹ For behold me! brandishing my hand over
them, and they shall become a spoil unto
their own slaves. ^g—

And ye shall know' that ||Yahweh of hosts||
hath sent me.

¹⁰ Sing out and rejoice, O daughter of Zion,—
For behold me! coming in, and I will make
my habitation in thy midst.

Declareth Yahweh.

^a Cp. chap. i. 16.

^b Cp. ver. 1 and chap. i. 16.

^c Some cod. (w. 5 ear. pr.
edns., Syr., Vul.): "by"
(or prob.: "through-
out")—G.n.

^d "Ho! to Zion escape,
thou inhabitress of
Babel"—G.A.S. (who
omits *both*, "daughter,"
from the text as a "mere
ditography of the ter-
mination of the preceding
word").

^e M.L.: "after honour" or

"glory."

^f Such was "the original
reading"; altered by
the Sopherim to: "the
apple of his eye." "It
was regarded derogatory
to the Deity that he shd
ascribe to himself so
pronounced an anthro-
pomorphic feature"
—G. Intro. p. 359.

^g Some cod. (w. Sep., Syr.,
and Vul.): "unto them
who are serving them"—
G.n.

- 11 Then shall many nations |join themselves|
unto Yahweh, in that day,
And shall become my^a people,—
And I will make my habitation in th
midst,
So shalt thou know^c that ||Yahweh of hosts||
hath sent me unto thee.
- 12 Thus will Yahweh inherit^d Judah, his portion,
on the soil of the sanctuary,—and make
choice, yet again, of Jerusalem.
- 13 Hush! all flesh, before Yahweh,^e—
For he hath roused himself up out of his
holy^f dwelling.

§ 5. *Joshua, Typical Companions, and Seven-Eyed
Stone. (Fourth Vision—same date.)*

- 3¹ And he shewed me ||Joshua^b the high priest||,
standing before the messenger of Yahweh,—
and ||the Accuser||² standing at his right hand,
to accuse him 2 Then said Yahweh^d unto
the Accuser,
Yahweh rebuke^e thee, O Accuser,
Yea Yahweh rebuke^e thee, he who is choosing
Jerusalem,—
Is not ||this|| a brand snatched out of the
fire?
- 3 Now ||Joshua||^b was clothed with filthy gar-
ments,—though standing before the messen-
ger. 4 Then responded he and spake, unto
those who were standing before him, saying,
Take away the filthy garments, from off
him;
And he said unto him,
See! I have caused to pass from off thee,
thine iniquity,
And will cause thee to be clothed in robes
of state,^e
- 5 Then said I,^f
Let them put a clean turban upon his
head,—
So they put the clean turban upon his head, and
clothed him with garments, and ||the messenger
of Yahweh|| was standing up. 6 So then
the messenger of Yahweh did solemnly affirm
unto Joshua,^b saying:
- 7 ||Thus|| saith Yahweh of hosts,
<If <in my ways> thou wilt walk,
And if <of my charge> thou wilt keep
charge>
Then ||even thou|| shalt govern^g my house,
[Moreover also] thou shalt have charge of my
courts,—
And I will give thee free access^h among theseⁱ
who stand by.¹
- 8 Hear, I pray thee, O Joshua^b the high priest,

||thou and thy friends who are sitting
before thee||,
For <men to serve as signs>^a they are,—
For behold me! bringing in my servant, the
Bud;^b

- 9 For lo! ||the stone which I have set before
Joshua,||
<Upon one stone> are Seven (pairs of)
Eyes,^c—
Behold me! cutting the engraving thereof,
Declareth Yahweh of hosts.
So will I take away the iniquity of that land
in one day.^d
- 10 <In that day> Declareth Yahweh of hosts,
Ye shall invite one another,^e—[to come]
under the vine and under the figtree.^f

§ 6. *A Lampstand and Two Olive-trees. (Fifth
Vision—same date.)*

- 1 And once more¹ the messenger who was 4
speaking with me, roused me up, just as a man
might be roused up out of his sleep. 2 Then
said he unto me,
What canst thou² see?
And I³ said—
I have looked, and lo! a Lampstand—all of
gold, with the Bowl thereof upon the
top thereof, and its Seven Lamps upon it,
[Seven Pipes each]^b to the lamps which
are upon the top thereof; ³ and [Two
Olive-trees] by it,—one upon the right
hand of the bowl, and one upon the left
hand thereof.
- 4 Then responded I, and said unto the messenger
who was speaking with me, saying,—
What are these, my lord?
- 5 Then answered the messenger who was speaking
with me, and said unto me,
Knowest thou not, what these⁴ |are|?¹
And I said,
No, my lord.
- 6 Then responded he, and spake unto me, saying,
||This|| is the word of Yahweh, unto Zerub-
babel, saying,—
Not by wealth,⁵ nor by strength,
But by my spirit,
Saith Yahweh of hosts.
- 7 Who⁶ art ||thou||, O great mountain?
<Before Zerubbabel> [brought down] to a
plain!
So shall he bring forth the headstone,
with thundering shouts¹ Beautiful!
Beautiful! thereunto.

^a Hab. ii. 20; Zeph. i. 7.

^b Heb.: *gēdōshua*.

^c Heb.: *hassāṭān*.

^d The messenger of Yah-
weh (ver. 1) appears to
be here (ver. 2) called
"Yahweh" (i. e. as "The
word of Yahweh" in
chap. i. 1, 7; and "my

lord" (*ʾadonai*) chap.

i. 9.

^e So O.G.

^f Some cod. (w. Syr. and
Vul.): "Then said he"
—G.n.

^g Or: "judge."

^h ML: "goings."

ⁱ Cp. Ps. ciii. 21.

^a Or: "types." ML: "men
of sign" = "sign-men"
= "typical men."
^b Or: "sprout." Cp. Jer.
xxiii. 5; xxxiii. 15; Isa.
lxi. 11.

^c Lit.: "pairs of eyes"
(dual—as pointed); but
thought by some to be
used as a plural (T.G.);
or even to = facets —
G.A.S.

^d N.B.: and cp. Is. lxvi.
5-9.

^e ML: "every one his
neighbour."

^f Cp. Mi. iv. 4.

^g Written: "he"; read:
"I." Some cod. (w. 4
ear. pr. edns.) both write
and read: "I"—G.n.

^h Sep. and Vul. simply:

"seven pipes."

ⁱ Or: "what [these] |are|."

Cp. O.G. 216, 4, b, 8.

^k Or: "valour."

^l Or: "crashings"; Job
xxxvi. 29; Is. xxii. 2.

⁸ Then came the word of Yahweh unto me, saying:

⁹ ||The hands of Zerubbabel|| have founded this house,

And ||his hands|| shall finish it,—

So shalt thou know^a that ||Yahweh of hosts|| hath sent me unto you.

¹⁰ For who' hath despised the day of small things?

Yet shall they rejoice, when they see the plummet-stone in the hand of Zerubbabel, —||these seven||! <The eyes of Yahweh> they are'—running to and fro throughout all the earth.

¹¹ Then responded I, and said unto him,—

What are these' two olive-trees, upon the right of the lampstand, and upon the left thereof?

¹² And I responded a second time, and said unto him,—

What are the two branches of the olive-trees which join the two golden tubes, which empty out of them the golden oil?

¹³ And he spake unto me, saying,

Knowest thou not what these are?

And I said,

No, my lord.

Then said he,

||These|| are the two Anointed Ones,^b—who stand near the Lord^c of all the earth.

§ 7. *A Flying Volume.* (*Sixth Vision—same date.*)

⁵ ¹ And once more' lifted I mine eyes, and looked, —and lo! a Flying Volume. ² And he said unto me,

What canst thou' see?

So I said,

I' can see a flying volume, ||the length thereof|| twenty by the cubit, and ||the breadth thereof|| ten by the cubit.

³ Then said he unto me,

||This|| is the curse, which is going forth over the face of all the earth,—

<Because ||every one who stealeth|| <on the one side> hath in one' way been let off, and ||every one who sweareth|| <on the other side> hath in another' way been let off> ⁴ [therefore] have I brought it forth. Declareth Yahweh of hosts,

And it shall enter—

Into the house of the thief, and

Into the house of him that sweareth by my name, falsely,—

And it shall roost in the midst of his house, and shall consume it.

Both the timbers thereof,

And the stones thereof.

^a Some cod. (w. Aram., Syr., Vul.): "So shall ye know"—G-n. H.L., T.G., O.G. Or: "Luminaries." Ml.: "Sons of oil."

^b So Fu. H.L., Davies' ^c Heb.: *ādōn*.

§ 8. *The Woman "Lawlessness" conveyed in an Ephah to the Land of Shinar.* (*Seventh Vision—same date.*)

⁵ Then came forward the messenger who was talking with me,—and said unto me—

Lift up, I pray thee, thine eyes, and see what this is which is coming forth.

⁶ And I said,

What is' it?

Then said he,

||This|| is an ephah^a that is coming forth.

And he said,

||This|| is their iniquity,^b throughout all the land.

⁷ And lo! a leaden disc uplifted,—and here^c a certain woman, sitting inside the ephah.

⁸ Then said he,

||This|| is Lawlessness.

So he thrust her back inside the ephah,—and then thrust the leaden weight into the mouth thereof. ⁹ Then lifted I up mine eyes

and looked, and lo! Two Women coming forward, with the wind in their wings, and ||they|| had wings, like the wings of the stork,—and bare up the ephah, between the earth and the heavens. ¹⁰ Then said I, unto the messenger who was speaking with me,—

Whither are they' carrying the ephah?

¹¹ And he said unto me,

To build for it a house in the land of Shinar, —so shall it be ready, and they shall settle it^d there, upon its own base.^e

§ 9. *Four Chariots with Horses of divers Colours.* (*Eighth Vision—same date.*)

¹ And once again' I lifted mine eyes, and ⁶

looked, and lo! ||four chariots|| coming forward from between two mountains,—now ||the mountains|| were mountains of copper.^f ² <In the first chariot> were red' horses,—and <in the second chariot> black' horses; ³ and <in the third chariot> white' horses,—and <in the fourth chariot> horses spotted, deep red. ⁴ Then began I, and said, unto the messenger who was speaking with me,—

What are these, my lord?

⁵ And the messenger answered', and said unto me,—

||These|| are the four winds^g of the heavens, coming forward after each hath presented itself^h near the Lord of all the earth. ⁶ ||They in whose chariot are the black horses|| are going forth into the land of the North, and ||the white|| have gone forth after them,ⁱ—and ||the spotted||

^a Nearly = a bushel.

^b So it shd be (w. Sep. and Syr.)—G-n.

^c Sep.: "and lo!"

^d So it shd be (w. Sep. and Syr.)—G-n.

^e Or: "fixed resting-place."

^f Cp. Deut. viii. 9.

^g Or: "spirits." Cp. Eze. xxxvii. 9.

^h Some cod. (w. Sep., Vul.: [each] "to present itself"—G-n.

ⁱ Or: "to the west of them"—the hinder sea being the west.

7 have gone forth into the land of the South; and ||the deep red|| have come forward and sought to go their way, that they might journey to and fro, in the land,^a so he^b said,
Go your way, journey to and fro in the land,^a—

and they journeyed to and fro in the land.^a

8 Then made he outcry beside me, and spake unto me, saying,—

See ||these who are going forth into the land of the North|| have settled my spirit^c in the land of the North.

§ 10. *Crowning the Priest—Prefigurative.*

9 Then came the word of Yahweh unto me, saying:

10 Take of them of the exile, of Heldai, and^d of Tobijah, and of Jedaiah,—then shalt ||thou thyself|| enter, on that day, yea thou shalt enter the house of Josiah^e son of Zephaniah, [with them] who have come in out of Babylon; ¹¹ yea thou shalt take silver and gold, and make a crown,^f—and set [it] upon the head of Jehoshua son of Jehozadak, the high priest; ¹² then shalt thou speak unto him, saying,^g

||Thus|| speaketh Yahweh of hosts, saying,—

Lo! a man! ||Bud|| is his name,

And <out of his own place> shall he bud forth,

And shall build the temple of Yahweh;

13 Yea^h ||he|| shall build the temple of Yahweh, And ||he|| shall bear the honour, And shall sit and rule upon his throne,— And shall become a priest upon his throne, And ||the counsel of peace|| shall be between the two of them.

14 But ||the crown||ⁱ shall belong to Heldai^k and to Tobiah and to Jedaiah, and to Hen^l son of Zephaniah,—for a memorial in the temple of Yahweh.

15 And ||they who are afar off|| shall come in, and shall build at^m the temple of Yahweh, so shall ye knowⁿ that ||Yahweh of hosts|| hath sent me unto you,—and it shall come to pass, if ye will ||indeed hearken|| unto the voice of Yahweh your God.ⁿ

^a Or: "earth."

^b A sp. v.r. (*sevir*): "they" —G.n.

^c Qy.: "caused mine anger to rest."

^d So in many MSS. (w. 6 ear. pr. edns., Aram., Sep., Syr., Vul.); but other cod. (w. 4 ear. pr. edns.) omit this "and" —G.n.

^e Heb.: *yô'shyāhu*, 1; 51, *yô'shyāhu*.

^f Or (ml.): "crowns." "The plural form refers to the several circlets of which it was woven"—G.A.S. The word (still in the pl.) is followed by a singular verb in ver. 14.

^g Some cod. (w. Sep., Syr.) omit: "saying"—G.n.

In which case render: "And thou shalt say unto him."

^h Some cod. omit: "Yea" —G.n.

ⁱ Cp. ver. 11.

^j So it shd be (w. Syr.). Cp. ver. 10—G.n.

^k So some, as pr. name; or else as abbreviation or misreading for "Josiah," ver. 10. Others again, as com. noun, understand: "And for the favour" (or "courtesy") "of the son of Zephaniah." Cp. G.A.S., O.G. 336, R.V., m.

^l Cp. O.G. 88, Intro. 2, b.

^m This ver. appears to be unfinished.

§ 11. *An Inquiry about Fasting, calls forth a Divine Protest that Formalism and Corruption had occasioned the Captivity; and a Promise of abundant Blessing, in which Gentiles should partake, provided only the needful Conditions were fulfilled: affording a Glimpse (viii. 7) of a wider Return from Exile than that from Babylon.*

1 And it came to pass <in the fourth year of 7 Darius the king> that the word of Yahweh came^a unto Zechariah, on the fourth of the ninth month, in Chisleu; ² yea when Bethel sent Sherezer and Regemmelech, and his men,—to pacify^b the face of Yahweh: ³ to speak unto the priests that pertained to the house of Yahweh of hosts, and unto the prophets, saying,—

Shall I weep in the fifth month, separating myself, as I have done these so many years?^b

4 Then came the word of Yahweh of hosts unto me, saying:

5 Speak thou unto all the people of the land, and unto the priests, saying,— <When ye fasted and lamented in the fifth and in the seventh, even^c these seventy years> did ye ||really fast|| unto ||me||?

6 And <when ye used to eat, and when ye used to drink> was it not <of your own accord> ye did eat, and <of your own accord> ye did drink?

7 Should ye not [have been doing] the things which Yahweh [had proclaimed] by the hand of the former^d prophets, while yet Jerusalem was inhabited and in peace, with her cities round about her,—and the South^d and the Lowland^e were inhabited?

8 And the word of Yahweh came^e unto Zechariah, saying:

9 ||Thus|| spake Yahweh of hosts, saying,— <With true^f justice> give ye judgment, And <lovingkindness and compassions> observe ye, one with another;^f

10 And <the widow and the fatherless, the^g sojourner and the humbled> do not ye oppress,—

And <wickedness between one man and another> do not ye devise in your hearts,

11 Howbeit they refused to give heed, but put forth a rebellious^h shoulder,—and <their ears> made they hard of hearing,^h that they might not hear; ¹² and <their heart> turned they into adamant, that they might not hear the law,ⁱ nor the words which Yahweh of hosts sent^j by his spirit, through^k the former^l prophets,—

^a Ml.: "to stroke" or "smooth."

^b "Now how many years!" —O.G. 554ⁿ. Some cod. (cp. ver. 5): "seventy" —G.n.

^c Some cod. omit: "even" —G.n.

^d Heb.: *negeb*.

^e Heb.: *shephelah*.

^f Ml.: "every man with

his brother."

^g Some cod. (w. 4 ear. pr. edns.): "and the"—G.n.

^h Ml.: "made they heavy." Cp. Is. vi. 10.

ⁱ Or: "instruction," "direction," "deliverance." Heb.: *torah*.

^k Ml.: "by the hand of."

- and so there came great wrath from Yahweh of hosts. ¹³ Therefore came it to pass that—
 <Just as he cried out, and they hearkened not>
 ||So|| used they to cry out, and I used not to hearken,^a Saith Yahweh of hosts;
- 14 But I whirled them^b over all the nations, whom they had not known, and ||the land|| was made desolate after them, that none passed through and returned,—
 Yea they made of a delightful land—a desolation.
- 8 ¹ And the word of Yahweh of hosts came^c, saying:^c
² ||Thus|| saith Yahweh of hosts, I am jealous for Zion, with a great jealousy,—
 Yea <with great wrath> am I jealous for her.
³ ||Thus|| saith Yahweh, I have returned unto Zion, And will make my habitation in the midst of Jerusalem,—
 And Jerusalem |shall be called|
 The city of fidelity,^d
 And the mountain of Yahweh of hosts
 The mountain of holiness.
- 4 ||Thus|| saith Yahweh of hosts, Yet' shall old men and old women sit' in the broadways of Jerusalem,—
 Yea ||each one' with his staff in his hand' for multitude of days||:
- 5 And ||the broadways of the city|| shall be full of boys and girls,—playing' in the broadways thereof.
- 6 ||Thus|| saith Yahweh of hosts, <Because it will be marvellous in the eyes of the remnant of this people, in those days>
 <In mine own eyes also> shall it be marvellous? Demandeth Yahweh of hosts.
- 7 ||Thus|| saith Yahweh of hosts, Behold me! saving my people
 Out of the land of the dawn,— and
 Out of the land of the going in of the sun;
- 8 And I will bring them in, And they shall have their habitation in the midst of Jerusalem,—
 And shall become my' people,
 And ||I|| will become their' God,
 ||In faithfulness and in righteousness||.
- 9 ||Thus|| saith Yahweh of hosts, Let your hands be strong, ye who are hearing, in these' days, these' words,— from the mouth of the prophets who <on the day the house of Yahweh of hosts |was founded|> [foretold] that |the temple|| should be built:—
- 10 That <before those days> ||hire for man|| could not be obtained,
 And <hire for beast> was there none,—
 And <neither to him who went out, nor to him who came in> was there success by reason of the danger,
 Yea I let all men loose, each one against his neighbour.
- 11 But ||now|| <not as in the former' days> am I' to this remnant of the people,—
 Declareth Yahweh of hosts;
- 12 For ||the seed|| shall be secure^a—
 ||The vine|| shall yield her fruit, and
 ||The land|| yield her increase, and
 ||The heavens|| yield their dew,—
 And I will cause this remnant of the people to inherit' all these things.
- 13 And it shall come to pass that—
 <Just as ye had become a curse among the nations, O house of Judah and house of Israel>
 ||So|| will I save you, and ye shall become a blessing,—
 Do not fear, let your hands |be strong|.
- 14 For ||thus|| saith Yahweh of hosts, <Just as I planned to bring calamity upon you, when your fathers provoked' me,
 Saith Yahweh of hosts,—
 And I relented not>
 ||So|| have I again' planned, in these days, to do good unto Jerusalem, and unto the house of Judah,—
 Do not fear!
- 15 ||These|| are the things which ye shall do:
 Speak ye the truth, every man with his neighbour,
 <Truth and the sentence of peace> pronounce ye in your gates;
- 17 And let ||no man|| devise ||the injury of his neighbour|| in your heart,
 <And the oath of falsehood> do not love,—
 For ||all these|| are things which I hate,^b
 Declareth Yahweh.
- 18 And the word of Yahweh of hosts came' unto me, saying:
 19 ||Thus|| saith Yahweh of hosts—
 ||The fast of the fourth, and the fast of the fifth, and the fast of the seventh, and the fast of the eleventh|| shall become to the house of Judah a gladness and a rejoicing, and pleasant appointed meetings,—
 But <truth and peace> see that ye love.^c
- 20 ||Thus|| saith Yahweh of hosts,—
 It shall yet' be that there shall come in peoples,^d and the inhabitants of many cities;

^a Or: "So they shall cry out and I will not hearken."

^b *ML*: "stormed them (hurled them by a storm-

wind)." *Cp.* O.G. 704.

^c Some cod. (w. 3 ear. pr. eds., *Aram.* and *Syr.*):

"unto me saying"—*G.n.*

^d *Cp.* *Is.* i. 26.

^a Or: "prosperity" = "prosperous." So, as to the reading, it shd be (w. *Aram.* and *Syr.*)—*G.n.* As to the rendering, *cp.* O.G. 282.

^b In some cod. (w. *Sep.* and *Syr.*): "For all these things do I hate"—*G.n.*

^c *ML*: "love ye."

^d Some cod. (w. *Sep.*): "many peoples"—*G.n.*

²¹ And the inhabitants of one' city |shall go|
unto them of another' saying,
Let us be going on^a to pacify the face of
Yahweh,
And to seek Yahweh of hosts,—
||I also|| |will go|!

²² So shall enter' many peoples and strong
nations,
To seek Yahweh of hosts in Jerusalem,—
And to pacify the face of Yahweh.

²³ ||Thus|| saith Yahweh of hosts,
<In those days> [it shall be] that ten men
out of all the tongues of the nations
|shall take hold|,—yea take hold of the
skirt of every one that is a Jew,
saying—
We will go with you!
For we have heard [that]^b ||God|| is with
you.

[PART II.—SOME UNDATED PROPHECIES, ONE OF
WHICH IS IN THE NEW TESTAMENT (Mat.
xxvii, 9) ATTRIBUTED TO JEREMIAH.]

§ 12. *An Oracle, in the manner of the Earlier
Prophecs; in which, with dramatic suddenness,
Jerusalem's King appears, secures Peace to the
Nations, and attains to World-wide Dominion
in which also the Prophet enacts the part of an
Unsuccessful Shepherd, who is contemptuously
dismissed; and in which a Worthless Shepherd
is represented, who receives condign Punish-
ment.*

⁹ ¹ The oracle of the word of Yahweh on the land
of Hadrach,^c

And ||Damascus|| shall be the resting-place
thereof,—

For ||Yahweh|| hath an eye—

To mankind, and

To all the tribes of Israel;^d

² |Moreover also| ||Hamath|| adjoineth thereto,
||Tyre and Zidon||—because very wise;

³ Therefore did Tyre build' a stronghold for
herself,—

And did heap up silver' like dust,

Yea gold' like the mire of the lanes.

⁴ Lo! |My Lord| shall dispossess her,
And smite into the sea, her fortress,—
And ||she herself|| <in fire> shall be con-
sumed.

⁵ Ashkelon |shall see| and fear,
||Gaza|| also, which shall writhe in great
anguish,
||Ekron|| also, because abashed' is her expecta-
tion,—

And the king |shall perish| from Gaza,

And ||Ashkelon|| not be inhabited;^e

^a "Let us by all means go"
—O.G. 23^{3a}.

^b Some cod. (w. Aram.,
Sep., Syr., Vul. have:
"that"—G.n.

^c "A district near Damas-
cus and Hamath"—O.G.

^d Cp. Jer. xxxii. 19, 20.

^e Or: "have none to sit"
="to reign."

⁶ And there shall be seated^a a half-breed^b in
Ashdod,—

So will I cut off the arrogance of the Philis-
tines;

⁷ And will take away his reeking prey^c out of
his mouth.

And his abominations, from between his
teeth,

But <he that is left> ||even he|| shall belong
to our God,—

So shall he become as a chief in Judah,

And ||Ekron|| as a Jebusite!

⁸ Then will I encamp about my house—against
an army against him that passeth by, and
against him that returneth,^d

Neither shall an exactor' |tread them down
any more|,—

For ||now|| have I seen with mine own
eyes.

⁹ Exult greatly, O daughter of Zion,
Shout in triumph, O daughter of Jerusalem,

Lo! ||thy king|| cometh unto thee,

|Vindicated and victorious|^e is he',—

Lowly, and riding upon an ass,

Yea, upon a colt, a young' ass.^f

¹⁰ So will he^g cut off

The chariot out of Ephraim, and

The horse out of Jerusalem,

And the war-bow |shall be cut off|.

So shall he speak peace to the nations,^h

And ||his dominion|| shall be from sea to
sea,

And from the river [Euphrates] to the ends of
the earth.ⁱ

¹¹ ||As for thee also||—

<By the blood of thy covenant>^k have I
sent forth thy prisoners out of a pit,
wherein is no' water.

¹² Return to the stronghold,^l ye prisoners of
hope,—

<Even to-day> do I declare—

<Double> will I return to thee!

¹³ For I have bent for me—Judah,

<As a bow> have I grasped^m Ephraim,

Thus will I rouse up thy sons, O Zion, against
the sons ofⁿ Greece,^o

And will make thee as the sword of a
mighty one.

^a I.e.: as king, cp. O.G.

442. Or: "dwell."

^b Or: "foreigner"—T.G.

^c M.L.: "his bloods." Perh.
however: "illegal sacri-
fices." Cp. G.A.S.

^d So Fuerst, 853. But perh.:
"I will encamp near my
house as a garrison, so
that none pass by or re-
turn."

^e Or: "saved."

^f M.L.: "son of (the drove
of) she-asses." Cp., for
young bull: "a son of
the herd."

^g So it shd be (w. Sep.)—

G.n.

^h Cp. Ps. xlvii. xlvii. 3;

Is. ii. 4; ix. 6, 7; Mi.

v. 5.

ⁱ Or: "land." Cp. Gen.

xv. 18.

^k Or: "by thy covenant.

blood." Cp. Heb. xiii.

20.

^l Or: "high fortress."

^m M.L.: "filled"; prob.:

supply [my hand with].

ⁿ So it shd be (w. Sep.)—

G.n.

^o Cp. Dan. viii. 21; Joel

iii. 6.

- 14 But ||Yahweh|| <over them> will appear,
And forth shall go, as lightning, his arrow,—
Yea ||My Lord Yahweh||^a <with a horn>
will blow,
And will move along in the whirlwinds of the south.
- 15 ||Yahweh of hosts|| will throw a covering over them,
So shall they eat, and trample underfoot sling-stones,
And shall drink—shall^b shout as with wine,—
And shall be filled like tossing-bowls,—
Like the corners of an altar.
- 16 So will Yahweh their God |save them| on that day,
Yea <as a flock of sheep> his people,—
For [they shall be like] the jewels of a diadem^c sparkling^a over his land.
- 17 For how excellent it is!
Yea how beautiful!
||Corn|| shall make the young men' flourish,
And new wine' the maidens.
- 10 ¹ Ask ye from Yahweh rain, in the time of the latter rain.^e
Yahweh' who causeth flashes of lightning,—
And <rain in abundant showers> giveth he unto them,^f
<To every man> herbage in the field;
² For ||the household gods|| have spoken vanity,
And ||the diviners|| have had vision of falsehood,
And <deceitful' dreams> do they relate,
<Vainly> do they console,—
<For this reason> have they moved about like a flock,
They suffer ill, because there is no' shepherd.
- ³ <Against the shepherds> is kindled mine anger,
And <upon the leaders of the flock>^g will I bring punishment,—
For Yahweh of hosts hath visited his flock, the house of Judah,
And will make them like his noble horse^h in battle:
- ⁴ <From him> the commanderⁱ
<From him> the supporter,^k
<From him> the war-bow,—
<From him> shall proceed every one that driveth on, together;
- ⁵ So shall they become like mighty ones, trampling on the mire of lanes, in battle,
And they will fight, because ||Yahweh|| is with them,—
And will abash the riders of horses.

^a Or transfer both divine names: "Adonāy, Yahweh."

^b So in many MSS. (w. 7 ear. pr. edns.); but some cod. (w. 8 ear. pr. edns.) read: "and shall"—G.n.

^c Or: "stones of a crown."
^d Or: "conspicuous"—O.G. 651b.

^e Cp. Deu. xi. 14, n.

^f Some cod. (w. Syr.): "you"—G.n.

^g Or: "bell—wethers."
ML: "he-goats." Cp.

Is. xiv. 9; Jer. li. 40.

^h "His splendid war-horses"—G.A.S. "The horse of his majesty in battle"—O.G.

ⁱ ML: "corner-stone."

^k ML: "tent-pin."

- ⁶ So will I make mighty ones of the house of Judah,
And <the house of Joseph> will I save,
And will cause them to continue, because I have had compassion upon them,
So shall they be as though I had not rejected them,—
For ||I, Yahweh|| will be their God, and will answer them;
- ⁷ And they^a shall be as the mighty one of Ephraim,
And their heart |shall rejoice|, as through wine,—
Yea ||their children|| shall see and rejoice,
Their heart |shall exult| in Yahweh.
- ⁸ I will signal^b for them, and will gather them, because I have ransomed them,—
And they shall multiply, according as they have' multiplied;
- ⁹ <Though I scatter them among the peoples>
Yet <in places far away> shall they remember me,—
And they shall live^c with their children, and shall return;
- ¹⁰ And I will bring them back out of the land of Egypt,
And <out of Assyria> will I gather them,—
And <into the land of Gilead and Lebanon> will I bring them,
And [room] shall not be found for them:
- ¹¹ <Though he^d pass through a sea of affliction>^e
Yet shall he smite the sea, with its waves,^f
And the roaring depths of the Nile |shall appear dry|,—
So shall be brought down the pride of Assyria,
And ||the sceptre of Egypt|| shall depart;
- ¹² And I will make them mighty in Yahweh,
And ||in his name> shall they march to and fro,^g—
Declareth Yahweh.

- ¹ Open, O Lebanon, thy doors,—
That a fire |may devour| thy cedars.
- ² Howl, fir-tree, for fallen is the cedar,
Because |the majestic ones| are spoiled:
Howl, ye oaks of Bashan,
For the inaccessible^h forest |hath come down|.
- ³ The noise of the howling of the shepherds,
For spoiled' is their majesty,—
The noise of the roaring of the young lions,
For spoiled' are the proud banks of the Jordan.

11

^a A sp. v.r. (*sevir*): "he"—G.n.

^b ML: "hiss," or "whistle."

^c Or: "revive." O.G. and others point the verb so as to make it causative: "shall preserve alive their children"; or: "rearup" (Sep.), "bring up" (G.A.S.).

^d Sep.: "they."

^e Or: "a narrow sea" (and so Sep.).

^f "In the sea—the waves"—Sep.; "the sea of

breakers"—G.A.S.

^g Or: "they shall walk in his name"—O.G. But (w. a different reading): "boast themselves"—Sep. and Syr., G.A.S.

^h So written; but read: "vintage" ("vintage-wood"). In some cod. (w. 2 ear. pr. edns.) both written and read: "vintage"—G.n. O.G. (180, 181) prefers what is written ("inaccessible").

- 4 ||Thus|| saith Yahweh my God,—
Tend thou the flock doomed to slaughter:^a
5 Whose ||buyers|| slay them, and are not held
guilty,
And whose ||sellers|| say—
Blessed be Yahweh, that I am become
rich,^b
And so ||their own shepherds|| have no pity
upon them.
6 Surely I will have pity no longer upon the
inhabitants of the earth.

Declareth Yahweh,—
Therefore lo! I' am delivering up mankind,
Every man into the hand of his neighbour,^c
and into the hand of his king,
And they will crush the earth,
Nor will I deliver out of their hand.

- 7 So I tended the flock doomed to slaughter,^a
for the sheep-merchants,^d—and took unto me
two staves, <the one> I called Grace, and
<the other> I called Union,^e thus I tended
the sheep. ⁸ And I sent off three shepherds,
in one month,—for impatient^f was my soul with
them', moreover also ||their soul|| felt a loathing
against me'. ⁹ Then said I—

I will not tend you,—
||The dying|| may die, and
||The disappearing|| may disappear, and
||The remainder|| may devour one another.^f

- 10 So I took my staff Grace, and cut it in two,—
that I might set aside my covenant which I had
solemnised with all the peoples.^g ¹¹ <When it
was broken, on that day> then did the sheep-
merchants who were watching me |know| that
<the word of Yahweh> it was'. ¹² Then said
I unto them,

<If it be good in your eyes> give me my
wage.

And <if not> forbear.

So they weighed out my wage, thirty pieces of
silver.

¹³ Then said Yahweh unto me,

Cast it into the treasury,^h

The magnificent priceⁱ at which I had been

valued by them!^k

So I took the thirty pieces of silver, and cast
them, in the house of Yahweh, into the
treasury.^h

¹⁴ Then cut I in two my
second' staff, even Union,^l—that I might
break the brotherhood between Judah and
Israel.

¹⁵ Then said Yahweh unto me,—
Yet further' take thee the implements of a
worthless shepherd.

- 16 For lo! I' am raising up a shepherd in the
land,

<The disappearing> will he not visit,

<The straying> will he not seek,

And <the fractured> will he not bind up,—

<The weak> will he not nourish,

But <the flesh of the fat> will he eat,

And <their hoofs> will he break in pieces.

- 17 Alas! for my worthless shepherd,^a who for-
saketh^b the flock,

A sword^c upon his arm,

And upon his right eye!—

||His arm|| shall be ||utterly withered||,

And ||his right eye|| shall be ||wholly
darkened||.

§ 13. *A Second Oracle, in which is foretold and
portrayed a Final Siege of Jerusalem by all
Nations, out of which, by the Interposition
of One who had been Pierced, the City,
after Extreme Peril and Suffering, shall be
triumphantly delivered.*

- 1 The oracle of the word of Yahweh, on Israel,— 12

Declareth Yahweh—

Stretching out the heavens, and

Founding the earth, and

Fashioning the spirit of man within
him:

- 2 Lo! I' am making Jerusalem a bowl of reeling
to all the peoples, round about,—

|Moreover also| <on Judah> shall it be^d in
the siege against Jerusalem;

- 3 And it shall come to pass, in that day.

That I will make Jerusalem a lifting-stone,
to all the peoples,

|All who seek to lift her| shall ||cut them-
selves in pieces||,—

Though all the nations of the earth |gather
themselves together against her|.

- 4 <In that day> Declareth Yahweh,

I will smite every horse with terror,

and his rider with madness,—

And <over the house of Judah> will I

keep opening mine eyes,

And <every horse of the peoples> will I
smite with blindness.

- 5 Then will the chiefs of Judah say' in their
hearts,—

<A strength unto me> [would be] the
inhabitants of Jerusalem, in Yahweh
of hosts, their God.

- 6 <In that day> will I make the chiefs of
Judah

Like a pan of fire among sticks, and

Like a torch of fire in a sheaf,

So shall they devour |on the right hand and
on the left| all the peoples round about;

So shall Jerusalem yet |be inhabited| in her
own place, |as Jerusalem|. ^g

^a MI.: "the flock of
slaughter."

^b Or read: "for he hath
enriched me."

^c Merely changing the
vowels, the Heb. may be
rendered: "his shep-
herd"; and so G.A.S.

^d So it shd be [one word in
Heb. instead of two],
and so Sep. Cp. chap.

xiv. 21—G.n.

^e MI.: "binders," "bands."

^f MI.: "each one the flesh
of its fellow."

^g Perh. = "tribes."

^h So it shd be (w. Syr.)—
G.n.

ⁱ Cp. Exo. xxi. 32.

^k Some cod.: "by you"—
G.n.

^l See n. on ver. 7.

^a Some cod. (w. 2 ear. pr.
edns. and Sep.) read:
"for the worthless shep-
herds" (pl.); but others
(w. Aram., Syr., Vul.):
"Alas! for the worthless
shepherd" (sing. and
without "my")—G.n.
^b Some cod. (w. 8 ear. pr.
edns. and Sep.): "for-

sake" (pl.)—G.n.

^c Or: "drying up"—O.G.
351 [reading *horev* for
hereb].

^d Some scholars omit the
"on," so as to read:
"Judah shall be in the
siege against J."—G.A.S.

Cp. ver. 5.

^e Cp. O.G. 89 (I., 7, b).

- 7 But Yahweh will save' the tents of Judah first,^a—
Lest the honour of the house of David,
And the honour of the inhabitant^b of Jerusalem,
Should be magnified over Judah.
- 8 <In that day> will Yahweh |throw a covering| around the inhabitant^c of Jerusalem,
So shall the tottering among them, in that day, become like David,—
And the house of David—
Like God,
Like the messenger of Yahweh, before them.
- 9 And it shall come to pass, in that day,—
That I will seek to destroy all the nations,
that come^d against Jerusalem.
- 10 But I will pour out
Upon the house of David and
Upon the inhabitant^e of Jerusalem,
The spirit of favour, and of supplications,
And they will look unto me,^f whom they have pierced,—
And will wail over him,
As one walleth over an only son,
And will make bitter outcry over him,
As one maketh bitter outcry over a first-born.
- 11 <In that day> will the wailing |be great| in Jerusalem,
As the wailing of Hadadrimmon,^g in the valley of Megiddon;
- 12 So shall the land |wail|,
Family by family, apart,—
The family of the house of David apart,
And their wives^h apart,
The family of the house of Nathan apart,
And their wives^h apart;
- 13 The family of the house of Levi, apart,
And their wives^h apart,
The family of Shimei, apart,—
And their wives^h apart:
- 14 ||All the families that remain||,
Family by family, apart,—
And their wives^h apart.
- 13 ¹ <In that day> there shall be an opened fountain,ⁱ
For the house of David, and
For the Inhabitants of Jerusalem,—
For sin and for uncleanness.
- 11 And it shall come to pass, in that day,
Declareth Yahweh of hosts,
That I will cut off the names of idols out of the land,
And they shall not be remembered any more,—
[Moreover also] <even the prophets and the spirit of impurity> will I cause to pass away out of the land.
- 3 So shall it come about that <when any man shall prophesy again> then will his own father and his own mother, of whom he was born, |say unto him|—
Thou shalt not live!
For <>falsehood> hast thou spoken in the name of Yahweh,—
So will his own father and his own mother of whom he was born, |pierce him through|, when he prophesieth,
- 4 Yea it shall come to pass, in that day, that the prophets |will turn pale| every man by reason of his vision when he prophesieth,—
neither will they put on^a a mantle of hair to deceive.
- 5 But he will say,
<No prophet> am I',—
<One tilling the ground> am I', for ||one of the common people|| hath owned me from my youth.
- 6 Then will one say unto him,
What are these wounds between thy hands?
And he will say,
Wherewith I was wounded in the house of them who loved me.^b
- 7 O Sword! awake
Against my shepherd,
Even against the man that is my companion,
Urgeth Yahweh of hosts,—
Smite the shepherd, and let the flock |be scattered|,
Howbeit I will turn back my hand over the little ones.
- 8 And it shall come to pass, in all the land,
Declareth Yahweh,
||Two-thirds therein|| shall be cut off, and expire,—
But ||a third|| shall be left therein;
- 9 And I will bring the third into the fire,
And will smelt them as one smelteth silver,
And will try them, as one trieth gold,—
||It|| will call upon my name,
And ||I|| will answer it, and will say,^c
<My people> it is'!
And ||it|| will say,
||Yahweh|| is my God!
- 1 Lo! ||a day|| cometh, pertaining to Yahweh,— 14
when apportioned' shall be thy spoil in 'hy midst;

^a Some cod. (w. Sep., Syr., Vul.): "as at the first"; —G.n. [But does not the reason wh. follows favour the present Heb. text?]

^b Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.): "inhabitants"; (pl.)—G.n.

^c Some cod. (w. 1 ear. pr. edn., Aram., Sep., Syr., Vul.): "inhabitants"; (pl.)—G.n.

^d Some cod.: "come to make war"—G.n.

^e Some cod. (w. 2 ear. pr. edns., Aram., Sep., Syr., Vul.): "inhabitants"

(pl.)—G.n.

^f So the Western Massorites; the Eastern write: "unto him." In some cod., "me" is written, but "him" read; in others (w. 1 ear. pr. edn.): "him" is both written and read—G.n.

^g In some cod.: "Hadadrimmon" (two words); or, "Hadad-rimmon"—G.n. Cp. 2 K. xxiii. 29; 2 Ch. xxxv. 22-24. But see O.G. p. 213.

^h Or: "women."

ⁱ "Permanently opened"—Driver, Intro. 351.

^a Some cod. (w. 4 ear. pr. edns. and Aram.) add: "any more"—G.n.

^b Cp. ver. 3.

^c So it shd be (w. Sep.)—G.n.

- 5 Yea I will gather together all the nations
unto Jerusalem to battle,
And the city shall be captured|,
And the houses |plundered|,
And ||the women|| ravished,—
And half of the city |shall go forth| into
exile,
But ||the remainder of the people|| shall not
be cut off out of the city.
- 3 Then will Yahweh go forth, and fight against
those nations,—
Just as he did^a in the day when he fought,
in the day of battle;
- 4 Yea his feet |shall stand| in that day^b, on the
Mount of Olives, which is before Jerusalem
on the east,
And the Mount of Olives |shall cleave asunder|
from the midst thereof, Towards the east
and Towards the west, An exceeding great
valley,—
And half of the mountain |shall give way|
toward the north, and half of it toward
the south.
- 5 Then shall ye flee to the valley of my
mountains,^c
For the valley of the mountains |shall reach|
very near,^d
Yea, ye shall flee just as ye fled from
before the earthquake,^e in the days of
Uzziah king of Judah,—
Then |shall arrive|, Yahweh my God,
|All^f thy^g holy ones| with thee!^h
- 6 And it shall come to pass, in that day,—
That there shall be no light,
||The bright stars|| shall be withdrawn,ⁱ
7 And it shall be a day by itself,
||The same|| shall be known unto Yahweh—
Not day, Nor night,—
But it shall come to pass, that <at evening
time> there shall be light.
- 8 And it shall come to pass, in that day,
That there shall go forth living waters, out
of Jerusalem,
Half of them unto the sea before, and
Half of them unto the sea behind,
<In summer and in winter> shall it be.
- 9 So will Yahweh' become king', over all the
earth,^{k-m}
<In that day> Shall there be one Yahweh,
And ||his Name|| be one.

^a Cp. O.G. 454.

^b So the Eastern Massorites; but the Western omit: "on that day"—G.n., G. Intro. 230.

^c So the Eastern Massorites; but the Western write: "And the valley of my mountains shall be stopped." And so in MSS., 1 ear. pr. edn., Aram. and Sep.—G.n.

^d Cp. O.G. 69b.

^e Some cod. (w. Sep.): "But it shall be stopped just as it was stopped by reason of the earthquake"—G.n.

^f Some cod. (w. Aram., Sep., Syr., Vul.): "And all"—G.n.

^g Some cod. (w. Aram. and Syr.): "his"—G.n.

^h Some cod. (w. Aram., Sep., Syr., Vul.): "him"—G.n.

ⁱ Prob.: "But cold and frost." See the Lexicons. Last word written: "shall be withdrawn"; but read: "and frost." In some cod. (w. 5 ear. pr. edns.): "frost" both written and read—G.n.

^k Or: "land."

- 10 All the land shall turn' into^a a plain,^b
From Geba to Rimmon, south of Jerusalem,—
And shall lift herself on high and abide in her
own place,
From the gate of Benjamin up to the place
of the first^c gate, up to the corner gate,
And from the tower of Hananeel up to the
wine-presses of the king.
- 11 So shall men dwell therein,
And ||utter destruction||^d shall not be any
more,—
But Jerusalem |shall abide| in security.
- 12 And ||this|| shall be the plague, wherewith
Yahweh will plague' all the peoples, who
have made war against Jerusalem,—
His flesh |shall be made to rot| while he is
standing upon his feet,
And ||his eyes|| shall rot in their sockets,
And ||his tongue|| shall rot in their mouth;
- 13 And it shall come to pass, in that day,
That there shall be a great confusion from
Yahweh among them,—
And they will lay hold every one upon
the hand of his neighbour,
And his hand |will rise up| against the
hand of his neighbour;
- 14 |Moreover also| ||Judah|| will fight with
Jerusalem,—
And the wealth of all the nations round
about |shall be gathered together|,
Gold and silver and apparel, in great
abundance
- 15 And ||so|| shall be the plague of the horse,
the mule, the camel, and the ass, and all
the beasts' which shall be in those camps,—
Like^e this plague!
- 16 And it shall come to pass, that <as for every
one that is left, out of all the nations that
came against Jerusalem>
That they shall come up, from year to year,
To bow down to the king, Yahweh of
hosts,
And to celebrate the festival of booths.
- 17 And it shall come to pass that—
||Whoso shall not come up, out of the
families of the earth, unto Jerusalem,
to bow down to the king, Yahweh of
hosts||,—
There shall not, on them', be any rain.
- 18 And <if the family of Egypt shall not come
up, and shall not enter in, upon whom
there falleth none>
Then shall smite them the plague where-
with Yahweh |did plague| the^f nations,^g
because they came not up to celebrate the
festival of booths.

^a O.G. 685.

^b Or: "the arabah."

^c Or: "former."

^d Cp. Mal. iv. 6.

^e Some cod.: "With"—G.n.

^f Some cod. (w. 5 ear. pr. edns. [1 Rab.], Sep. and Vul.): "all the"—G.n.

^g Some cod.: "peoples"—G.n.

- 19 ¶This shall be the punishment of Egypt,—
and the punishment of all the nations,
when they come not up to celebrate the
festival of booths.
- 20 <In that day> shall there be [inscribed]
Upon the bells of the horses,
Holy unto Yahweh,—
And the caldrons in the house of Yahweh,
shall be like the dashing bowls before
the altar.

- 21 And every caldron in Jerusalem and in
Judah, shall be
Holy unto Yahweh of hosts,—
So shall all who are offering sacrifice,
|come in|, and take of them, and boil
therein,—
Neither shall there be a merchant^a any more'
in the house of Yahweh of hosts, in that
day.

^a Cp. chap. xi. 7.

M A L A C H I.

§ 1. *Yahweh declares his Love for Jacob, and his Disapprobation of Esau—each considered as a People.*

- 1 The oracle of the word of Yahweh, unto
Israel,—by the hand of Malachi.
- 2 I have loved you, Saith Yahweh,
And yet ye say,
Wherein hast thou loved us?
Is not Esau ¶brother¶ to Jacob?
 Enquireth Yahweh,
Yet have I loved Jacob,
3 And <Esau> have I hated,—
And made his mountains a desolation,
And his inheritance [a dwelling] for the
jackals of the wilderness.
- 4 <Whereas Edom [may say],
We are laid waste, but we will again' build
the desolate places>
¶Thus¶ saith Yahweh of hosts,
¶They¶ may build,
But ¶I¶ will pull down,—
And men shall call them,
The Boundary^a of Lawlessness. and
The people with whom Yahweh hath indig-
nation unto times age-abiding;
- 5 And ¶your own eyes¶ shall see,—
And ¶ye yourselves¶ shall say,
Yahweh [be magnified] beyond the boundary
of Israel.

§ 2. *A Divine Complaint against the People, and especially the Priests, for Disgraceful Negligence and Dishonesty in the Temple Worship: enforced by reference to the hopeful Attitude of Gentile Nations and to the Covenant with Levi.*

- 6 ¶A son¶ will honour a father,
And ¶a servant¶ his lord,—
<If then ¶a father¶ I am> where' is mine
honour?

^a Or: "territory."

- And <if ¶a lord¶ I am> where is my
reverence? Saith Yahweh of hosts—
To you, ye priests, who despise my Name, and
yet say,
Wherein' have we despised thy Name?
7 In bringing near upon mine altar, polluted
food, while yet ye say,
Wherein have we polluted thee?
Because ye say,
<As for the table of Yahweh> ¶a thing to
be despised¶ it is';
- 8 And when ye bring near the blind as a
sacrifice, [saying]—
No harm!^a
Or when ye bring near the lame or the sick,
[saying]—
No harm!^a
Offer it, I pray you, unto thy pasha,
Will he accept thee?
Or lift up thy countenance?
 Saith Yahweh of hosts.
- 9 ¶Now¶ therefore, pacify, I pray you, the face
of God, that he may grant us favour,—
<At your hands> hath this come to pass,^b
Will he lift up the countenances [of any of
you]? Saith Yahweh of hosts.
- 10 Who is there ¶even among you¶ that will shut
the doors, so as not to set light to mine
altar, for nothing?^c
I can take no' pleasure in you,
 Saith Yahweh of hosts,
And <your present> can I not accept at your
hand.
- 11 For <from the rising of the sun, even unto
the going in thereof> great' is my Name,
among the nations, and <in every place>
¶incense¶ is offered to my Name, and a pure
present,—for great' is my Name among the
nations, Saith Yahweh of hosts.

^a Or: "nothing' wrong!"

fallen you"—G.n.

^b Some cod.: "At your
own hands hath this be-

^c Or: "to no purpose."

- ¹² But ye' are profaning me,^a—in that ye say,
 <As for the table of the Lord>^b polluted
 it is,
 And <as for his produce> contemptible' is
 his food.
- ¹³ And ye have said,
 Lo! what a weariness!
 And ye have snuffed at Me,^c
 Saith Yahweh of hosts,
 And have brought in the torn and the lame
 and the sick, thus have ye brought the
 present,—
 Could I accept it' at your hand?
 Saith Yahweh.^d
- ¹⁴ But accursed' is he that defraudeth,
 Who <when there is' in his flock a male>
 yet voweth and sacrificeth a corrupt thing
 to the Lord,^e
 For [a great king] am I',
 Saith Yahweh of hosts,
 And [my Name] is revered among the nations.
- ² ¹ [Now] therefore, <for you> is this charge,
 O ye priests:—
² <If ye will not hear, and if ye will not lay it
 to heart, to give glory to my Name,
 Saith Yahweh of hosts>
 then will I send among you the curse, and
 will curse your blessings,—and indeed' I
 have' cursed them, because ye are not at all
 laying it to heart.
- ³ Behold me! threatening, on your account, the
 seed, and I will scatter refuse^f upon your
 faces, the refuse^f of your festivals,—and one
 shall carry you away unto it;
- ⁴ So shall ye know' that I sent unto you this
 charge,—as being my covenant with Levi,
 Saith Yahweh of hosts.
- ⁵ My covenant [was with him, Life and Well-
 being,
 So I gave them to him—[I] as One to be
 revered—
 And he did' revere me,—
 And <before my Name> [dismayed] was
 he'.
- ⁶ [The deliverance^g of truth] was in his
 mouth,
 And [perverseness] was not found in his
 lips,—
 <In well-doing and in uprightness>^h
 walked he with me,
 And <multitudes> did he turn from
 iniquity.

- ⁷ For [the lips of a priest] should keep know-
 ledge,
 And <a deliverance> should men seek at his
 mouth,—
 For <the messenger of Yahweh of hosts>
 he is'.
- ⁸ But [ye] have departed out of the way,
 Ye have caused multitudes to stumble' at the
 deliverance,—
 Ye have violated the covenant of Levi,
 Saith Yahweh of hosts.
- ⁹ Therefore [I also] will suffer you to be
 despised and of no account, unto all the
 people,^a—
 In proportion as none of you have been
 keeping my ways,
 But have had respect to persons, in giving
 your deliverance.^b
- § 3. *The People charged with Unfaithfulness to their
 Matrimonial Obligations, and with affirming
 Wrong to be Right.*
- ¹⁰ Is there not [one Father] to us all'?
 Did not [one God] create us?
 Wherefore should we deal treacherously one
 with another,^c profaning the covenant of
 our fathers?
- ¹¹ Judah [hath dealt treacherously],
 And [an abomination] hath been wrought in
 Israel, and in Jerusalem,—
 For Judah [had profaned] the holy place of
 Yahweh, which he had loved, and hath
 taken to himself^d the daughter of a foreign
 god.
- ¹² May Yahweh [cut off], from the man that
 doeth it—him that crieth out and him
 that answereth,^e out of the tents of
 Jacob,— Him also that bringeth near
 a present to Yahweh of hosts.
- ¹³ And <this, a second time> will ye do,
 covering with tears, the altar of Yahweh,
 weeping and making outcry,—because he
 will not again' turn unto the gift, and
 receive [it] with acceptance, at your
 hands?
- ¹⁴ Yet ye say,
 For what cause?
 Because [Yahweh] hath been witness between
 thee and the wife of thy youth, with whom
 [thou] hast dealt treacherously, though
 [she] was thy consort,^f and thy covenant/
 wife.
- ¹⁵ Now was it not [One] [who] made [you] who
 had [the residue of the spirit]?

^a So it was originally (cp. Eze. xiii. 19), but (according to the St. Petersburg Codex) was changed as in the next verse—G. Intro. 362, 363. In some cod.: "me" is both written and read—G.n.

^b Heb.: 'dāhōndy.
^c "All the ancient authorities emphatically declare that the original reading here was 'me,' and that the Sopherim altered it into 'it,' because 'me' was regarded derogatory

to the Lord"—G. Intro. 359. In some cod.: "me" is both written and read—G.n.
^d Some cod.: "Y. of hosts"—G.n.

^e Heb.: 'dāhōndy. So the Eastern Massorites; but the Western write: "to Yahweh," and so MSS. and 5 ear. pr. eds.—G.n.

^f ML.: "filth," "dung,"
^g Or: "instruction,"
 "law."

^h Or: "equity."

^a In some cod. (w. 2 ear. pr. eds., Sep., Vul.): "peoples"—G.n. [Perh. = "tribes."]

^b ML.: in your deliverance," or "law" (torah).

^c ML.: "each man with his brother."

^d Heb.: "hath be'aled," "taken into his owner-

ship," "married."
^e ? = "watcher and waker," i.e., watcher who crieth out, and slumberer who (when so roused) answereth, whether in the temple or on the city walls. Or ? = "plaintiff and respondent."
^f Or: "mate."

What, then, of that One?
He was seeking a godly^a seed^b
Therefore should ye take heed to your spirit,
and <with the wife of thy youth> do not
thou^c deal treacherously.

16 For he hateth Divorce,
Saith Yahweh, God of Israel,
Him also who covereth with violence his
own clothing,^d

Saith Yahweh of hosts,—
Therefore should ye take heed to your spirit,
and not deal treacherously.

17 Ye have wearied Yahweh with your words,
and yet ye say,
Wherein' have we been wearisome?
When ye have said,
||Everyone who doeth wrong|| is^e right in
the eyes of Yahweh, and ||in them|| he'
hath taken delight, or,
Where is the God of justice?

§ 4. *A Sudden Visit of the Divine Purifier foretold:
the Object, Results and Need of such a Visit—
a Gloomy Outlook.*

3¹ Behold me! sending my messenger,
Who will prepare a way before me —
And ||suddenly|| shall come to his temple
The Lord^f whom ye' are seeking,
Even the messenger of the covenant in
whom ye' are delighting,
Lo! he cometh! Saith Yahweh of hosts.

2 But who' may endure the day of his
coming?
And who' is he that can stand' when he
appeareth?

For he' is like a refiner's fire,
And like fullers' alkali;

3 Therefore will he sit as a refiner and purifier
of silver,
And will purify the sons of Levi,
And will smelt them, as gold and as
silver;

So shall they belong to Yahweh,
Offering a gift in righteousness.

4 Then shall the gift of Judah and Jerusalem
|be pleasant to Yahweh|,—
As in the days of age-past times,
And as in the ancient years.

^a Or: "divine."

^b Text difficult to render.
Prob. elliptical; perhaps
corrupt. For various
suggestions see G.A.S.
Among conjectural
emendations Wellhausen's
seems best: "*Hath
not the same God created
and sustained your (our)
breath? And what does
He desire? A seed of
God.*" "Spirit," how-
ever, is perhaps better
than "breath," as lead-
ing on to the next words:
"Therefore should ye take

heed to your spirit," etc.
^c M.C.T.: "let no one
deal treacherously." But
some cod. (w. Aram.,
Sep., Vul.) have: "do
not thou," as in the text.
Cp. G.n.

^d Supposed to be a figura-
tive reference to the wife.
Cp. the Lexicons.

^e Some cod.: "All who do
wrong are." Cp. chap.
iv. 1—G.n.

^f Heb.: *hā-ādōn*. Some
cod.: "the Lord also,"
or "even the Lord"—
G.n.

5 Therefore will I draw near unto you for
judgment,

And will become a swift witness^a

Against the mutterers of incantations, and
Against the adulterers, and
Against them that swear^b to a false-
hood,—and

Against them who rob the hire of the
hireling, the widow and the fatherless,
And that drive away the sojourner,
And do not revere me,

Saith Yahweh of hosts.

6 <Because ||I, Yahweh|| have not changed>
therefore ||ye, the sons of Jacob|| have not
been utterly consumed.

7 <From the days of your fathers> have ye
departed from my statutes, and not
observed them,

Return ye unto me,

That I may return unto you,

Saith Yahweh of hosts.

And yet ye say,

Wherein' shall we return?

8 Will [a son of earth] defraud' [God]?

Nevertheless [ye] have been defrauding
me,

And yet ye say,

Wherein' have we defrauded thee?

In the tithe and the offering.

9 <With a curse> have^c ye' been cursing,^d

And yet <me> have ye been defraud-
ing,— the whole' nation.^e

10 Bring ye all the tithe into the store-
house, that there may be food in my
house,

Yea, I pray you, put me to the proof hereby,

Saith Yahweh of hosts,

whether I will not open to you the sluices
of the heavens, and pour out for you
blessing, until there be no room.

11 Then will I rebuke, for you, the devourer,
that he spoil not, for you, the fruit of the
ground,—

Neither shall the vine in the field |be barren
to you|, Saith Yahweh of hosts.

12 So shall all the nations |pronounce you
happy|,—

For ||ye|| shall become^f, a land of delight,

Saith Yahweh of hosts.

13 <Stout against me> have been your words,

Saith Yahweh,—

And yet ye say,

What' have we spoken, one to another,
against thee?

^a Cp. Mi. i. 2.

^b Some cod. (w. 3 ear. pr.
edns. [1 Rabb.] and Sep.)
add: "in my name"—
G.n.

^c Such (according to the
St. Petersburg Codex)
was the original reading
—G. Intro. p. 363.

^d As much as to say—

"Calling upon your-
selves divine vengeance
to punish you if you are
not good worshippers,
etc., and yet all the while
defrauding Me."

^e Lit.: "the nation [the
whole of it]. Cp. O.G.
481^b, d (a).

- 14 Ye have said,
Vain' is it to serve God,—and What'
profit When^a we have kept his charge,
or When^a we have walked gloomily
before Yahweh of hosts?
- 15 || Now || therefore, we' are pronouncing
happy—the proud,— and
The doers of lawlessness have || even been
built up ||, and
|| They who have put God to the proof || have
even been delivered.

§ 5. *A Faithful Few, and their Rewards in Coming
Day of Doom.*

- 16 || Then || they who revered Yahweh | conversed,
one with another |,^b—
And Yahweh hearkened', and heard,
And there was written^c a book of remembrance
before him,
For them who revered Yahweh,
And for such as thought of his Name.
- 17 Therefore shall they be mine,
Saith Yahweh of hosts,
in the day, for which || I || am preparing
treasure,—
And I will deal tenderly with them,
Just as a man' | dealeth tenderly | with his
own son' who is serving him.
- 18 So shall ye return, and see the difference,
Between the righteous and the lawless,—
Between him that serveth God, and him
that serveth him not.
- 4 ¹ For lo! || the day || cometh, that burneth as a
furnace,—

^a Or: "that."

^b Ml.: "each one with his
friend."

^c Some cod. (w. Syr.): "a
record was written in a

book of r."; and in some
cod. it is so to be read,
though written as in text
—G.n.

And | all the proud and everyone who
worketh^a lawlessness | shall be' | stubble |,
And the day that cometh | shall consume
them utterly |.

Saith Yahweh of hosts,
that it shall leave them neither root nor
branch.

- ² So shall the sun of righteousness | arise to you
who revere my Name |, with healing in his
wings,—
And ye shall come forth and leap for joy like
calves let loose from the stall ;
- ³ And ye shall tread down the lawless, for they
shall be ashes' under the soles of your feet,—
in the day when I' am working with effect,
Saith Yahweh of hosts.

§ 6. *The Law of Moses to be Remembered, and
Elijah to be looked for to do Reconciling
Work.*

- ⁴ Remember ye the law of Moses my servant,—
which I commanded him in Horeb, for^b
all Israel,
Statutes and regulations.
- ⁵ Lo! I' am sending unto you' Elijah the
prophet,—
Before the coming of the great' and awful'
day of Yahweh ;
- ⁶ And he shall bring back
The heart of the fathers' unto the children,
And the heart of the children' unto their
fathers,—
Lest I come, and smite the land,^c with utter
destruction.^d

^a Some cod. (w. 4 ear. pr.
cdns., Aram., Sep., Syr.
and Vul.): "all who
work" (pl.).

^b Or: "concerning."

^c Or: "earth."

^d Cp. Zech. xiv. 11.

SPECIAL NOTE

ON

THE APOCRYPHA.

It was once customary to bind up the Apocrypha between the authorised versions of the Old and New Testaments. This has now ceased, and as a consequence this curious, interesting, and instructive part of Jewish literature is now known only to scholars. Under these circumstances, the following account of the Apocrypha, condensed from Hastings' "Dictionary of the Bible" (T. & T. Clark), may be found useful.

The word "Apocrypha" is applied by English-speaking Protestants to the following collection of books and parts of books:—I. Esdras. II. Esdras, Tobit, Judith, Additions to Esther, The Wisdom of Solomon, The Wisdom of Sirach or Ecclesiasticus, Baruch (chap. vi., Epistle of Jeremy), The Song of the Three Holy Children, The History of Susannah, The History of the Destruction of Bel and the Dragon (ix., x., and xi. are Additions to the Book of Daniel). The Prayer of Manasses, I. Maccabees, II. Maccabees. The collection consists of the excess of the Latin Vulgate over the Hebrew Old Testament; and this excess is due to the Greek LXX. ["Sep.'], from which the old Latin Version was made. The difference between the Protestant and Roman Catholic Old Testament goes back, then, to a difference between Palestinian and Alexandrian Jews.

The word "Apocrypha," meaning "hidden," was no doubt first applied to books in a quite literal sense—of books kept from the public. The hiding of a book was easy when copies were few. It might be done on two opposite grounds—to keep from outsiders secret laws or wisdom, or because the contents were judged to be useless or harmful. Official Judaism rejected these hidden books, and declared for the exclusive recognition of the twenty-four books of the Canon. The Catholic Church decided that the Apocrypha were not to be regarded as sacred Scriptures, since publicity and universality were marks of genuineness and truth. Protestantism went over to the Jewish usage, applying the words to the books withdrawn by it from the commonly accepted Canon, though this no longer meant withdrawn from public reading and common use, but only from full authority for doctrine—not disapproved, but recommended as good and useful, not secret or hidden in origin, meaning or use. The evil name, however, helped to lower the first estimate of the books.

In the Eastern Church clearness and consistency have never been reached. In the Latin Church there was an inclination to let Christian usage, rather than scholarly theory, determine the place of the Apocrypha in the Canon. Jerome strongly pressed the sole validity of the Hebrew Canon, but nevertheless gave these books an intermediate position. Augustine stands for the Catholic principle as determining the Canon, but reveals a growing sense of the secondary authority or security of the Apocrypha. Carlstadt vindicates Jerome's position. Luther wavers, but in his Bible (completed 1534) the Apocrypha stands between O. T. and N. T., with the title: "A., that is books which are not held equal to the sacred Scriptures, and nevertheless are useful and good to read." Calvin reaffirms Jerome's view. It was not until 1827, after two years' sharp dispute, that the British and Foreign Bible Society decided to exclude the Apocrypha from all its publications of the Bible. Within the Church of England the number of readings has been, at a comparatively recent date, reduced. In the Revision of Luther's Bible (1892) the Apocrypha still stands, with Luther's title. The modern historical interest is putting these writings in their true place as significant documents of a most important era in religious history.

APPENDIX.

DEUTERONOMY, AUTHORSHIP OF

At first sight it might seem as though the translator of THE EMPHASISED BIBLE had no need to trouble himself about the authorship of the Book of Deuteronomy. There it is: simply translate it, and leave all such questions to commentators and the higher critics. Even had this self-excusing policy prevailed, however, that would not have obliterated the impression naturally received in the process of rendering the book. It is true that the remanding of that impression into silence might have entailed no loss to the world. But there was another reason for offering an opinion, which was this. The design of this Bible—to give effect, among other things, to the interesting distinction between “narrative and speech”—made it imperative to take a definite attitude as to the literary question involved in this discussion. That is to say, it demanded of the translator not only an exercise of his own judgment as to what portions of the book of Deuteronomy were probably editorial, so that he might differentiate them in the margin, setting fully out to the left hand of the column portions that were *not* “speech”; but the very fact of doing this was sure to draw the inquisitive reader into the problem, by provoking the obvious question why some parts of Deuteronomy are marginally distinguished from other parts; why, for example, chaps. i. 1-5; ii. 10-12, 20-23; iii. 11, 13-14; iv. 41-43, 44-49, are thus separated from their contexts. It seemed better, therefore, to take the reader into confidence; and, first, by a few notes subjoined to the book itself, as at chaps. iv. 13; vi. 5; vii. 17; viii. 2, &c., and then by the present connected statement, to employ the book of Deuteronomy as a very elementary object-lesson, offered once for all, in that legitimate higher criticism which no honest man of reverent judgment needs fear to study.

The purpose thus defined may perhaps be most effectively attained by first presenting, substantially as it was written, a paper which appeared in a weekly magazine two years ago, and by then submitting such further observations as may appear to be called for.

In this book we hear the voice of “the old man eloquent.” As an author, there may be more or less of Moses the man of God in the books of Exodus, Leviticus, and Numbers; but here we come within the sound of his living voice, and listen to his impassioned pleadings with Israel. No later writer could have so completely entered into the situation. Moses himself, as revealed in the foregoing history, now stands before us. We perceive in the Speaker, the teachings of the past, the realisation of the present, the fears for the future,—revealing themselves in a manner perfectly inimitable. Such, at least, was the impression made on the mind of the translator when some years ago he wrote out his rendering of the book.

This impression was decidedly deepened when, later on, he carefully revised his translation. It is true that his previous conviction became slightly qualified, yet only in such wise as to strengthen the conclusion to which he had previously come. The more one became familiar with the mannerisms of the speaker's living voice, the more evident it was that here and there editorial annotations had been subsequently added. The rush and passion and vehement urgency that we feel as we hearken to Moses' voice are not easily to be reconciled with the deliberate presentation of antiquarian notes, as to the former dwellers in Edom and the other lands through which Israel had passed; far less with the measurements and present location of the bedstead of Og, king of Bashan. Granted here and there an editorial addition, and these things easily fall into their place. They do but momentarily interrupt the flowing periods of the living Moses; but assuredly they formed no part of the original spoken discourse. They enrich the book as we have it, but they would have marred the discourses as actually delivered by a man shortly to die.—This then is the modification to which the translator's first persuasion readily submitted itself.

But now, after a third survey of the book of Deuteronomy, how does the question of Authorship present

itself? Briefly, as follows: That a little further extension of the supposed editorship goes a long way towards placing the first main impression upon an immovable basis. Not antiquarian notes alone betray editorship; but historical introductions, and at least one historical appendix. The historical appendix is, of course, seen and known of all men. Moses certainly did not record his own death and burial; and only a considerably later hand could have finally told how much greater Moses was than any who came after him! The historical introductions—of which there are principally two—are worthy of further attention. There is nothing to show that those introductions may not have been written by Joshua, Eleazar or Phineas, or some other contemporary of the great Prophet, within a few years of his death. The introductions referred to are, first, a general one to the whole book (chap. i. 1-5); and, second, an introduction to Moses' account of the “ten words” given on Horeb (chap. iv. 41—v. 1). In both of these are found tokens of editorship which challenge our confidence, inasmuch as, in them, two distinct lines of evidence are seen converging to the conclusion that these portions are editorial. The first line consists in this—that, when the Editor writes, he refers to Moses in the third person: “Moses” said or did this or that; whereas when *Moses himself speaks*, he naturally alludes to himself as “I” or “me”; to Israel, including himself, as “we” or “us”; directly addressing his hearers as “ye” or “you.” This of itself is clear enough as marking a distinction between the principal spoken addresses and any editorial supplements. Singularly enough, the line thus drawn is confirmed by the simple word “over” in relation to the river Jordan. Moses we know did not enter “the good land”; Joshua and others did. To him, “over the Jordan” meant to the west; to them, after they had entered, “over the Jordan” meant to the east, or, as the Editor of Moses is accustomed to add, “towards the rising of the sun.” Now the persuasive coincidence is just this: That in those portions where we presume the Editor is writing because he refers to Moses in the third person,—in them we find that “over the Jordan” means to the east; on the other hand, where we feel sure that Moses himself is speaking, by the clear sign that he says “I,” “we,” “ye,” “you,”—in those very portions “over the Jordan” means to the west. There is but one exception, and that occurs in chap. iii. 8 in the midst of a sentence which by the usual token was spoken by Moses; whereas the phrase “over the Jordan” which occurs in that sentence must mean eastward, as the locality spoken of conclusively shows. The difficulty is at once removed by the very easy hypothesis that that particular clause in the sentence was added as an editorial explanation. Then all is plain, and the exception proves the rule; which rule being a second one, and coinciding with a first entirely independent of it, generates an amount of confidence not easily shaken.

But the evidence of the Mosaic authorship of the speeches—of which, be it noted, the book of Deuteronomy is mainly composed—springs from something more subtle and more conclusive than the aforesaid converging lines of evidence, however satisfactory in themselves those lines may be. It springs from the manner in which the speaker enters into the entire situation, leading us to exclaim, None but Moses could have done it! Coupled with this, and constituting an especial force of it, is the profound emotionalism—in a word, the psychology which pervades the book, prompting us to say, None but Moses could have felt all this!

What, then, was the situation into which the speaker so completely enters? It was a situation created by time, place, event, and personality; and, naturally, owing to the concurrence of these causes, a situation that had never existed before and could never exist again. The time was after the forty years' wanderings, after the conquest of Sihon, king of Heshbon, and Og, king of Bashan; and just before the passage of the Jordan into Canaan; a momentous time, crowded with memories, throbbing with exciting expectations. The place was the Arabah of Moab, near the Jordan, over against Jericho, the centre of the whole east of Canaan, along which the people had

skirted or into which they had penetrated—a place, therefore, which invited them to cross, to enter, to possess, without more delay. And what unique events had already happened: the sullen acquiescence in Israel's transit by Edom, Moab and Ammon, at the terrible cost of the slain over the matter of Baal-peor with which the names of Balak and Balaam are dishonourably associated; the unexpected conquest of the magnificent lands of Gilead and Bashan, with all the stir of war whetting the swords of Israel's warriors with keen eagerness for the great invasion. Then, finally, look at the *personalities* which enter into the situation: Caleb is there, and Joshua, both of whom knew personally something, still vivid in their memories, which, as spies, they had seen—of the inhabitants and cities and products of the land; and there are Eleazar and Phineas, son and grandson of Aaron, Moses' brother; there, also, the generation whose memories, many of them, reached back to the early days of the wanderings, who had seen that great and terrible desert, who had skirted Edom and Moab and Ammon, and penetrated Gilead and Bashan, many of whom had lost near relatives in the fearful revolt of Baal-peor; and towering above them all was the commanding personality of Moses himself. Now the contention here submitted is, that the speaker of those discourses, which constitute the chief portion of the book of Deuteronomy, so completely enters into the situation created by the time, the place, the events, and the personalities, that he could be no other than Moses himself. Only the man who lived then, and stood there, who had passed through those stirring events, who knew and confronted that generation, could possibly speak in the strain that here greets our eyes.

For note, finally, the marked psychology of this book. What a profound emotionalism the speaker displays! All the forms of speech that betoken depth of feeling are present here—repetitions, as if the speaker could not make sure enough of having effected his purpose; digressions, caused by vivid memories crowding in upon him while he was speaking; appeals, remonstrances, recriminations, which none but Moses could have dared; and, especially confessions of disappointment and regret—so keen, so bitter, as if his heart would break—that he might not himself enter into the good land. Note well, also, the extremes that meet, and are melted into a living whole, by the intense feeling with which the speaker is borne along: "What nation so great!" "Oh foolish people and unwise!" Note also the labour—the travail—for the people's well-being into which his passionate love urges him. He speaks, and speaks; he must surely have spoken from day to day! When he has done speaking, then he writes, and writes on: adding perhaps a little, towards the end, which he had not actually spoken, but in penning which he feels as if he were still speaking. And when he has written all—all the law, all his repetition of the law, all his own recollections about the giving of the law, including perhaps variations (most natural in one who spoke and wrote from memory, but very unlikely to have been indulged in by anyone else), when he has done all this, then, is there anything else he can do, any further stone he can turn, to stem and stay his people's apostasy? Yes, there is one thing he can do. He can resolve his passion into song—a song for the tongue, for the ear, for the memory; a song to live among the people, to be recited in their gatherings, to be accompanied by the harp. He has harangued them, he has warned them; now he will bewitch them. Thus is born his Witnessing Song (chap. xxxii.). This is not the place to analyse that marvellous composition. Read it; get into sympathy with it. Against the doubt whether Moses could have composed it, let it be enough to say, Could anyone else have composed it? With regard to the Song of "Blessing" which stands in the next chapter (chap. xxxiii.), the case in many ways is very different. Instead of seeming to grow out of the speeches which have gone before, it is couched in a totally opposite strain. It is blessing only—admiration only—felicitation only. What then? Shall we contradict Moses' editor, who records that "This is the blessing wherewith Moses the man of God blessed the sons of Israel before his death"? There is no need! One of two suppositions is open to us, both of which are perfectly rational, either of which would naturally account for the altered mood of the prophet-poet. We may conceive of the "Blessing" as in the main composed long years before these parting scenes, though only now publicly produced. Or we may form another hypothesis: we may conclude that the mind of Moses passed into a serenest atmosphere after the excitement and strain of the admonitory speeches and song were over—that his fears having found adequate expression, the man of God rested in the consciousness that he had done his duty: knowing, moreover, that, after all, there was hope in the end for Israel, how many

soever her sins would be, how terrible soever the sufferings must be which should follow those sins (chap. xxxii. 43),—knowing this, his profound love for his people, his unshaken confidence in their destiny, stirred and guided by divine affluat, now moved him to exorcise his most glowing idealisations of Israel's unique position, and to cast his thoughts into the form of a most lovely and loving song. And so, having prepared and pronounced his "Paradise Regained," he is parted from the beloved tribes—almost literally—with a "blessing" on his lips.

We have assumed that Moses was a poet. Why not? He was an Oriental—he was an educated man—he had been in love—he had enjoyed forty years of learned leisure in Midian. What wonder if the soul of a poet had been awakened within him, and the stylus of a poet had been trained to commit to papyrus or to parchment the musical numbers with which he had beguiled many a waiting hour during his banishment from his land and his people!

And even in this second song there are, if we mistake not, internal evidences of no small force that no one was ever so fitted to write it as Moses himself. If we wished to cite an example, we would say: The opening lines (chap. xxxiii. 2) descriptive of the Divine Appearing, when Yahweh came forth to meet Israel; Moses going forth at the head of his people, Yahweh advancing to meet them in a pillar of light and fire. Can we think of any human imagination so likely to have been profoundly and permanently impressed by that Theophany as that of Moses himself? What surprise if, before he died, he perpetuated his recollections in one of the most magnificent poems ever written?

In fine: the book of Deuteronomy must have had an author. Making reasonable allowances for editorial preservation and annotation, no man comes before us out of all the centuries of Hebrew history so fitted to be, so likely to have been, that author as Moses, the man of God, the leader of Israel out of Egypt to the confines of the promised land.

Such is the paper as it originally appeared in print. There is little to add. Since it was written some attention has been given to what the critics who treat of the Literature of the Old Testament have to say,—without changing the general persuasion of the present writer. It is still conceived that, full allowance being made for the necessary editing of the Sacred Books, it is needless to disturb the internal claim to Authorship where, as in this case, it is plainly made in the writing itself, and where that claim is seen to rest on broad and general grounds of inherent probability. It is, of course, undesirable to get involved in technicalities. It matters little whether the term "author" is applied to Moses or to his Editors, provided it is well understood what is intended. The one weighty question is whether the great Lawgiver did actually deliver the substance of what is here put into his mouth, and whether his speeches have been honestly and competently edited for the purpose, and during the process, of being handed down to us.

ESCAPE GOAT, THE—(FOR AZAZEL).

"AND one lot for Azazel" (Lev. xvi. 8).—It seems impossible to dissent from the opinion that "Azazel," instead of being a name for the (escape) goat, is the name or title of an evil Being, opposed to Yahweh, to whom the live goat on the great Day of Propitiation was sent. Admitting so much, it still remains to inquire into the meaning of this very peculiar but impressive ceremony of sending the living goat to Azazel. Assuming that Satan is represented by Azazel—and there does not appear anything else which biblically we can assume—it is most important to observe that there is here no sacrifice offered to the evil spirit. The second goat is not slain, but in marked contrast to its fellow is preserved alive, and remains the living goat to the end. It is true it is led away to or towards the desert, and goes thither bearing the sins of the people which have been symbolically laid upon its head. But it has been too much overlooked, that it carries into the desert something else besides the sins of the congregation. It bears the death of its companion, which has been just as truly put upon it as have the sins of the people (ver. 10). The death thus put upon it was the death of the people's sin-bearer. Therefore, the only sin it bears into the desert is atoned-for sin—sin for which death has already been exacted. And, unless we stultify the whole transaction of that solemn day, we must admit that, if the sins resting upon the live goat proclaimed to Azazel, "Slay me if thou canst," the death of its fellow, which covered it, as loudly cried, "Slay me if thou durst! I claim to live! I have already died in my companion whose death is accounted mine!" In point of

fact, no hint is given of any harm befalling the goat that was dismissed; and despite the romance of the goat of Enoch, preceded or followed by Jewish tradition, to the effect that the goat was precipitated from steep rocks and so killed, it is far more respectful to the Levitical appointment to stop where it closes than to add a sequel which mars the whole symbolical transaction. As well imagine an untimely end to the living bird dipped in the blood of its fellow and then let go free (chap. xiv. 33) as to pursue the escaped goat with any such morbid imagination. That it was taken, by the man appointed, into a lone land is excellent symbology; and may well have pictured the dismissal of the past year's offences into the land of forgetfulness—into utter oblivion. Instead of fancying anything further, rather let common sense suggest that the released goat could (just as well as its conductor) find its way back to the haunts of men, to be indistinguishably lost in the crowd of its natural congeners. Delivered once and for all from this mistaken dream, and reverting once more to Azazel, it is enough to say that this particular feature, instead of suggesting any sacrifice to Satan, much rather amounts to a triumphant defiance of "him that held the dominion of death, that is, the Adversary" (Heb. ii. 14); all the more so when the trend of such passages as Isa. i. 8, Rom. viii. 33, 34, and Rev. xii. 10, 11, is patiently considered.—From the above it may rightly be inferred that the meaning of *azazel* given in O.G. ("entire removal") is regarded by the present translator as unsatisfactory.

PHARAOH'S HEART, THE HARDENING OF.

IN his commentary on this place (Exo. iv. 21) Kalisch says: "As the external, often accidental, *occasion* of an event is mostly more obvious, even to the reflecting mind, than its primary cause or its true (often hidden) originator, it has become a linguistic peculiarity in most ancient, especially the Semitic, languages, to use indiscriminately the former instead of the latter, so that the phrase, 'I shall harden the heart of Pharaoh' means: 'I know that I shall be the *cause* of Pharaoh's obstinacy; my commands and wonders will be an *occasion*, an *inducement* to an increasing obduration of his heart.' And the compassionate leniency of God, who, instead of crushing the haughtiness of the refractory king with one powerful blow, first tried to reform him by various less awful punishments, and who generally announced the time of the occurrence of the plagues by the words, 'Behold, I shall afflict to-morrow,' in order to grant him time for reflection and repentance; this clemency on the part of God increased Pharaoh's refractoriness; it was to him a *cause* of prolonged and renewed resistance."

The importance of the question thus suggested, coupled with a consideration of the translator's responsibility to do all he fairly can to guard his readers from going astray, may render a few further facts and observations of practical interest. Is it right, on the part of the translator of THE EMPHASISED BIBLE, that he has endeavoured to avoid representing God as the author or instigator of wickedness?

In furnishing materials for answering this question, it will be sufficient, in this article, to submit two facts. The first is, that words in the original usually expressive of *cause* are every now and then employed to denote *occasion*, and may be legitimately rendered in the latter sense. The second is, that even *positive commands* are occasionally to be accepted as meaning no more than *permission*.

1. That Hebrew Grammars distinctly avow *occasion* or *permission* to be sometimes the sense of verbs which ordinarily signify *cause* can be verified by a reference to the Hebrew Grammar of Gesenius, say in the admirable translation of Dr. Benjamin Davies (p. 120). After stating that the verbal form (conjugation) called *piel* denotes *intensity* and *repetition*, this grammar adds: "It often takes the modifications expressed by *permit*, to *declare* or *hold as*, to *help*." Of this, a good example is found in the verb *shalach*, "to send." Notice its modification with reference to the vulture and the dove in Gen. viii. 7, 8. Noah "sent" them "forth"; that is, he simply "let them go." The only *cause* was *permission*, the removal of restraint. Again, when Eliezer said (Gen. xxiv. 54), "Send me away," all he meant was, "Let me go," "Do not hinder me." So with regard to *hayah*, "to live"; in *piel*, "to cause to live." The historian says that the midwives (literally) "caused the male children to live" (Exo. i. 17)—plainly, "*permitted* them," "refrained from putting them to death." To the same effect in the following verses. Pharaoh asked, "Wherefore have ye done this thing, to let (not really make) the male children live?" (verse 18) and then gave command, "Every daughter shall ye (not cause, but) suffer to live" (verse 22).

In the *haphil* conjugation, the same modification occa-

sionally obtains. Deu. viii. 3 (literally) "*caused* thee to hunger," in fact, "*suffered* thee to hunger" (as in both A. V. and R. V.); S. Song ii. 14, "*Cause* me to see thy form," that is, "*Let* me see thy form," in one word, "Appear"; "*cause* me to hear thy voice," "*let* me hear thy voice," "*speak*"; Isa. lv. 6, "Seek Yahweh while he *causeth* himself to be found," more freely, but quite correctly, "while he *lettieth* himself be found." And so on, through a considerable number of examples in the aggregate, though still a minority when all the occurrences of the words are surveyed.

If it be asked, How are we to judge whether, in a particular instance, we have come upon an exception to the general rule? the answer is, You can only decide from context and circumstance—taking care to employ upon these as much common-sense as possible. Do I *cause* this book to fall to the table? Loosely speaking, yes; strictly, no: I merely *let* it fall; I merely take away the restraint of my grasping hand, and so yield up the book to the causative force of gravitation. God permitted Pharaoh to harden his own heart—spared him—gave him the opportunity, the occasion, of working out the wickedness that was in him. That is all.

If the further enquiry be urged, How are we to make up for the want of "context"? how are we to be sure that we are sufficiently acquainted with the "circumstances" of a particular case, to decide whether we are justified in concluding that here, in any given instance, we may rightfully subdue the apparent *cause* into the mere *occasion* or *permission*?—if this be the tenour of our enquiry—well, we must do our best, and leave the remainder. Generally, we shall only need to revert to the known nature of things, or the known character of persons, to find clear guidance. We know, for instance, that a liberated bird likes to fly away; and, furthermore, that its liberator has no power to attach an impelling force to the winged creature; therefore, it is quite enough for Noah to *let* go the raven and the dove (Gen. viii. 7, 8); though, with the Hebrew, we can say he *sent* them forth, knowing that no one can be misled thereby. And we can so well understand the eagerness of Eliezer to depart with the bride he had secured for Isaac, as to feel sure that he needed neither physical force nor insult to *send* him back to his master: it was enough to be allowed to go. It is true there may be cases we do not so readily comprehend as we do these. But in all such instances as that whereunto these minor ones are designed to lead up, we do positively know enough to settle them with reference to the one question now in hand. We know that God is holy. We know that He hates all sin. We know that there is in Him no complicity with wickedness. And, therefore, we know that, however much and however long He permits iniquity and rebellion, He never is the efficient cause of it. And so, finally, we know that He Himself put no wicked motive force into Pharaoh's heart, to impel him to defy his Maker.

2. A very few words on the second point will suffice. Commands, even when positive in form, are sometimes clearly seen to be *permissive* only in sense. Ahimaaz, the son of Zadok, desired of Joab that he might run with tidings of Absalom's death to King David. Joab refused. Ahimaaz renewed his request, till at length his general said, "Run." That was Joab's permission—no more! (2 Sam. xvii. 23). Again, the sons of the prophets at Jericho asked leave of their new master, Elisha, to send fifty men to seek the lost Elijah "on the mountains or in the valleys." At first Elisha replied, "Ye shall not send." But, when they urged him until he was ashamed, he said, "Send." A command, you may say! But did Elisha himself regard it in that light? On the contrary, when the seekers for Elijah returned without success, he exclaimed, "Did I not say unto you, Do not go?" (2 Kings ii. 16-18.) Why multiply illustrations? Let it suffice to apply those already given. There is at least a single case in which the Most High appears to have commanded an act of deception (2 Kings xxi. 22). How ought that to be understood? In reply we need not take advantage of the highly dramatic form of the representation of which this is a single item—we need not urge that the prophet Micaiah was in peril of his life, dare to oppose two absolute monarchs, one of whom mortally hated him; though all that is worth remembering. We can go straight to the ultimate mark by declaring that the words of God to the seducing spirit can and must be regarded as absolutely neither more nor less than a permission to deceive. Either this, or the holiness of God is a myth, and the Bible has been written in vain. In fine, on the revealed character of God we rest.

"A Rock! faultless his work,
For all his ways are just,—
A God of faithfulness, and without perversity,
Right and fair is he!" —(Deu. xxxii. 4.)

PROPTIATORY COVERING.

INSTEAD of "make atonement for" this translation has, mostly, "put a propitiatory covering over"; and this is undeniably a more adequate rendering of the original *kipper*. The verb *kipper* is the intensive (*pi'el*) form of *kāphar*, which by general consent means to cover. And though *kipper* is set apart to denote moral covering, generally by sacrifice, yet it does not follow that the mental conception of covering is thereby lost. Indeed the prevailing reference of this species of covering to persons as its object, and the favourite construction of the verb with 'al "upon" and ba'ad "about," point clearly to the wisdom of preserving the more graphic rendering which has here been ventured, and which preserves the striking idealism of the Hebrew. Speaking of the application of *kipper* to various classes of offerings, the Oxford Gesenius (p. 498) says: "Underlying all these offerings there is the conception that the persons offering are covered by that which is regarded as sufficient and satisfactory by Yahweh." Although this thought may be held to abate something of its picturesqueness when the action is regarded as taking effect on inanimate objects—such as the "altar," "the tent of meeting," &c.—yet these merely derived applications can scarcely be taken to efface the deeper idealism, where that aptly holds good. *Kipper* may easily be said to signify "to atone," but the question arises, what is the radical O.T. conception of "atonement"? Or, the word in question may be held to denote "forgiveness," but still the question is pertinent, Has this great "atoning" word nothing to say regarding the means by which forgiveness is secured? The more must this question be pressed, that in many instances (till it becomes the standing formula in the book of Leviticus) forgiveness is spoken of as a sequel to the atoning act rather than that act itself. The atoning lies behind the forgiving. Even where the verb "to forgive" would seem an apt rendering of the Hebrew *kipper*, it will generally be found that the more graphic translation which keeps up a filament of connection with the sacrificial means by which forgiveness is secured, is to be preferred. The great gain of this rendering, however, most clearly comes in throughout those numerous cases in which there is an undeniable surrender of *life for life*. The sacrifice covers the sinner—how? By dying in his stead. One life covers another when one is surrendered and the other therefore spared. The blow must fall; for the wages of sin is death, and without the shedding of blood there is no remission. But it falls on the substituted life. The dead covers the living. The living is ransomed—pardoned—set free. Such covering is essentially propitiatory covering. Substitution is of its essence. Any possible abuse of this fundamental Hebrew concept, will be averted by doing careful and equal justice to the entire Levitical ritual. The offerer consents to the substitution; and by himself or his representative takes an essential part in the transfer of the penalty of the sin which he confesses. Man consents; God consents. The substitutionary death is granted by God: it is accepted by man. It is accepted under the solemn stipulation that the spared life shall be wholly consecrated to the holy and merciful God who brings near this costly salvation. One thing is wanting in the ritual—the consent of the substitute. Nay, a second thing is missing—adequacy of value in the substituted. Be it so! Then when a substitute shall appear who shall willingly bear the sin of the world, and be worthy to bear it; and God consents and ordains; and man consents and accepts; then the whole Ideal of Propitiatory Covering will be complete. It remains for the World and for the Individual to carry the matter to its practical consummation.

SIN=SIN-OFFERING=SIN-BEARER.

ONE of the most striking and significant facts in the language of Leviticus and of the O.T. generally is that the sin-offering and the guilt-offering are in Hebrew called simply "sin" and "guilt"—the victim being called by the name of the offence which it bears and for which it dies. As this usage could not have been intended to confound moral delinquency or abnormal

moral condition with an innocent and unoffending animal, the usage can only be regarded as vividly setting forth the close connection between sin and death—the doom of sin to end in death—the destiny of the sin-bearer to carry the sin unto death and realise its termination in death. The sacrifice thus becomes an impressive object-lesson—a dramatic representation of pathetic moral instructiveness. The victim is put in the offender's place, and is then slain. One sins; another dies. Between these two facts is interposed the symbolical ceremony of the laying-on (or more exactly, the leaning-on) of the hands of the sinner upon the head of the sin-bearer. The sin is thereby represented as transferred from the former to the latter: the sin, not indeed in its moral blameworthiness, but in its legal answerableness. To render such a transference possible, Divine sanction is essential. It is chiefly and ultimately against God that sin is committed. His primal law is that the person who sins—the same shall die (Eze. xvii. 4); and he (Yahweh himself) alone can commute or transfer the penalty. Besides, all life is his gift and care. No animal can be lawfully slain without his permission. Hence, in divinely-appointed sacrifice, his permission is seen—a fact formally and solemnly enunciated in Leviticus xvii. 11. He grants, within certain limits what he alone could rightfully grant, the substitution of life for life upon the altar of sacrifice. But although, this divine sanction is essential to acceptable substitutionary sacrifice, the interest and obligation of the offender must not be overlooked. He has done the wrong, and it is for him to make amends, if he can, and if he may. And it is worthy of note that between him and his substitute a near relation is presupposed or secured. To die for me, the lamb must be mine. Accordingly the paschal lamb was to be selected and brought to the offerer's home, there to be petted and pitied—so as to render the offering of it the offering of his own heart—of himself (Exo. xii. 3-6). In like manner, on the great Day of Propitiation, when all the sacrifices of the year were summed up and completed, it was from the people that the priest was instructed to accept the sin-bearers which were to be offered in their behalf (Lev. xvi. 5). It is of course conceivable that the sinner may be unable to provide an acceptable sacrifice; in which case it is possible that God himself may provide the Lamb (Gen. xxii. 8); and indeed a glimmering perception of the possible need of some notable Divine provision seems to have prophetically carried away the patriarch Abraham into the bestowal upon Mount Moriah, of the name "Yahweh-yireh" ("Yahweh will provide"), and to have induced others to prolong the anticipation in the saying, "In the mountain of Yahweh shall provision be made," (Gen. xxii. 14). The need of Divine Sanction to the constitution of efficacious Substitution attains its most weighty expression when we read in the prophets: "YAHWEH caused to light upon him the iniquity of us all" (Isa. liii. 6). No other than He could make that transference—be the Suffering Servant who he may. In view of the impressive lesson thus afforded, and which is so prominent in the book of Leviticus (where the word *hattath*—for nineteen times it means sin—fifty-three times stands for the sin-victim) the translator would fain have followed the severity of the Hebrew and used the one name "sin" throughout. Doubting the intelligibility of such a terminology at present, he has not ventured on that course. He has, however, preferred "sin-bearer" to "sin-offering," as penetrating just a little further into the heart of the matter. "Sin-bearer," meantime, may aptly remind us not only of Isa. liii. 6, but of I. Pet. ii. 24; but if we should ever be able to "homologate" the one term "sin" (for *hattath*) throughout the book of Leviticus, we should assuredly have climbed the high level which would conduct us triumphantly into the great Pauline utterance of 2 Cor. v. 21. The translator is pleased (on reviewing the three editions of his N.T.) to see that he has hitherto resisted the temptation to substitute "sin-offering" for "sin" ("made him to be sin") in that passage, and he traces it to the influence over him of this remarkable usage in Leviticus: "sin-offering"—yes! but what constitutes a "sin-offering" save the imputation of "sin"? The ancient usage was intensely dramatic; it led the offerer, as he viewed his substitute, to exclaim, "There goes—there dies—my Sin!"

ERRATA.

Deuteronomy xxxii. 6: for "son," read "sons."

Isaiah i. 9: for "left as," read "left us."

Isaiah lxx. 20: for "accused," read "accursed."

William Carey Int'l University



3 1539 0047512